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LINGUISTIC SURVEY OF INDIA

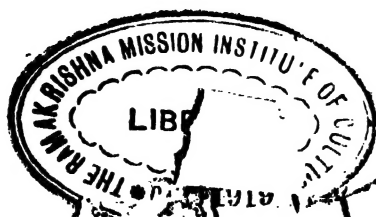
VOL. VIII

PART I

INDO-ARYAN FAMILY

NORTH-WESTERN GROUP

SPECIMENS OF SINDHĪ AND LAHNDĀ



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# LINGUISTIC SURVEY OF INDIA

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## VOL. VIII

### PART I

#### INDO-ARYAN FAMILY

#### NORTH-WESTERN GROUP

#### SPECIMENS OF SINDHĪ AND LAHNDĀ

COMPILED AND EDITED BY

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CALCUTTA

SUPERINTENDENT GOVERNMENT PRINTING, INDIA

1919

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**Subject to subsequent revision, the following is the proposed list of volumes  
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- Vol. I. Introductory.
- „ II. Mōn-Khmēr and Tai families.
- „ III. Part I. Tibeto-Burman languages of Tibet and North Assam.
- „ „ II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.
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- „ VI. Indo-Aryan languages, Mediato group (Eastern Hindī).
- „ VII. Indo-Aryan languages, Southern group (Marāṭhi).
- „ VIII. Indo-Aryan languages, North-Western group.
  - Part I. Sindhī and Lahndā.
  - „ II. Dardic or Piśācha languages (including Kāshmirī).
- „ IX. Indo-Aryan languages, Central group.
  - Part I. Western Hindī and Pañjābī.
  - „ II. Rājasthānī and Gujarātī.
  - „ III. Bhil languages, Khāndēśī, etc.
  - „ IV. Pahārī languages.
- „ X. Eranian family.
- „ XI. “Gipsy” languages and supplement.





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# LINGUISTIC SURVEY OF INDIA.

## SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ <i>a</i> , आ <i>ā</i> , इ <i>i</i> , ई <i>ī</i> , उ <i>u</i> , ऊ <i>ū</i> , ए <i>e</i> , ऐ <i>ai</i> , ओ <i>o</i> , औ <i>ō</i> , औ <i>au</i> .	
क <i>ka</i> ख <i>kha</i> ग <i>ga</i> घ <i>gha</i> ङ <i>ṅa</i> च <i>cha</i> छ <i>chha</i> ज <i>ja</i> झ <i>jha</i> ञ <i>ña</i>	
ट <i>ṭa</i> ठ <i>ṭha</i> ड <i>ḍa</i> ढ <i>ḍha</i> ण <i>ṇa</i> त <i>ta</i> थ <i>tha</i> द <i>da</i> ध <i>dha</i> न <i>na</i>	
प <i>pa</i> फ <i>pha</i> ब <i>ba</i> भ <i>bha</i> म <i>ma</i> य <i>ya</i> र <i>ra</i> ल <i>la</i> व <i>ra</i> or <i>wa</i>	
श <i>śa</i> ष <i>ṣha</i> स <i>sa</i> ह <i>ha</i> ङ <i>ṅa</i> ढ <i>ḍha</i> ञ <i>ña</i> ञ <i>ña</i>	

Visarga (:) is represented by *h*, thus क्रमशः *kramaśaḥ*. Anunāsika (˜) is represented by *m*, thus सिंह *siṃh*, वंश *vaṃś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *baṅga*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मे *mē*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا <i>a</i> , etc.	ح <i>j</i>	د <i>d</i>	ر <i>r</i>	س <i>s</i>	ع <i>gh</i>
ب <i>b</i>	چ <i>ch</i>	ق <i>q</i>	ف <i>f</i>	ش <i>sh</i>	غ <i>gh</i>
پ <i>p</i>	ه <i>h</i>	ذ <i>z</i>	ز <i>z</i>	ص <i>s</i>	ف <i>f</i>
ت <i>t</i>	ک <i>kh</i>		ج <i>gh</i>	ض <i>z</i>	ق <i>q</i>
ث <i>t</i>				ط <i>t</i>	ک <i>k</i>
ث <i>s</i>				ظ <i>z</i>	ک <i>g</i>
				ل <i>l</i>	
				م <i>m</i>	
				ن <i>n</i>	
				و <i>when representing anunāsika in Dēva-nāgarī, by ~ over nasalized vowel.</i>	
				و <i>w or v</i>	
				ه <i>h</i>	
				ی <i>y, etc.</i>	

Tanwīn is represented by *n*, thus فائز *fauzan*. Alif-e maqṣūra is represented by *ā*;—thus دای *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus باند *banda*. When pronounced, it is written,—thus گناه *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus बन *lan*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkhta*, pronounced *dēkhtā*; (Kāsh-mīrī) चह *ch*; क *ka*, pronounced *kor*; (Bihārī) देखति *dēkhati*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (च), Paṣṭō (چ), Kāshmīrī (च्, च्), Tibetan (ཚ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ज), Paṣṭō (ج), and Tibetan (ཚ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāshmīrī च (च्) is represented by *ñ*.
- (d) Sindhī ڄ, Western Pañjābī (and elsewhere on the N.-W. Frontier) چ, and Paṣṭō چ or چ are represented by *ṇ*.
- (e) The following are letters peculiar to Paṣṭō :—  
 ٽ *t*; ٿ *ts* or *dz*, according to pronunciation; ڍ *d*; ڊ *r*; ڄ *zh* or *g*, according to pronunciation; ڇ *sh* or *kh*, according to pronunciation; ڻ or ڙ *n*.
- (f) The following are letters peculiar to Sindhī :—  
 ٻ *bb*; ڀ *bh*; ٺ *th*; ٽ *t*; ٿ *th*; ڀ *ph*; ڄ *jj*; ڇ *jh*; ڇ *chh*;  
 ڻ *n*; ڍ *dh*; ڍ *d*; ڍ *d*; ڍ *d*; ڪ *k*; ڪ *kh*; ڳ *gg*; ڳ *gh*;  
 ڻ *n*; ڻ *n*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

<i>ā</i> ,	„	„	„	<i>a</i> in <i>hat</i> .
<i>ē</i> ,	„	„	„	<i>e</i> in <i>met</i> .
<i>ō</i> ,	„	„	„	<i>o</i> in <i>hot</i> .
<i>e</i> ,	„	„	„	<i>é</i> in the French <i>était</i> .
<i>o</i> ,	„	„	„	<i>o</i> in the first <i>o</i> in <i>promote</i> .
<i>ö</i> ,	„	„	„	<i>ö</i> in the German <i>schön</i> .
<i>ü</i> ,	„	„	„	<i>ü</i> in the „ <i>mühe</i> .
<i>th</i> ,	„	„	„	<i>th</i> in <i>think</i> .
<i>dh</i> ,	„	„	„	<i>th</i> in <i>this</i> .

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *āssistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

## INTRODUCTORY NOTE.

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I am personally responsible for the preparation of both parts of this volume. It has been built up by degrees, some of it having been prepared and put in type several years ago, while other portions have been completed quite lately. Hence, perhaps, the work will here and there appear to be unequally proportioned. I have done my best to avoid this, and, so far as the Dardic languages in this part are concerned, the disproportion is mainly due to the fact that we know so little about many of them. Some of the languages under this head are here dealt with for the first time, and what is written regarding them was collected with no little difficulty. The most striking example<sup>1</sup> of this is Wasĩ-veri, a language spoken in the heart of Kāfiristān. The materials are entirely based upon the speech of one illiterate Prēsun shepherd who was found after long search, and who knew no language but his own.

The volume concludes with a brief account of the Burushaski language of Hunza-Nagar. This is in no way related to the Dardic languages, or, in fact, to any other form of speech dealt with in this Survey. Its inclusion here is due to geographical considerations, and also to the fact that the ancestors of its speakers appear to have once occupied the whole tract of country in which Dardic languages are now spoken.

GEORGE A. GRIERSON.

CAMBERLEY ;

*March 20, 1915.*

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<sup>1</sup> See p. 59 of Part II of this volume.





## THE NORTH-WESTERN GROUP.

The North-Western Group of Indo-Aryan Vernaculars comprises two languages,—Sindhi and Lahndā. The number of speakers has been estimated for the purposes of this Survey as follows:—

Number of Speakers.	Sindhi . . . . .	3,069,470
	Lahndā . . . . .	7,092,781
	TOTAL .	10,162,251

As its name implies, the languages of this group are spoken in the extreme North-West of India,—in the Panjab, west of about the 74th degree of east longitude, and, south of the Panjab, in Sindh and Cutch. It is bounded on the west, in the Panjab, by Afghanistan, and in Sindh, by Baluchistan; but, in the latter country, Sindhi has overstepped the political frontier into Kachchhi Gandava and into Las Bela, both of which fall within the geographical boundaries of Baluchistan.

In Afghanistan and in Baluchistan the languages are Eranian, and are quite distinct from both Lahndā and Sindhi. On the north, the North-Western languages are bounded by the Dardic<sup>1</sup> languages of the North-West Frontier, of which Kāshmirī is the most important. These are closely connected with the languages now under consideration. On the east, Lahndā is bounded by Pañjābī, and Sindhi by Rājasthānī. On the south, Lahndā has Sindhi, and Sindhi has Gujarātī.

The position of Lahndā in regard to Pañjābī is altogether peculiar, and is fully described on pp. 234ff. It may here be briefly stated that the whole Panjab is the meeting ground of two entirely distinct languages,—*viz.* the Dardic parent of Lahndā which expanded from the Indus Valley eastwards, and the old Midland language, the parent of the modern Western Hindī, which expanded from the Jamna Valley westwards. In the Panjab they overlapped. In the Eastern Panjab, the wave of old Lahndā had nearly exhausted itself, and old Western Hindī had the mastery, the resulting language being Pañjābī. In the Western Panjab, the old Western Hindī wave had nearly exhausted itself, and old Lahndā had the mastery, the resulting language being modern Lahndā. The latter language is therefore in the main of Dardic origin, but bears traces of the old Western Hindī. Such traces are much more numerous, and of much greater importance in Pañjābī; Lahndā may be described as a Dardic language infected by Western Hindī, while Pañjābī is a form of Western Hindī infected by Dardic.

Sindhi, on the contrary, shows a much more clear relationship to the Dardic languages, being protected from invasion from the east by the desert of Western Rajputana. While modern Lahndā, from its origin, merges imperceptibly into Pañjābī, Sindhi does not merge into Rājasthānī, but remains quite distinct from it. Such border dialects as exist are mere mechanical mixtures, not stages in a gradual linguistic change.

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<sup>1</sup> These are the languages which elsewhere in this Survey are called 'Piśācha' languages. For the reason for the change of name, see p. 1 of Part II of this volume.

On the south, the case of Sindhī and Gujarātī is nearly the same ; but, as explained on p. 184, there is a certain amount of real change from one language to another in the border dialect of Kachchhī owing to the fact that Gujarātī, although now, like Rājasthānī, a member of the Central Group of Indo-Aryan Vernaculars, has at its base remnants of some north-western language.

The North-Western Group is a member of the Outer Circle of Indo-Aryan Vernaculars. The other members of this Outer Circle are the southern language Marāṭhī, and the eastern group of languages Oṛiyā, Bengali, Bihārī, and Assamese. The mutual connexion of all these languages, and their relationship to the Central and Mediate languages, Rājasthānī, Pahārī, Western Hindī, and Eastern Hindī, will be discussed in the Introductory Volume of this Survey. Of the latter, the only forms of speech that can show any close relationship to the languages of the North-Western Group, are the three Pahārī languages. These, as explained under the proper head (Vol. IX, Pt. iv, p. 14, etc.), have, like Sindhī, a basis connected with the Dardic languages.

The country in which the North-Western languages are spoken is described in the Mahābhārata as rude and barbarous, and as almost outside the pale of Aryan civilization (see Vol. IX, Pt. iv, p. 4). The Lahndā area at that time included the two kingdoms of Gandhāra (*i.e.* the country round the modern Peshawar) and Kēkaya (lower down the Indus, on its left bank), while the Sindhī area was inhabited by the Sindhus and Sauvīras. In spite of the evil character given to the inhabitants of the country in the Mahābhārata, it is certain that the capital of Gandhāra, Takshasilā, was, as long ago as six centuries before Christ, the site of the greatest university in India.<sup>1</sup> Its ruins still exist in the Rawalpindi District. It was at Śālatura, close to this university, that Pāṇini, the greatest of Sanskrit Grammarians, was born in the 5th or 4th century A.D. In those early times the land of Kēkaya also was famous for its learning. We are told in the *Chhāndōgya Upanishad* (V. xi) how five great theologians came to a Brāhmaṇ with hard questions, which he could not answer for them. So he sent them to Aśvapati, the Kshatriya king of Kēkaya, who, like a second Solomon, solved all their difficulties.

Two persons famous in Indian legend came from the Lahndā area. From Gandhāra came Gāndhārī, the wife of Dhṛitarāshṭra, and mother of Duryōdhana and his 99 brothers, the Kuru protagonists in the great war of the Mahābhārata. From Kēkaya, came Kaikēyī, the wife of Daśaratha and step-mother of Rāma-chandra. It was through her intrigues that Rāma-chandra was sent into banishment as recorded in the other great Indian epic, the Rāmāyaṇa.

The Western Panjab has always been peculiarly exposed to conquerors from the north and from the west. It was through it that the Aryans entered India. The next recorded invasion was that of Darius I of Persia (B.C. 521-485) shortly after the time of the Buddha. According to Herodotus he conquered it and divided it between two satrapies, one of which included Gandhāra (Herodotus iii, 91), while the 'Indians,' *i.e.*

<sup>1</sup> Although the general opinion of scholars is quite different, I am personally inclined to believe that Pāli, the language of the Southern Buddhist scriptures, is a literary form of the ancient language spoken at Takshasilā. This accounts for the striking points of resemblance between it and Pāśāchī Prakrit.

the inhabitants of the Indus Valley, formed by themselves the 20th satrapy (iii, 94).<sup>1</sup> Beyond this, the authority of Darius did not extend (iii, 101). Herodotus adds (iii, 94) that these 'Indians are more numerous than any other nation with which we are acquainted, and paid a tribute exceeding that of any other people, to wit, 360 talents of gold dust.' Darius had such complete authority over this part of India, or rather over what was to him and to Herodotus 'India,' that he sent a fleet under Skylax down the Indus to the sea, whence they sailed homewards towards the West (iv, 44). The huge army that his successor Xerxes led (B.C. 480) against Greece contained men from Gandhāra and from the Western Panjab. The latter, according to Herodotus (vii, 65, 66), wore cotton dresses, and carried bows of cane and arrows also of cane, with iron tips.

The invasion of Alexander the Great (B.C. 327-325) was also confined to the Western Panjab and Sindh. One point of interest that has hitherto escaped notice is that many of the Indian names recorded by the Greek historians of this invasion, who necessarily gave them as pronounced by the people of the Western Panjab, show that the local form of speech at that time must have been some form of Paisāchī Prakrit, a language which, according to the present writer, was the main origin of the modern languages of the Western Panjab and Sindh, and also of the Dardic languages of the North-West Frontier. Such were Πευκελαίτις corresponding to the Indian Pukkha-lāvati, Σανδροφαγος for Chandrabhāga, and Σανδρακοττος for Chandragupta, in the first a medial *l* is preserved, in the second *bh* has become *ph*, and in the third a medial *g* has become *k*, exactly as is required by the rules of Paisāchī Prakrit.<sup>2</sup>

In B.C. 305 Seleucus Nicator invaded India, and after crossing the Indus made a treaty of peace with the Chandragupta already mentioned.

In the second century B.C. two Greek dynasties from Bactria founded kingdoms in the Western Panjab. One, that founded by Euthydemus, ended about B.C. 156, and the other, that of Eueratides, about B.C. 20.<sup>3</sup> After them, at various times, other nationalities, Scythians, Parthians, Kushanas, and Huns, invaded India through the north-west, and finally, through the same portal, or through Sindh, came the many Musalmān invasions of India, such as those of Mahmūd of Ghaznī or those of the Mughuls.

We have thus seen that from the earliest times the area in which the North-Western Group of Indo-Aryan vernaculars is spoken has been frequently subjected to foreign influence, and it is extraordinary how little the speech of the people has been affected by it, except that, under Musalmān domination, the vocabulary has become largely mixed with Persian (including Arabic) words. In the true Dardic languages

<sup>1</sup> See also Rawlinson's note in his translation of Herodotus, iii, 98.

<sup>2</sup> Other examples from the North-West of India, but not necessarily connected with Alexander, are:—

Sanskrit.

Amitraghāta

Kaśyapapura

Kubhā

Sindhu

Subhagāsēna

Greek.

Ἀμιτροχάτης (change of *gh* to *kh*)

Κατταπυρος (retention of medial *p*)

Κωφην (change of *bh* to *ph*)

Σινδός or (Latin) Sindus. (change of *dh* to *th*)

Σωφάγαστηνος (change of *bh* to *ph*)

Cf. the *μαρτιχάορ* of Ctesias, the name of a fabulous man-eating animal of North-Western India, corresponding to some word like the Persian *marī-khōr*.

<sup>3</sup> These dates are taken from Mr. Vincent Smith's *Early History of India*, pp. 224 and 240.

a few Greek words have survived to the present day, such as the Kāshmīrī *dyār* (plural), coined money, a corruption of the Greek *δηνάρια*, or the Khōwār *drokhum*, silver, a corruption of the Greek *δραχμή*, but I have not met any such instances either in Lahndā or in Sindhī. Even the name 'Sindhu' of the Indus has remained unchanged, and we meet with nothing like the old Persian 'Hindu,' the form that is the progenitor of the Greek, *Ἰνδός*, and of our 'India.'

Little is known about the linguistic ancestry of these languages. The immediate

Linguistic Ancestry.

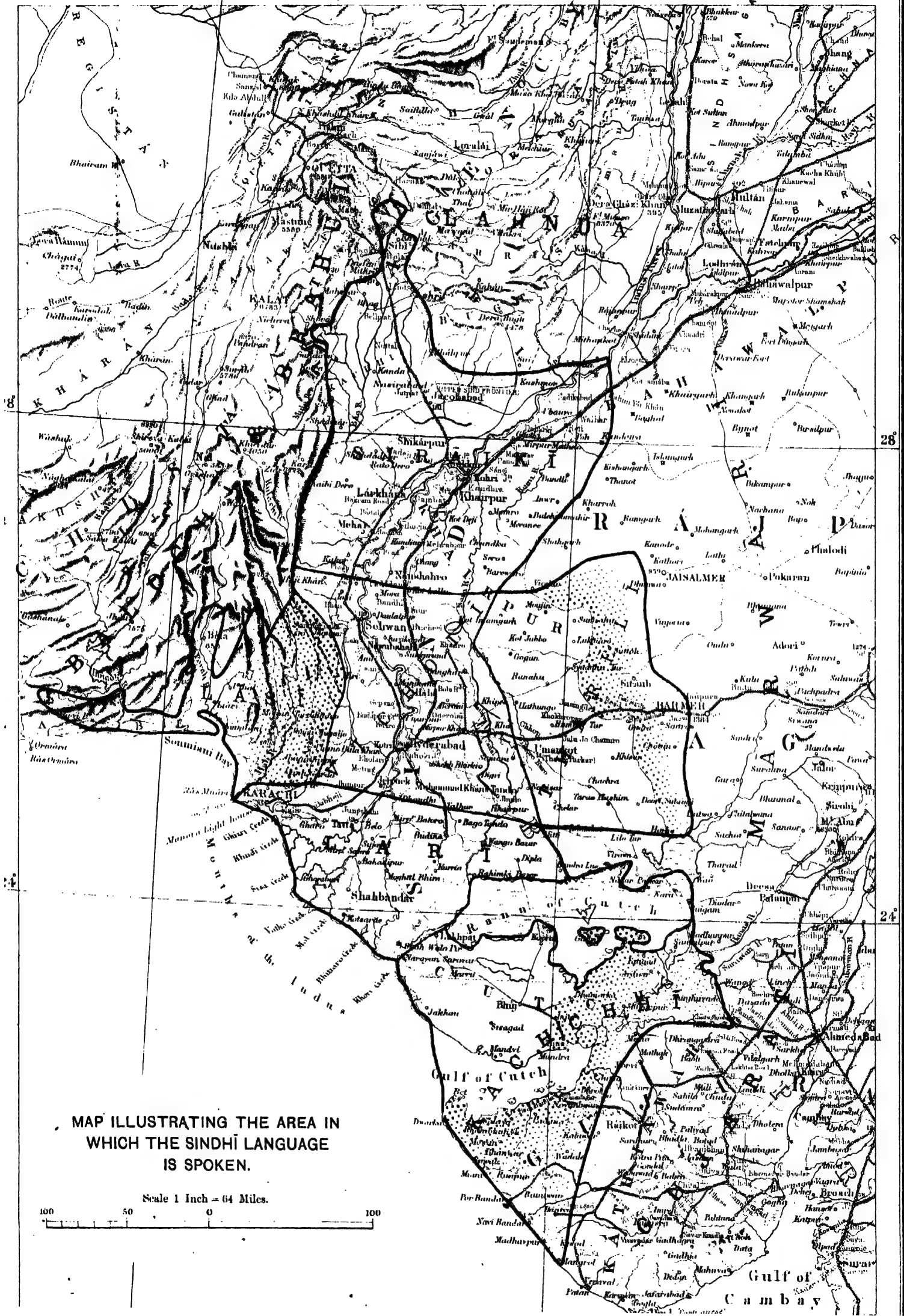
predecessor of Sindhī was an Apabhraṃśa Prakrit, named Vrāchaḍa, regarding which the Indian grammarian Mārkaṇḍeya has given us a few particulars. He moreover mentions a Vrāchaḍa Paśāchī spoken in the same locality, and lays stress on the fact that the Kēkaya Paśāchī is the principal form of that Prakrit. We have no information regarding the particular form of Apabhraṃśa spoken in the Lahndā tract, corresponding to the ancient Gandhāra and Kēkaya, except that the people who spoke it were fond of saying a word twice over in order to indicate repetition or continuance (*sarīpsā Kaikēyī*), but in Gandhāra there are two famous rock-inscriptions of the Indian Emperor Aśoka (*circa* B.C. 250) at Shāhbāzgarhī and at Mansehrā which are couched in what was then the official language of the country. This was a dialectic form of Pāli, distinguished by possessing several phonetic peculiarities that are still observable in the Dardic languages and in Lahndā and Sindhī.<sup>1</sup>

Further particulars will be found in the introductions to the Sindhī and Lahndā sections (pp. 6ff. and 237 below).

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<sup>1</sup> See J. R. A. S., 1904, p. 725.





## SINDHĪ.

The word 'Sindhī' is an adjective, and means 'of or belonging to the Province of Sindh.'<sup>1</sup> It is hence used to designate the language of that country.

The name of the language indicates with fair accuracy the locality in which it is spoken; but, as we shall see, it extends beyond the borders of Sindh in every direction,—on the north into Baluchistan and the Panjab, on the east into Rajputana, on the south into Cutch, and on the west into Las.

The Province of Sindh<sup>2</sup> comprises three well-defined tracts; the Kōhistān, or hilly country, which lies as a solid block between Karachi and Schwan, and is there continued north as a narrow fringe along the skirts of the Kirthar range; Sindh proper, the central alluvial plain, watered by the Indus; and the Rēgistān, or Thar (properly 'Thar'), a band of so-called desert on the eastern border. Sindh proper is divided by tradition into three parts, *viz.* the Lār (properly 'Lār') or Lower Sindh, extending from the sea-coast up to near Hyderabad; the Vichōlō, or Central Sindh, extending further northwards from Lār up to about midway between Schwan and Larkana; and the Sirō, or Upper Sindh, north of the Vichōlō. It is important to bear this division in mind, as reference will again be made to it when we come to speak of the dialects. Sindhī is spoken all over Sindh proper, and from North Sindh has overflowed,—to the north-west into Baluchistan, to the north and north-east into the Panjab and the State of Bahawalpur. On the west, it is bounded by the mountain range separating Sindh from Baluchistan. This has not been crossed by Sindhī except in the southern part of the Kōhistān in Karachi. Here the general language is Balōchī, but Sindhī is also spoken and has overflowed into the territory of the Jām of Las Bela. On the south, Sindhī has crossed the Ran of Cutch, and is spoken by a large number of people in Cutch, alongside of other languages belonging to the mainland. Thence it has further overflowed on to the mainland of Gujarat and the peninsula of Kathiawar. In Cutch, as might be expected, the speakers of Sindhī (in the Kachchhī dialect) are most numerous in the north-west of the peninsula. On the west, Sindhī has overflowed into the Thar, and thence into the neighbouring parts of the Marwar and Jaisalmer States of Rajputana.

On the west, Sindhī is bounded by Balōchī, an Eranian language with which it has but a distant affinity, and by which it is little influenced. On the north, it is bounded by Lahndā, with which it is closely connected. Lahndā is spoken not only to the north of Sindhī, but also by more than 100,000 immigrants scattered all over Sindh, side by side with Sindhī. Although closely connected with Lahndā, Sindhī, except in the extreme north, is little influenced by it, and such influence is almost entirely in the matter of vocabulary. On the other hand, the neighbouring Sindhī has much influenced not only the Lahndā spoken in Sindh, but also the Lahndā of the South-Western Panjab spoken near the Sindh frontier (*vide post*, pp. 357ff. and p. 333).

<sup>1</sup> The official spelling is 'Sind,' but, throughout this volume, I use the fuller spelling 'Sindh.'

<sup>2</sup> See *Imperial Gazetteer of India*, Vol. xxii, p. 389.



On the east, Sindhī is bounded by the Mārwarī dialect of Rājasthānī. In the Thar and in Marwar there are speakers of Sindhī and speakers of Mārwarī living intermingled side by side. Hence, as might be expected, there are several forms of speech that are mixtures of Sindhī and Mārwarī in varying proportions. Sindhī and Mārwarī belong to different groups of Indo-Aryan vernaculars, and therefore do not merge into each other through intermediate dialects. The mixed dialects here referred to are, rather, what may be called mechanical mixtures, words and forms being borrowed by one or other of the neighbouring dialects as ready made vocables of foreign origin, much as, though to a larger extent, French words are borrowed by English at the present day, or as the French have borrowed our institution of five o'clock tea, and have concocted a new French verb 'five-o'clocker.'

On the south and south-east, Sindhī is bounded by various dialects of Gujarātī. A reference to Vol. IX, Pt. ii, p. 327, will show that Gujarātī, although a member of the Central Group of the Indo-Aryan Vernaculars, has at its base an old, lost, language of the Outer Circle of those vernaculars, of which Sindhī is also a member. This lost language was therefore akin to Sindhī, and when in the south and south-east we come across Sindhī in contact with Gujarātī, we find free intermingling of the two languages, and the formation of what is a real distinct dialect of Sindhī,—not a mere mixture with Gujarātī—in the various forms of Kachehī. It must not be supposed that there is not also here mechanical intermixture. There is a great deal of it, and, as Gujarātī is freely spoken all over Cutch by people whose numbers and influence vary from place to place, the proportion of Gujarātī in Kachehī thus depends largely on locality.

In the Introduction to the Lahndā section of this volume (*post*, pp. 234ff.) it will be explained that Lahndā and Sindhī form together the North-Western Group of the Outer Circle of Indo-Aryan vernaculars, and also that they possess many characteristics that connect them with the Dardic languages of the North-West Frontier, and especially with Kāshmīrī. I do not here anticipate the consideration of this general fact, and confine myself now to those points that especially concern Sindhī.

In the modern Dardic languages little or no distinction is made between cerebral and dental letters. We shall see (p. 382) that in the Thālī dialect of Lahndā *d* is frequently changed to *ḍ*. So also, in Sindhī, *t* and *d* very often become *ṭ* and *ḍ* respectively. Examples are Hindi *tābā*, but Sindhī *ṭāmō*, or even *ṭrāmō*, copper; Hindi *dēnā*, but Sindhī *ḍḍiān*, to give. It may here be noted that the ancient Prakrit Grammarians stated that the same change occurred in the Vṛachada Apabhraṃśa Prakrit from which Sindhī is derived. Again, in the Lārī dialect a cerebral *r* is very frequently changed to a dental *r* (see p. 170).

Attention will (p. 235) be drawn to the fact that while most Indo-Aryan vernaculars drop a *t* between two vowels, this is frequently not the case in Lahndā and Pañjābī,—as in L. and P. *sītā*, sewn, but Hindi *sīā*; L. and P. *pītā*, drunk, but Hindi *pīā*. In Sindhī, there is the same tendency to retain this *t*. Thus, Sindhī *pītō*, drunk, but Hindi *pīā*; Sindhī *chhutō*, touched, but Hindi *chhūā*; Sanskrit *jñātakah*, known, Sindhī *jjātō*; Sanskrit *sañjñātakah*, recognized, Sindhī *suñātō*; Sindhī *kītō* or *kiō*, done, but Hindi *kiā*; Sindhī *sutō*, asleep, but Hindi *sōā*, and others.

In the Dardic languages *r* between two vowels is often elided. Thus, in Pashai we may have either *karam* or *kam*, for 'I do,' and in Bashgali *dāo* corresponding to the Sanskrit *dāru-*, wood. In standard Sindhī no instances of this have been noted, but in the Kachchhī dialect we have instances such as *chāyan-lā* for *chāran-lā*, in order to graze; *kayn lagā* for *karan lagā*, they began to make, and others (see p. 185, and, for Kāyasthī, p. 207). In connexion with the elision of *r*, it may be noted that *tr* and *dr* of the standard dialect are pronounced *t* and *ḍ* respectively in the Lārī dialect. Thus, the standard *putr*\*, a son, becomes *put*\* in Lārī, and *maṇḍr*\*, an incantation, becomes *maṇḍ*\*.

It is to be remembered that non-literary dialects often retain peculiarities that have disappeared in the high literary standard. We have seen this in the case of the medial *r*, and another instance will be found in the treatment of the aspirated sonant consonants *gh*, *jh*, *ḍh*, *dh*, and *bh*. In the Dardic languages these letters do not occur, but are always disaspirated, being represented by the corresponding unaspirated sonants, viz. by *g*, *j*, *ḍ*, *d*, and *b*, respectively. We shall see (p. 235) that the same disaspiration is not unfrequent in Lahndā. In literary Sindhī it is rare, the only instance quoted by Trumpp in his grammar being the word *mad*\*, liquor, as compared with the Sanskrit *madhu-*. But in the southern dialects it is very common indeed. A long list of Lārī examples will be found on p. 170.

Attention is drawn on pp. 237ff. to the manner in which double consonants derived from Prakrit are treated in the Indo-Āryan vernaculars. It was pointed out that in most of these languages one of the double consonants was dropped, and the preceding vowel was lengthened in compensation. Thus, the Sanskrit *bhaktah*, cooked rice, became *bhattu* in Apabhramśa Prakrit, and thence *bhāt* (one *t* being dropped, and the preceding vowel being lengthened) in most modern languages. In Pañjābī, however, and also in Lahndā, which in this case imitates Pañjābī, this is not the case. Here the double consonants persist, and there is therefore no necessity for compensatory lengthening, so that we get, for these two languages, *bhatt*. But the case is different in the Dardic languages and in Sindhī. In them one of the double consonants is, indeed, dropped, but there is no compensatory lengthening. Thus, Kāshmīrī has *bat*\*, and Sindhī has *bhat*\*. This is a very important point, for, as I have shown elsewhere, it goes back to very ancient times,—even to the date of the inscriptions of the Emperor Aśoka (B.C. 250).<sup>1</sup> It most clearly shows the connexion between Sindhī and the Dardic languages.

But in Sindhī this rule is not universal. It does not apply to the sonant consonants *g*, *j*, *ḍ*, *d*, and *b*. In these, the doubling of Prakrit is retained (*ḍḍ* in such cases being always cerebralized to *ḍḍ*). Nay more,—so fond is Sindhī of these doubled sonants, that it frequently doubles them even when there was no Prakrit justification for doing so. As examples, we may quote the following:—

Apabhramśa Prakrit.

*aggahu*

*ajju*

*chhaḍḍai*

*sadḍu*

*abbālēi*

Sindhī.

*aggo*, in front.

*ajji*\*, today.

*chhaḍḍē*, he releases.

*sadḍi*\*, a sound.

*abbālē*, he boils.

<sup>1</sup> See J. R. A. S., 1913, p. 143.

In all the above examples the presence of the Sindhī double consonant is justified by the Prakrit form, but in the following instances the Sindhī double consonant is not original :—

Prakrit <i>goṭṭhu</i>	becomes	Sindhī <i>ggōṭh</i>	a village.
Pañjābī <i>jaṭṭ</i>	„	„ <i>jjat</i>	a Jatt.
Prakrit <i>ḍarai</i>	„	„ <i>ḍḍarē</i>	he fears.
Hindī <i>dēnā</i>	„	„ <i>ḍḍiān</i>	to give.
Sanskrit <i>bāṣṭpa-</i>	„	„ <i>bbāṣṭh</i>	steam.

It will be observed that in all the above examples it is the initial letter that is doubled, and this, in fact, is the general rule.

In one respect, Sindhī does not agree with the Dardic languages or with Lahndā. This is in regard to epenthesis. In Kāshmīrī epenthesis is common (see p. 250). For example, the word *bad*°, great, is pronounced *boḍ*°, but in Sindhī the *a* is unchanged, and we have *waḍḍō*; similarly the Sindhī *karaṇ*°, to do, is represented in Lahndā by *karun* and in Kāshmīrī by *karun*, in both of which the second *a* has become *u* under the influence of the original following °, which has been dropped in the modern languages. In Sindhī, in this respect, the language is in an older stage than that of Lahndā or Kāshmīrī, and the change of vowels has not yet taken place.

It is not necessary to show here how the plurals of the Sindhī personal pronouns are based on the same originals as those of the corresponding words in Lahndā and the Dardic languages, as that will be shown under the head of Lahndā (p. 236). Similarly, as will also be there shown, the use of pronominal suffixes is extremely common in the Dardic languages as well as in Lahndā and Sindhī, as in the Kāshmīrī *mōru-m*, Lahndā *māreu-m*, Sindhī *māryu-m*°, struck by me, i.e. I struck.

As regards the conjugation of verbs, attention may be drawn to a few points. The termination of the infinitive in Sindhī closely agrees with the corresponding form in Kāshmīrī. As shown above, and also *post*, p. 250, the Kāshmīrī *karun*, to do, represents an original *karan*°, and in Sindhī we actually have *karaṇ*°. Again, as noted on p. 243, the present participle in Kāshmīrī ends in *n*, as in *mārā-n*, striking, and in North-Eastern Lahndā in *nā*, as in *mār-nā*, striking. In standard Sindhī the present participle ends in *ndō*, but, again in the dialects, we come across sporadic instances of a present participle in *nō*. Thus, we shall see in the grammatical part of this Introduction that the Sindhī future is formed by adding pronominal suffixes to the present participle, and in the Kachchhī dialect we have *mārīnē*, thou shalt strike, as compared with the standard *mārīndē*.

In the formation of the passive voice, the Dardic language *Shinā* makes it by adding *īj* to the root. Thus, *shid-emus*, I am striking, but *shid-īj-emus*, I am being struck. Similarly in Sindhī, the passive is formed by adding *ij* (with a short *i*), as in *mār-ē thō*, he strikes; *mār-ij-ē thō*, he is being struck.

Sindhī has one important peculiarity, which it shares with only one or two other Indian languages, viz. that every word must end in a vowel. When that vowel is short, it is very lightly pronounced, so as to be hardly audible to a European (see p. 22), and in this respect Sindhī agrees with Kāshmīrī.

We have the express statement of the Prakrit grammarian Mārkaṇḍēya (xviii, 1) that the Apabhraṃśa Prakrit spoken in Sindh was called 'Vrāchada.' It is from this that Sindhī is derived. Mārkaṇḍēya gives a few particulars regarding this Apabhraṃśa. He says (xviii, 5) that, at the beginning of a word *t* and *d* may optionally become *ṭ* and *ḍ* respectively. We have already seen that this is the case in Sindhī. In Vrāchada (xviii, 3) all sibilants were pronounced as *ś* (or, as transliterated in Sindhī, *sh* ش). So, *e.g.*, in Sindhī the Sanskrit *vishaya-* (विषय) becomes *viś* (विश, *viśh* ش), the world, and the Sanskrit *simha-*, a lion, becomes *śih* (शिय, شين). The other points mentioned by Mārkaṇḍēya are either matters of detail or, in the present state of our knowledge, unintelligible.

According to the usual computation, Sindhī has four dialects, *viz.* the standard (or Vichōlī), Sirāikī, Tharōlī, and Lārī. The specimens received for this Survey, however, show that, as a dialect of Sindhī, Sirāikī has no real existence, and that, on the other hand, two other dialects, Lāsī and Kachchhī, have to be added to the list.

We have already seen (p. 5) that Sindh proper is divided into three parts, *viz.* the Lārī, or Lower Sindh; the Vichōlō, or Central Sindh; and the Sirō, or Upper Sindh. The standard, or Vichōlī, dialect of Sindhī is that spoken in the Vichōlō, which may be taken to mean roughly the country round Hyderabad. This is the dialect described in the following grammatical sketch of Sindhī, and is that employed in literature and by educated people all over Sindh.

The word 'Siro' means 'Upper' and, with reference to Upper Sindh, means 'Upstream.' It, however, really means any country up the stream of the Indus, and thus includes the Lahndā-speaking portion of the Western Panjab so far as it falls within the purview of the speakers of Sindhī. From 'Siro' is derived 'Sirāikī,' which thus means 'the language of the upstream country.' It is evident that this can have two meanings. Either it may mean 'the Sindhī spoken in Upper Sindh,' or it may mean 'the Lahndā spoken higher up the Indus than Sindh,' and, as a matter of fact, it is used in Sindh in both these senses. In order to prevent confusion, I shall henceforth call the former 'Sirāikī Sindhī,' and the latter 'Sirāikī Lahndā.' There are numerous immigrants from Lahndā-speaking tracts in Sindh, so that the province has a considerable population whose language is Sirāikī Lahndā. Their form of speech will be dealt with at length on pp. 357ff., under the head of Lahndā.

As for Sirāikī Sindhī, an examination of the specimens shows that it differs from the standard Sindhī of the Vichōlō only in having a more clearly articulated pronunciation, and a slightly different vocabulary.<sup>1</sup> This does not entitle it to be classed as a separate dialect, and I hence class Sirāikī Sindhī as a form of Vichōlī. The number of speakers of standard Sindhī in Sindh and the neighbourhood, as reported for this Survey, on the basis of the Census of 1891, is as follows:—

Name of District.	Number of Speakers.
Vichōlī:—	
Karachi . . . . .	370,780
Hyderabad . . . . .	791,000
Thar and Parkar . . . . .	166,556
Cutch . . . . .	1,350
Kathiawar . . . . .	46,000
Carried over . . . . .	1,375,686

<sup>1</sup> According to Sindhī opinion, Sirāikī is differentiated, not from Vichōlī, but from Lārī. The proverb runs, 'the learned man of the Lārī is an ox in the Sirō.'

Name of District.	Brought forward	Number of Speakers.
		1,375,686
Sirāiki Sindhī :—		
Shikarpur <sup>1</sup>		824,000
Khairpur (State)		119,000
Upper Sindh Frontier		100,000
Bahawalpur (State).		21,416
Baluchistan		48,510
		1,112,926
	TOTAL	2,488,612

Tharēli is the name of the form of Sindhī spoken in the Thar<sup>a</sup> or Rēgistān, *i.e.* the desert on the eastern border of Sindh, separating it from the Marwar State of Rajputana. A variant of the name is Tharōchī. In Marwar this desert is called the ‘Dhāt,’ and the dialect is called ‘Dhātki.’ Under whatever name it is called, it is a mixture of Sindhī and Mārwarī, and varies from place to place according to the predominance of one or other language. It is spoken by 204,749 people, but, the language being a mixed one, these figures have already been included in Vol. IX, Pt. ii, p. 122, under the head of Mārwarī. They cannot therefore be, in this case, credited to Sindhī. In the table below, these figures are therefore entered between brackets, and are not included in the total for Sindhī.

To the south-west of the Vichōlō, and separated from the District of Karachi by the hill country or Kōhistān, lies the territory of the Jām of Las Bela. In the Kōhistān the principal language is Balōchī, but about 200 speakers of Sindhī are also reported. In Las, Sindhī, Brāhūi and Balōchī are spoken by various tribes. The number of speakers of Sindhī are put down at 42,413. This form of Sindhī, spoken in the Kōhistān and in Las, is called Lāsī. It does not seriously differ from Vichōli, but has some signs of the influence of the Lārī spoken in Karachi, and also has a few peculiarities of its own. The number of speakers of Lāsī is :—

Karachi	200
Las Bela	42,413
TOTAL	42,613

To the south of the Vichōlō is the Lār<sup>a</sup>, or Lower Sindh. The word ‘Lār<sup>a</sup>’ means ‘sloping (ground),’ just as ‘Sirō’ means ‘upper,’ and ‘Vichōlō,’ ‘central.’ It is applied to that part of Sindh which occupies the delta of the Indus. Lārī, the dialect of Lār<sup>a</sup>, is quite distinct from Vichōli. Natives look upon it as rude and uncouth, and it is not used for literature. We have seen, however, that it is not without interest to the philologist, as it retains certain prominent Dardic peculiarities that have been lost by Vichōli. It is reported to be spoken by 40,000 people, all of whom belong to the Karachi District.

South of Sindh lies the peninsula of Cutch. Here we have a meeting place of several forms of speech, Sindhī, Mārwarī, and at least three dialects of Gujarātī. The distribution of languages

<sup>1</sup> Since these statistics were collected, the District of Shikarpur has been divided into the two Districts of Larkana and Sukkur. It is impossible to divide the figures so as to correspond to the new state of affairs, and hence the old District-name has been retained.

follows caste rather than locality, but Sindhī is stronger in the north-west. This dialect of Sindhī is called Kachchhī, and it is spoken not only in Cutch, but also in the neighbouring peninsula of Kathiawar. Here, in Cutch and Kathiawar, the number of speakers is estimated at 437,714. The people of Cutch are enterprising merchants, and, in addition to the above, no less than 53,500 speakers of the dialect were found in Bombay and the neighbourhood. The total number of speakers in the Bombay Presidency is therefore estimated at:—

Cutch and Kathiawar . . . . .	437,714
Bombay and neighbourhood . . . . .	53,500
TOTAL . . . . .	491,214

Under the head of Kachchhī are included the figures for two minor sub-dialects, Kāyasthī and Bhāṭiā, which are dealt with in detail in the proper place.

The above exhausts the number of people returned for the purposes of this Survey as speaking Sindhī in the Panjab, Baluchistan, Rajputana, Sindh, and elsewhere in the Bombay Presidency. Arranged according to dialects the figures are as follows, and may be taken as representing the number of speakers of Sindhī in its proper home:—

Dialect.	Number of Speakers.
Vichōli (Standard) and Siraiki Sindhī . . . . .	2,188,612
Tharōli (204,749) <sup>1</sup> . . . . .	.....
Lāsi . . . . .	42,613
Lāri . . . . .	40,000
Kachchhī . . . . .	491,214
TOTAL . . . . .	3,062,439

If we add to this the 204,749 speakers of Tharōli, already counted elsewhere under Mārwārī, our total is increased to 3,267,188.

The above figures, like all the figures of this Survey, are derived from estimates based on the figures of the Census of 1891. No detailed figures for dialects are given in any later census reports, which deal only with the gross figures for languages, and, except in rare cases, take no cognisance of dialects. It is hence impossible to use the figures of either the Census of 1901 or that of 1911 for our present purposes. The dialect figures here given were furnished by local officers, and were all estimates founded on local knowledge controlled by the figures of the Census of 1891, which were the only ones then available. We may, however, compare the above total with the corresponding totals for Sindhī, including all dialects, as recorded in the Census Report for 1911. The latter are as follows:—

Province or State.	Speakers of Sindhī.
Baluchistan . . . . .	6,346
Bombay . . . . .	2,897,267
Baluchistan States . . . . .	63,628
Baroda State . . . . .	16,089
Bombay States . . . . .	599,287
Panjab States . . . . .	22,169
Rajputana Agency . . . . .	58,118
TOTAL . . . . .	3,662,904

<sup>1</sup> Already recorded under Rājasthānī (Mārwārī).

In the above, the figures for the Rajputana Agency are a little too large, as they include the figures for states other than those immediately bordering on Sindh. The error cannot be more than a few hundreds.

There remain the figures for Sindhī spoken in places where it cannot be called a vernacular. Here we can take the 1911 figures, as no attempt can be made to distinguish the different dialects.

They are as follows :—

Province or State.	Speakers of Sindhī.
Bengal . . . . .	235
Bihar and Orissa . . . . .	282
Central Provinces and Berar . . . . .	1,583
Madras . . . . .	495
Panjab . . . . .	1,997
United Provinces . . . . .	362
Central India Agency . . . . .	462
Hyderabad State . . . . .	307
Madras States . . . . .	730
Mysore State . . . . .	209
Other Provinces . . . . .	369
TOTAL . . . . .	7,031

Here the Panjab figures are probably too large, as some of the speakers must have come from the Sindh border, where Sindhī can be called a vernacular. It is impossible to separate these from the others.

Taking therefore the Survey figures for the number of people speaking Sindhī at home, and the 1911 census figures for the number of those speaking it abroad, we get the following total for all the speakers of Sindhī in India :—

Speakers at home . . . . .	3,062,439
Speakers abroad . . . . .	7,031
TOTAL . . . . .	3,069,470

If we take the 1911 census figures for both, we get :—

Speakers at home . . . . .	3,662,904
Speakers abroad . . . . .	7,031
TOTAL . . . . .	3,669,935

The difference between these two totals is 600,465, and if we allow for the increase of population between 1891 and 1911, and for the unavoidable uncertainty experienced in enumerating the speakers of border languages, such as Tharēlī and Sirāikī Lahndā, they agree remarkably well. The growth of the population of the province of Sindh in these twenty years was 638,335.

Sindhī has but a small written literature, and little of that has been printed.

The most celebrated writer was 'Abdu'l-Laṭīf, who flourished at the end of the 17th and the beginning of the 18th century. He was the author of a long and much admired poem entitled the

Sindhī Literature.



*Shāh'-jō Risālō*, a Sūfi work, in which his doctrines are illustrated by a series of tales. It has been edited by Trumpp (see the List of Authorities below). Regarding the author, Burton writes<sup>1</sup> that his fellow-countrymen consider him the Hāfiz of Sindh, and that there are few of them, learned or unlearned, who have not read or heard his pathetic verses. His poetry is the delight of all that can understand it. The learned praise it for its beauty and are fond of hearing it recited to the sound of the guitar. Even the unlearned generally know select portions by heart and take the trouble to become acquainted with their meaning. Some other writers of much less importance are quoted by Trumpp in his *Sindhī Reading Book*, and these exhaust the list of Sindhī books edited by Europeans. The list of Sindhī works printed in India is a short one, and most of the contents are schoolbooks and the like. Several excellent examples of bardic poetry are current in Sindhī. Burton has fully described the principal of these, and a specimen will be found below in the section devoted to Tharēli (pp. 153ff.).

The earliest translation of any part of the Bible into Sindhī was a version of the Gospel of St. Matthew prepared by the Serampore Missionaries in 1825. It is doubtful if this was ever published. The next, a new translation of the same Gospel, in the Nāgarī character, by Captain Stack, was published in 1850, and this was followed in 1858 by A. Burn's translation of the Gospel of St. John in the Arabic character. A Hindū adaptation of the latter, in the Gurmukhī character, appeared in the following year. These three were all published by the Bombay Auxiliary Bible Society. After these, a series of translations of various portions of the Bible culminated in the issue of a translation of the entire New Testament in the Arabic character by the British and Foreign Bible Society (London) in 1890. Several revised portions have since appeared.

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<sup>1</sup> *Sindh*, pp. 83, 203. See the List of Authorities.



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## SKETCH OF SINDHĪ GRAMMAR.

**Alphabet.**—For writing Sindhī, Musalmāns employ a modification of the Perso-Arabic alphabet, while Hindūs employ the *Laṇḍā*, or ‘clipped,’ alphabet described under the heads of Panjābī and Lahndā.<sup>1</sup> *Laṇḍā*, in Sindh also called *Baniyā* or *Wāṇikō*, i.e. ‘mercantile,’ is a most imperfect script, wanting in signs for the medial vowels. It is seldom legible to anyone except the original writer, and not always to him. In the present account of the Sindhī alphabet I shall use the Nāgarī alphabet in its place. The following table, taken from Captain Stack’s Grammar, shows the various forms of *Laṇḍā* used in Sindh.

<sup>1</sup> See Vol. IX, Pt. i, p. 624, and also p. 247 of the present volume. As regards the illegibility of this Wāṇikō character, there is a proverb, *Wāṇikō akhar bhuṭā, sukā paṛhaṇ-khā chhuṭā*, the Wāṇikō letters are vowelless, (as soon as the ink is) dry, they are released from reading (i.e. are illegible). Owing to the omission of vowels numerous mistakes occur in reading. According to one story a merchant wrote to his son to send ‘the small account book with the cover’ (*nanḍhī kaṇī puṭhē sūdhī*). The son read this as *nanḍhī wahū puṭ sūdhī*, send the youngest daughter-in-law with (her) son!

The Alphabet.

Roman characters.	Dēvanāgarī.	Khudāwādī.*	Shikārpurī.	Sakkar.	THATTĪ.		Larī.	Wangāl.	Rājāī.	Khvājā.	MAIMONĀ.		Sewhāpī Bhabhira.	Southern Lahorī.
					Lahānās.	Bhātās.					Thattā.	Haidarābād.		
a	अ	m	m	m	॥^	m	m	३	२	७	७	७	m	२
ā	आ	m	m	m	॥~	m	m	३	२	७	७	७	m	२
i	इ	† ८	† ८	† ८	०.०१	२	→	३	३	४	३	३	८	८
ī	ई	† ८	† ८	† ८	०.०१	२	→	३	३	४	३	३	८	८
u	उ	m	m	m	८	८	८	८	८	८	८	८	८	२
ū	ऊ	m	m	m	८	८	८	८	८	८	८	८	८	२
e	ए	m	m	m	→	२	४	८	३	८	८	३	m	८
ai	ऐ	m	m	m	॥~	m	२	३	३	७	७	७	m	२
ō	ओ	m	m	m	८	८	८	८	८	८	८	८	m	२
au	औ	m	m	m	८	८	८	८	८	७	७	७	m	m

\* The Khudāwādī is the character used at Haidarābād and by most of the respectable merchants throughout the country. That of the Shikārpur and Sakkar merchants differs but little from it.

† These are, however, never written in commencing a word. In lieu of them m is used.



The Alphabet.

Roman characters.	Devanāgarī.	Khudawādī.	Shikarpurī.	Sakkar.	THATTĪ.		Lāṭī.	Wangāl.	Rājī.	Khawās.	MAIMONS.		Sewlānī Bhābhīras.	Southern Labnda.
					Luhanās.	Bhātīs.					Thātā.	Haidarābad.		
ta	त	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
tha	थ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
da	द	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
dha	ध	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
na	न	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
pa	प	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
pha	फ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
ba	ब	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
bba	ब्	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
bha	भ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
ma	म	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
ya	य	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
ra	र	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
la	ल	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
va	व	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
ṣa	ष	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
sha	श	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
sa	स	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
ha	ह	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
Numerals				ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
				1	2	3	3	4	5	6	7	8	9	10

Attempts have been made to render the Wānikō character more legible. In 1868 the subject was considered by an official committee which devised an improved alphabet containing the characters missing in the local script. It was based mainly upon Khudāwādī, but the sign for the letter *ra* was taken from Shikārpurī. This improved Hindū Sindhi alphabet was taught in schools, and books were printed in it, but, in spite of official encouragement, it did not become a success. The classes for teaching it dwindled away, and the people still prefer to employ their own imperfect method of writing.

The following tables show the characters of this reformed script, side by side with the corresponding Khudāwādī forms. The latter, owing to their being recorded by a different writer, here and there depart slightly from the forms given in the preceding tables.

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VOWELS.

*In improved Hindī Sindhī character.*

a	ā	i	ī	u	ū
ṁ	ṁl	ṁ	ṁ	ṁ	ṁ
e	ai	o	au	am	
ṁ	ṁ	ṁ	ṁ	ṁ	ṁ
ka	kā	ki	kī	ku	kū
ṁ	ṁl	ṁ	ṁl	ṁ	ṁ
kē	kai	kō	kau	kam	
ṁ	ṁ	ṁ	ṁ	ṁ	ṁ

The only vowel character in Khudāwādī is ṁ

## CONSONANTS.

No.	Roman Character.	Original Khudawadi Character.	Improved Hindi Character.	No.	Roman Character.	Original Khudawadi Character.	Improved Hindi Character.	No.	Roman Character.	Original Khudawadi Character.	Improved Hindi Character.
1	ka	ڪ	क	15	ra	No. 32 used instead.	३	29	bha	No. 28 used instead.	ब
2	kha	ڪھ	ख	16	dda	ڊ	ड	30	ma	م	म
3	gga	گ	ग	17	da	ڊ	ॡ	31	ya	No. 9 used instead.	य
4	ga	گھ	घ	18	dha	ڊھ	ॢ	32	ra	ر	२
5	gha	No. 4 used instead.	घ	19	na	ن	ॣ	33	la	ل	ॢ
6	na	ن	ॡ	20	ta	ت	ٽ	34	va, wa	و	०
7	cha	ڇ	च	21	tha	ٿ	थ	35	sa	س	८
8	chha	ڇھ	छ	22	da	ڊ	ॢ	36	sha	No. 35 used instead.	ष
9	ja	ج	ज	23	dha	No. 22 used instead.	ॡ	37	ha	ھ	२
10	jja	ڄ	ज्	24	na	✓	✓	38	khē	No. 2 used instead.	३
11	jha	جھ	झ	25	pa	پ	प	39	zē	No. 9 used instead.	७
12	ña	ڻ	३	26	pha	فھ	फ	40	ghain	No. 4 used instead.	ॡ
13	ta	ت	ॡ	27	bba	بھ	ब	41	fē	No. 26 used instead.	३
14	tha	ٿ	थ	28	ba	ب	ब				

The extra letters required by Sindhī are shown in the Perso-Arabic alphabet by various writers in various ways. The system employed by Government, and followed in this Survey, is as follows. The order is that of the Dictionary of Shiri, Thavurdas, and Mirza :—

a, etc.	ا	j	ج	d	د	r	ر	s	س	gh	غ
b	ب	jj	جج	dh	ذ	r	ژ	sh	ش	f	ف
bb	بب	jh	جھ	dd	ڈ	or	ڈ	s	ص	q	ق
bh	پ	ñ	جھ	d, dr	پ		ز	s	ص	k	ک
t	ت	ch	چ	dh, dhr	پ		ز	t	ط	kh	کھ
th	ث	chh	چھ	z	ذ			t	ظ	n	ن
l, lr	ل	h	ح							g	گ
lh	لھ	kh	کھ							gg	گگ
s	ث									gh	گھ
p	پ									l	ل
ph	پھ									m	م
										n	ن
										n	ن
										w, v	و, و
										h	ھ
										y	ی

Two words, when written in the Perso-Arabic character, usually appear in abbreviated forms. These are ۛ for *a*, and, and ۞ for *mē*, in. The former is practically universal, but for the latter ۞ is equally often employed.

The vowels are as a rule indicated in the usual way, but *yā-e majhūl*, or the sound *ē*, is often indicated by the sign ۞ with the *yā*. Thus, ۞جڪو *jēko*, whoever.

The Arabic sign of *tanwīn*, or *mination*, is commonly employed to indicate a final nasal vowel. Thus, ۞ indicates *ā*, ۞ indicates *i*, and ۞ indicates *u*. Some writers indicate a final nasalized long *ā* by ۞, and a final nasalized long *ē* by ۞. Thus, ۞جڪو *pāh-jō*, of himself; ۞جڪو *tāh-jō*, of him; ۞جڪو *tūh-jō*, thy; ۞جا *ānā*, still, yet; ۞اڻي *iē*, thus. The signs ۞ and ۞ are even used to indicate *ī* and *ū*, respectively, as in ۞جڪا for *chayāi*, he said, and ۞اڻي for *ānā*, I. It is impossible to say from the spelling whether ۞جڪو, when, represents *jadhēh* or *jadhēh*. In the third specimen, I have transliterated it and similar words '*jadhēh*,' etc., which is the form required by the grammars.

As in ۞اڻي, ۞جڪا and ۞اڻي, *hamza* is freely used to indicate the separation of concurrent vowels. Other examples of its employment are ۞هڪو *hēar*, now; ۞پي *pi*, a father; and ۞بني *bbani-mē*, in the field.

It will be observed that ۞ besides having its proper force, is also freely used to indicate the nasalization of a vowel. In words like *pāh-jō*, in which the vowels in two





concurrent syllables are nasalized, it is customary to write the  $\text{ن}$  only once to indicate both nasalizations, as in  $\text{چَہُنجَر}$ , another method of writing  $\text{چَہُ نَہُجَر}$ . So also, if one of the nasalized vowels is indicated by *tamwīn*, the nasalization of the other is not always indicated, as in  $\text{چَہُچَہُ}$  *chayāñi*, he said.

The corresponding letters in the Nāgarī character are as follows:—

अ	a,	आ	ā,	इ	i,	ई	ī,	उ	u,	ऊ	ū,
ए	ē,	ऐ	ai,	ओ	ō,	औ	au,				
क	ka,	ख	kh-t,	ग	ga,	घ	gha,	ङ	ṅa,	ग	gga,
च	cha,	छ	chha,	ज	ja,	झ	jha,	ञ	ña,	ज	jja,
ट	ṭa,	ठ	ṭha,	ड	ḍa,	ढ	ḍha,	ण	ṇa,	ड	ḍḍa,
ट	ṭa,			ड	ḍa,	ढ	ḍha,	ण	ṇa,	ड	ḍḍa,
ड	ḍa,			ड	ḍa,	ढ	ḍha,	ण	ṇa,	ड	ḍḍa,
त	ta,	थ	tha,	द	da,	ध	dha,	न	na,		
प	pa,	फ	pha,	ब	ba,	भ	bha,	म	ma,	ब	bba,
य	ya,	र	ra,	ल	la,	व	wa, va,				
श	ś (sh),	स	sa,	ह	ha.						

Letters peculiar to Arabic or Persian are shown as follows:—

ث	ṭ	س	s;	ح	ḥ	خ	kh;	ذ	z or ḏ	ز	z, zh;
ع	ʿ	ض	ẓ;	ط	ṭ;	ظ	ẓ;	ع	ʿ;	غ	gh;
ف	f;	ق	q.								

**Pronunciation.**—In Sindhī, when the vowel *i* is preceded or followed by *h*, or when it is final or precedes a suffix commencing with a vowel, it is pronounced as a short *e*. Thus, *eharō* (for *iharō*), such; *mehet* (for *mihit*), a mosque; *huanēñ*, they may be of us, but *huaninē*, they may be of them. Also, in this language, every word must end in a vowel, and, when the vowel is short, it is pronounced very lightly, so as to be hardly audible. I therefore indicate such short final vowels by small letters above the line, as in *khaṭ*, a bedstead; *aṅgar*, charcoal; and *mehet*, as given above. Although these final short vowels are hardly audible, they are important, as they often affect the meaning of a word. Thus, *chhōkar*, a boy; but *chhōkar*, a girl. The difference between these two words is scarcely perceptible to a European, although to Sindhīs the distinction is apparent and marked.

Peculiar to Sindhī are the letters  $\text{ب}$   $\text{ڄ}$ ,  $\text{ڙ}$ ,  $\text{ڻ}$ , and  $\text{ڳ}$ , which I have transliterated *bb*, *jj*, *ḍḍ*, and *gg*, respectively. Others transcribe them *ḍ*, *j*, *ḍ*, and *g*, respectively. They are pronounced with a certain stress, prolonging and somewhat strengthening the contact of the closed organ, and are, in fact, sounded as double letters are pronounced in other parts of India, but occur even at the beginning of a word. Thus, *ḍubbal*, weak; *bbābbō*, a father's brother, but *bābō*, a father; *ajj*, today; *jjāyō*, born; *wadḍō*, great; *ḍḍiḥō*, seen, but *ḍiḥō*, obstinate; *laggō*, applied; *ggarō*, heavy, but *garō*, mangy. These are really the only double letters in Sindhī. A reference to the Nāgarī table will show that they include all the sonant unaspirated mutes except *d*, and, as a matter of fact, *d* itself is often doubled, but then becomes *ḍḍ*, as in

*ḍḍian*°, to give, compared with the Hindī *dēnā*. We see, moreover, that none of the surd mutes, *k*, *ch*, *t*, *ṭ*, and *p*, and that no aspirates, are ever doubled, although such doubling is common in Pañjābī, Hindī, and other more eastern languages.

In Sindhī, when *r* is appended to *t*, *ḍ*, or *ḍh*, it is usually omitted in writing, or *vice versa* we may say that, after *t*, *ḍ*, or *ḍh*, an *r* is often inserted, although not written. This is especially the case in the Sirō, or North Sindh, where, e.g., *pu*°, a son, is pronounced *pu/r*°; *manḍ*°, an incantation, is pronounced *manḍr*°; and *ḍḍaḍh*°, itch, is pronounced *ḍḍaḍhr*°.

Sindhī is very fond of cerebral sounds, and often has them where other Indian languages have dentals. Thus, *tāmō* (*trāmō*), Hindī *tābā*, copper; *ḍḍian*°, to give, Hindī *dēnā*.

Sindhī is fond of inserting a short vowel between two contiguous consonants, so as to aid the pronunciation. The vowel so inserted is usually *i*, or, when *h* follows or precedes, *e*. The following instances occur in the specimens. In the first specimen we have :—

*āsīmān*°, for *āsmān*°, heaven.  
*dōsit*°, for *dōst*°, a friend.  
*hukim*°, for *hukm*°, a command.  
*khizimat*°, for *khizmat*°, service.  
*mahemānī*, for *metmānī*, hospitality.

In the second specimen we have :—

*charehī*, for *charhī*, having mounted.  
*charehial*°, for *charhial*°, mounted.  
*munishī*, for *munshī*, a Munshī.  
*‘umir*°, for *‘umr*°, age.  
*waqit*°, for *waqt*°, time.

**DECLENSION.—Gender.**—There are only two genders, masculine and feminine. As all nouns must end in a vowel, the rules for gender in Sindhī are fairly simple. Subject to a few exceptions :—

(a) Nearly all nouns ending in ° and all nouns ending in *ō* are masculine. Thus, *dās*°, a slave; *mathō*, a head. About seventy nouns in ° are feminine, the most important of which are :—

<i>ajj</i> °, today.	<i>mā</i> °, a mother.
<i>chup</i> °, silence.	<i>bij</i> °, lightning.
<i>dhāt</i> °, a metal.	<i>vish</i> °, the world.
<i>dhī</i> °, a daughter.	<i>rih</i> °, poison.
<i>nūh</i> °, a daughter-in-law.	<i>sas</i> °, a mother-in-law.
<i>bhēn</i> °, a sister.	

(b) All nouns ending in *a*, and nearly all those ending in *i*, are feminine. Thus, *sadh*°, a wish; *ggālh*°, a story. A few nouns ending in ° are masculine, such as *kēhar*°, a lion; *har*°, a name of the god Vishṇu.

(c) Nouns ending in *ā*, *ī*, and *ū* are masculine when they signify males, and feminines when they signify females, inanimate things, or abstract qualities. Thus, *rājā*, a king (masc.); *hachā*, murder (fem.); *sāñī*, a companion (masc.); *gōlī*, a slave-girl (fem.); *rahākū*, an inhabitant (masc.); *ābirū*, honour (fem.). There are a few exceptions, which it is unnecessary to note here. As a general rule, we may say that most nouns in *ū* are masculine, and that most nouns in *ā* and *ī* are feminine.

**Formation of Feminines from Masculines.**—The following table shows masculine terminations with the feminine terminations that correspond to each :—

Terminations.		Examples.	
Masc.	Fem.	Masc.	Fem.
"	"	<i>gadḍah</i> , an ass	<i>gadḍah</i> , a jenny ass.
"	or <i>ī</i>	<i>chhokar</i> , a boy	<i>chhokar</i> or <i>chhokarī</i> , a girl.
"	or (in case of adjectives) a	<i>dhīr</i> , firm	<i>dhīr</i> or <i>dhīrī</i> .
o	<i>ī</i>	<i>gōl</i> , a slave	<i>gōlī</i> .
<i>ī</i>	<i>īṇ</i> , <i>yāñī</i>	<i>lāh</i> , a complainant	<i>dāhīṇ</i> or <i>dāhyāñī</i> .
<i>ū</i>	<i>ū</i> , <i>uṇ</i> , <i>īṇ</i>	<i>rahākū</i> , a resident	<i>rahākū</i> , <i>rahākūṇ</i> , or <i>rahākīṇ</i> .

Names of castes, professions, etc. generally take *īṇ*, *īṇī*, or *yāñī* in the feminine. Thus, *kumbhar*, a potter, fem. *kumbhar*, *kumbharīṇ*, or *kumbharyāñī*; *sōnārō*, a goldsmith, fem. *sōnārī*, *sōnārīṇ*, or *sōnāryāñī*.

There are as usual several irregular instances, which will be found in the grammars.

**Number and Case.**—There are two numbers, singular and plural. In addition to the nominative and the oblique case, which are common to all Indo-Aryan vernaculars, Sindhī has also an organic Ablative, an organic Locative, and a Vocative. The sign of the Ablative is *ā*, which in the singular is added directly to the base, but in the plural is added to the oblique form. Sometimes *añ*, *ā*, or *ū* is substituted for *ā*, and in old Sindhī poetry the termination is generally *āu*. The organic Locative ends in *ē*. It occurs only in masculine nouns ending in *ā*, and then only in the singular, as in *ḍḍēh*, a country, loc. sing. *ḍḍēh*. The following table shows the formation of the Oblique, Ablative, and Vocative cases and of the Nominatives Plural of the various classes of nouns :—

Noun.	Meaning.	Singular.			Plural.			
		Oblique.	Ablative.	Vocative.	Nominative.	Oblique.	Ablative.	Vocative.
A. Masculine—								
ḍḍēh <sup>u</sup>	a country	ḍḍēh <sup>u</sup>	ḍḍēhā <sup>ũ</sup>	ḍḍēh <sup>u</sup>	ḍḍēh <sup>u</sup>	ḍḍēhan <sup>u</sup>	ḍḍēhan <sup>u</sup> -ā <sup>ũ</sup>	ḍḍēhā, ḍḍēhō
mēṛākō	a crowd	mēṛākē	mēṛākā <sup>ũ</sup>	mēṛākā	mēṛākā	mēṛākan <sup>u</sup>	mēṛākan <sup>u</sup> -ā <sup>ũ</sup>	mēṛākā, -ō
rahākū	inhabitant	rahākū <sup>u</sup>	rahākūā <sup>ũ</sup>	rahākū	rahākū	rahākuan <sup>u</sup> , rahākun <sup>u</sup>	rahākun <sup>u</sup> -ā <sup>ũ</sup>	rahākūā, -ō
sāṇī	companion	sāṇī <sup>u</sup>	sāṇīā <sup>ũ</sup>	sāṇī	sāṇī	sāṇian <sup>u</sup> , sāṇiun <sup>u</sup> , sāṇin <sup>u</sup>	sāṇian <sup>u</sup> -ā <sup>ũ</sup>	sāṇīā, -ō
kēhar <sup>u</sup>	a lion	kēhar <sup>u</sup>	kēhar <sup>u</sup> -ā <sup>ũ</sup>	kēhar <sup>u</sup>	kēhar <sup>u</sup>	kēharin <sup>u</sup>	kēharin <sup>u</sup> -ā <sup>ũ</sup>	kēhar <sup>u</sup> ō
rājā	a king	rājā	...	rājā	rāja	rājūn <sup>u</sup>	rājūn <sup>u</sup> -ā <sup>ũ</sup>	rājāō
B. Feminine—								
vijj <sup>u</sup>	lightning	vijj <sup>u</sup>	...	vijj <sup>u</sup>	vijjū <sup>ũ</sup>	vijjun <sup>u</sup>	vijjun <sup>u</sup> -ā <sup>ũ</sup>	vijjū <sup>ũ</sup>
hachā	murder	hachā	hachā <sup>ũ</sup>	hachā	hachāū <sup>ũ</sup>	hachāun <sup>u</sup>	hachāun <sup>u</sup> -ā <sup>ũ</sup>	hachāū <sup>ũ</sup>
sadh <sup>u</sup>	a wish	sadh <sup>u</sup>	sadhā <sup>ũ</sup>	sadh <sup>u</sup>	sadhā, sadhū <sup>ũ</sup>	sadhun <sup>u</sup>	sadhun <sup>u</sup> -ā <sup>ũ</sup>	sadhā, sadhā (in Siro)
gōlī	a slave-girl	gōlī <sup>u</sup>	gōlīā <sup>ũ</sup>	gōlī	gōlīū <sup>ũ</sup>	gōlian <sup>u</sup> , gōliun <sup>u</sup> , gōlin <sup>u</sup>	gōlian <sup>u</sup> -ā <sup>ũ</sup>	gōlīū <sup>ũ</sup>
ggālīh <sup>u</sup>	a story	ggālīh <sup>u</sup>	ggālīh <sup>u</sup> -ā <sup>ũ</sup>	ggālīh <sup>u</sup>	ggālīhū <sup>ũ</sup>	ggālīhian <sup>u</sup> , ggālīhiun <sup>u</sup> , ggālīhin <sup>u</sup>	ggālīhin <sup>u</sup> -ā <sup>ũ</sup>	ggālīhū <sup>ũ</sup>
C. Irregular Nouns—								
pi <sup>u</sup>	a father	pi <sup>u</sup>	...	pi <sup>u</sup>	piur <sup>u</sup>	piun <sup>u</sup> , piuran <sup>u</sup>	piuran <sup>u</sup> -ā <sup>ũ</sup>	piurō
mā <sup>u</sup>	a mother	mā <sup>u</sup>	...	mā <sup>u</sup>	māū <sup>ũ</sup> , māirū <sup>ũ</sup> , māir <sup>u</sup>	māun <sup>u</sup> , māirun <sup>u</sup>	māirun <sup>u</sup> -ā <sup>ũ</sup>	māū <sup>ũ</sup> , māir <sup>u</sup>

Like *pi* is declined *bhā*, a brother; and like *mā*, *bhēn*, a sister; *dhī*, a daughter; and *nah*, a daughter-in-law. *Bhēn*, a sister, is declined like *sadh*. In terminations containing *i* followed by a vowel, *y* may throughout be substituted for the *i*. Thus, *sāṇyan* as well as *sāṇian*, *gōlyū* as well as *gōliū*, *ggālhyū* as well as *ggālhiū*.

It will be observed that the oblique plural always ends in *an*, *in*, or *un*. Instead of this termination, we often have *ē* or even *ā*. Thus, *ḍḍēhē* or *ḍḍēhā*; *mēṛākē* or *mēṛākā*; *rahākūē* or *rahākūā*; *sāṇīē* or *sāṇīā*; *kēhariē* or *kēhariā*; *sadhē* or *sadhā*; *gōliē* or *gōliā*; *ggālhiē* or *ggālhiā*. These forms are most commonly used when no post-position follows.

It will be observed that, except in the case of nouns ending in *ī*, like *gōlī*, the oblique case of feminine nouns is the same as the nominative, and that the nominative plural of nearly all feminine nouns ends in *ū*. The only exception in the above table (omitting the irregular nouns) is *sadh*, which has its nominative plural *sadhā* or *sadhū*.

Masculine nouns ending in *ā*, like *ḍḍēh*, when the *ā* is preceded by any vowel except *i* often insert a *w* when the *ā* is changed to *ū*. Thus *ra*, a weed, obl. sing. and nom. plur. *raw*; *thā*, a dish, obl. sing. and nom. plur. *thāw*. If the preceding

vowel be *a* or *ā*, the insertion is obligatory, as in these two examples. In other cases it is optional. Thus, *wā*°, wind, obl. sing. *wāw*° or *wā*°; *ḍḍē*°, a demon, obl. sing. *ḍḍēw*° or *ḍḍē*°. If the preceding vowel be *i*, the *w* is not inserted. Thus, *jī*°, life, obl. sing. and nom. plur. *jī*°.

So also, *w* is optionally inserted in the case of masculine nouns in *ō*, like *mēṛākō*, when the *ō* is immediately preceded by *a* or *ā*. Thus, *duō*, glare, obl. sing. *dawē* or *daē*; *nāō*, felt, obl. sing. *nāwē* or *nāē*. In the plural, i.e. before *a* or *ā*, the insertion of *w* is obligatory. Thus, nom. plur. *dawā*, *nāwā*; obl. plur. *dawan*°, *nāwan*°.

If a final *ō* is preceded by *y*, this is dropped in the obl. sing. Thus, *rupayō*, a rupee, obl. sing. *rupaē*; *pōrhyō*, labour, obl. sing. *pōrhē*; but nom. plur. *rupayā*, *pōrhyā*.

As in other Indian languages, there is an agent case used for the subject of the tenses of a transitive verb formed from the past participle. In Sindhī, this is always the same as the oblique case. Thus, *ḍḍēh*°, a country; ag. sing. *ḍḍēh*°; ag. plur. *ḍḍēhan*°.

The oblique case can also be used for any other case, and then, in the plural, generally takes the form in *ē* or *ā*. This is frequent in poetry, but also occurs in prose. The following examples are taken from Stack's Grammar:—

*tūh*°-*jē* *lēkhē* (obl. for loc.) *hē* *kan*° *hū*° *hūndō*, *par* *asā-jē* *lēkhē* (obl. for loc.) *bbiē* *dastūr*° (loc.) *āhē*, in your opinion this matter may be thus, but in ours it is different.

*bukh*° (obl. for instrumental) *maran*°, to die of hunger.

*hē* *ghōrō* *ghanē* (for *ghanē-sā*) *watū*, for how much did you buy this horse?

*hō* *Mumbaī*° (for *Mumbaī-ḍḍē*) *vēndō*, he will go to Bombay.

*pānaw*° *jī*° *pābbūh*° (for *pābbūh-tē*) *mirā*° *bī* *mustāk*° *huā*, the wild beasts, too, were enamoured at the brave man's smiles.

Generally, however, the particular case is defined, as in other Indian languages, by means of postpositions added to the oblique case. The more common postpositions are as follows:—

**Agent.**—This takes no postposition. The oblique case is used by itself.

**Accusative.**—As in other Indian languages, this is either the same as the nominative or the same as the dative.

**Dative.**—*khē* or (poetical) *kan*°, to; *lā*°, for.

**Ablative.**—This either takes the termination *ā*, etc., as shown in the declensional table, or else the postposition *khā*°, *khō*°, or *khū*° may be added to the oblique case. *Mā*° is 'from in' and *tā*° is 'from on.' For 'with,' *sā*° is the common word.

**Genitive.**—*jō* or (poetical) *sandō*, *sandiṛō*, or *jarō*.

**Locative.**—We have seen above (p. 24) that masculine nouns in ° form the locative singular by changing ° to °. Or the postposition *mē*° or *mañjh*° may be added to the oblique case of any noun. For 'on,' 'upon,' we have *tē*.

**Vocative.**—See the table of declension. An interjection, such as *ē*, *hē*, *hō*, or *yā*, or (when addressing an inferior) *rē* (fem. *rī*) or *arē*, is usually prefixed, as in *ē mēhar*°, O buffalo-keeper, from *mēhar*°.

The following examples of the use of the various cases are taken from the Specimens and from the List of Words and Sentences. Unless the contrary is stated, every

example is here and elsewhere in this grammatical sketch taken from the first Haidarabad Specimen. If it is taken from the second specimen, the figure ' ( II ) ' is added, and if it is taken from the List of Words and Sentences, the number of the sentence is indicated between marks of parenthesis.

**Nominative Singular.**—*nanḍhō pu!* viō *haliō*, the younger son went away.

*ḍḍāḍhō ḍḍukar* achī *piō*, a severe famine came and fell.

*parilā* kan<sup>a</sup>-tē *pius*, a sound fell on his ear.

*āṭṭ naukar* hōs, I was a servant (II).

*maṭl* pandh<sup>a</sup> āhē, it is a mile distance (II).

*mūh<sup>i</sup>-jō wāqif* hō, he was an acquaintance of mine (II).

As the object of a past-participial tense of a transitive verb, we have :—

*hun<sup>a</sup> māl* bbinhī-khē *virāhē-ḍḍinō*, he divided and gave the property to the two.

For nouns in *ō*, we have :—

*jēkō bhanō mūh<sup>i</sup>-jē* hiṣē *achē*, whatever portion comes in my share.

With a transitive past-participial tense :—

*mū-khē chhēlō na ḍḍinu*, thou didst not give a kid to me.

For nouns in *ū*, *ṭ* :—

*hek<sup>a</sup> māṇhū* pē-āyō, a man was coming (II).

For feminine nouns in *ā* :—

*hun<sup>a</sup> ghar<sup>a</sup>-mē* zīn<sup>a</sup> āhē, the saddle is in that house (226).

For feminines in *ī* :—

*kētiran<sup>a</sup>-ī pōrchatan<sup>a</sup>-khē* jhajhī mānī pēi-milē, how many labourers get abundant bread.

With transitive past-participial tense :—

*pinhē mahemānī* kār-āhē, thy father hath made a feast.

For feminines in *ī* :—

*'umir<sup>a</sup> chausāl*, (its) age (was) of four years (II).

For irregular nouns, we have :—

*tūh<sup>i</sup>-jō bhā<sup>a</sup> āyō-āhē*, thy brother is come.

The nominative is sometimes used where we should expect the oblique case, as in :—

*!(r)io ḍḍīh<sup>a</sup> uhō ghōṛō* pa!ēwālē-khē *ḍḍinō-athan<sup>a</sup>*, on the third day I gave that horse to the orderly (II).

*bbī rāl<sup>a</sup> musāfir<sup>a</sup>-khānē-mē* tikius, on the third night I stayed in the travellers' rest house (II).

**Nominative Plural.**—*hekirē māṇhu<sup>a</sup>-khē bba pu!* (nom. sing. *pu!*) *huā*, a certain man had two sons.

*pō<sup>a</sup> pandrah<sup>a</sup> sōrah<sup>a</sup> ḍḍīh<sup>a</sup>* (nom. sing. *ḍḍīh<sup>a</sup>*) *thindā*, fifteen or sixteen days afterwards (II).

*mū<sup>a</sup> hun<sup>a</sup>-jē pu!<sup>a</sup>-khē* ghanā *chābuk<sup>a</sup>* (nom. sing. *chābuk<sup>a</sup>*) *haniā-āhin<sup>a</sup>*, I have beaten his son (with) many stripes (228). Here the nom. is the object of a transitive verb in a past-participial tense.

*bba mahinā* (nom. sing. *mahinō*) *thindā jō*, it will be about two months (ago) since . . . (II).

**Agent Singular.**—*mũ-khē śubēdār* (nom. sing. *śubēdār*) *pakiyō-āhē*, the Śubēdār has arrested me (II).

*nandhē* (nom. sing. *nandhō*) *pi-khē chayō*, the younger said to the father.

**Accusative.**—In form of nom. *pāh-jō pēt<sup>h</sup> bharyā*, I may fill my belly.

*waggō pahirāyōs*, *jutī pāyōs*, *khūshī karyū*, put ye on him a robe, put ye on him a pair of shoes, let us make rejoicing.

*ghōrō kāhē*, having driven a horse (II).

*tūh-jī khizimat<sup>h</sup> piō-karyā*, I am doing thy service.

*zīn<sup>h</sup> hun-jē pulhī-tē rakh<sup>h</sup>*, put the saddle on his back (227).

*suar* (nom. sing. *suar*) *chāraṇ-lā mōkilius*, sent him to feed swine.

*paīsā* (nom. sing. *paīsō*) *chhavīh<sup>h</sup> rupayā* (nom. sing. *rupayō*) *wa!handōsā*, I will take money, twenty-six rupees, from thee (II).

*jēkē chhilū* (nom. sing. *chhil*, fem.) *suar thā-khāin*, whatever husks the swine are eating.

For the accusative in the form of the dative, we have:—

*hekiṛē bbānhē-khē* (nom. sing. *bbānhō*) *kō!hē*, having summoned a slave.

**Dative.**—*nandhē pi-khē chayō*, the younger said to the father. Note that the dative with *khē* is used after verbs of speaking, to indicate the person addressed.

*ghar-khē vējhō āyō*, he came near to the house. Note that *vējhō* governs the dative.

*nhō ghōrō pa!ēwālē-khē dālinō-atham*, I have given that horse to the orderly (II).

*kētiran-i pōrchatan-khē* (nom. sing. *pōrchat*) *jhajhī mānī pēi-milē*, to how many labourers is abundant bread being got, *i.e.* how many labourers get abundant bread.

*piṇas<sup>h</sup> pāh-jē bbānhon-khē* (nom. sing. *bbānhō*) *chayō*, his father said to his servants.

*hekiṛē māṇhu-khē bba pul<sup>h</sup> huā*, a certain man had two sons.

This is an example of the dative of possession.

*suar chāraṇ-lā mōkilius*, he sent him for feeding (*i.e.* to feed) swine.

*gāh-jē khaṇṇ-lā*, for the carrying of grass (II).

**Ablative.**—*mōrē-khā vius-thō*, I was going from Mōrō (II).

*ggō!h-jē hekiṛē hafāi-khā* (nom. sing. *hafāi*, masc.) from a shopkeeper of the village (241).

*kētiran warchan-khā* (nom. sing. *warch*) *khizimat<sup>h</sup> piō-karyā*, from how many years am I serving.

As an example of the ablative of comparison, we have:—

*hun-jō bhā hun-jī bhēṇ-khā dīgkō āhē*, his brother is taller than his sister (231).

For other postpositions, we have:—

*bbānī-mā*, (returning) from in the field.

*ghōrē-tā lathō*, he descended from on the horse, *i.e.* he dismounted (II).

Just as *vējhō*, near, sometimes governs the dative, so the postpositions *aggē*, before; *dhārā*, without; and *pō*, after, generally govern the ablative, as in :—

*sabh<sup>e</sup> khapāi<sup>n</sup>-khā<sup>ñ</sup> pō*, after spending everything.

*thōran<sup>e</sup> dḍi<sup>ñ</sup>han<sup>e</sup>-khā<sup>ñ</sup> pō*, after a few days.

**Genitive.**—As in many other Indo-Aryan languages, the genitive is an adjective, agreeing in gender, number, and case with the thing possessed. This case will therefore be dealt with at length under the head of adjectives.

**Locative.**—The following examples occur of the organic locative in ' of masculine nouns in " :—

*sabh<sup>e</sup>-kī hath<sup>e</sup>* (nom. sing. *hath<sup>e</sup>*) *karē*, having made everything in (his) hand (*i.e.* having collected everything).

*unhe<sup>e</sup> waqī<sup>t</sup>* (nom. sing. *waqī<sup>t</sup>*) *bhiyō māy<sup>h</sup>ñ kō-kō-na hō*, at that time there was no one else (there) (II).

*bbi<sup>e</sup> rāt<sup>e</sup> Qāzī-jē Ggō!k<sup>e</sup> fikius<sup>e</sup>*, next night I stopped at Qāzī-jō Ggōth<sup>e</sup> (II).

As examples of the locative formed with *mē* we have :—

*hath<sup>e</sup>-mē* (nom. sing. *hath<sup>e</sup>*) *munḍī*, a<sup>e</sup> *pēran<sup>e</sup>-mē* (nom. sing. *pēr<sup>e</sup>*) *jutī pāyōs<sup>e</sup>*, put ye a ring in (*i.e.* on) his hand and a pair of shoes on his feet.

*naukar<sup>e</sup> Mōrē-mē* (nom. sing. *Mōrō*) *hōs<sup>e</sup>*, I was a servant in Moro (II).

*musāfir<sup>e</sup>-khānē-mē* (sing. nom. *khānō*) *fikius<sup>e</sup>*, I stayed in the travellers' rest house (II).

*samujk<sup>e</sup>-mē* (nom. sing. *samujk<sup>e</sup>*, fem.) *achī*, having come into (his) senses.

*māl<sup>e</sup> ajhalāi<sup>e</sup> mē* (nom. sing. *ajhalāi*) *riṇāññi*, he wasted the property in debauchery.

*warandī<sup>e</sup>-mē* (sing. nom. *warandī*, fem.) *chayāññi*, he said in reply.

*thi<sup>e</sup>-jō māl<sup>e</sup> kañiriun<sup>e</sup>-mē* (sing. nom. *kañiri*, fem.) *riṇāyō*, he wasted thy property among harlots.

As examples of the locative formed with *tē* we have :—

*parilā<sup>e</sup> kan<sup>e</sup>-tē* (nom. sing. *kan<sup>e</sup>*) *pūs<sup>e</sup>*, a sound fell on his ear.

*pān<sup>e</sup> ghōr<sup>e</sup>-tē charehial<sup>e</sup> hō*, he himself was mounted on the horse (II).

*fakiri<sup>e</sup>-jē chōṭi<sup>e</sup>-tē* (nom. sing. *chōṭi*, fem.), on the top of the hill (229).

**Vocative.**—*ē bābā* (nom. sing. *bābō*), O father.

*ē bbachā* (nom. sing. *bbachō*), O child.

The following are examples of the oblique case used without any postposition :—

*jēkō bhānōmūh<sup>e</sup>-jē hisē* (nom. sing. *hisō*) *achē*, whatever portion comes (into) my share.

*āññi bukh<sup>e</sup>* (nom. sing. *bukh<sup>e</sup>*, fem.) *piō-marāñ*, I verily am dying of hunger.

*chōthē dḍi<sup>ñ</sup>h<sup>e</sup>* (nom. sing. *dḍi<sup>ñ</sup>h<sup>e</sup>*) *pahutus<sup>e</sup>*, on the fourth day I arrived (II).

The following are examples of the oblique case with other postpositions :—

*hēkire dḍūrahē dḍi<sup>ñ</sup>h<sup>e</sup>-dḍi<sup>ñ</sup>* (nom. sing. *dḍi<sup>ñ</sup>h<sup>e</sup>*) *uthi<sup>e</sup> hāiō*, he arose and went towards (*i.e.* to) a far country.

*wan<sup>e</sup>-hē!h<sup>e</sup>* (nom. sing. *wan<sup>e</sup>*) *rēthō āhē*, he is seated under a tree (230).

*āññi pāk<sup>e</sup>-jē dōsitān<sup>e</sup>-sāñ* (nom. sing. *dōsit<sup>e</sup>*) *gadḍi<sup>e</sup> khāsk<sup>e</sup> karyāñ*, I may make rejoicing with my own friends.



*puṭʰ hunʰ-jē bhēṇʰ-sā̃* (nom. sing. *bhēṇʰ*, fem.) *pariṇiō āhē*, the son is married with (*i.e.* to) his sister (225).

*nōṛiunʰ-sā̃* (nom. sing. *nōṛī*, fem.) *karē bbadhīṣʰ*, bind him with ropes (236).

*pāhʰ-jē piʰ-waṭʰ* (nom. sing. *piʰ*) *wañi*, having gone near (*i.e.* to) my father.

*ghōṛō unhē paṭēwālē-waṭʰ āhē*, the horse is near (*i.e.* in possession of) that orderly (II).

**ADJECTIVES.**—Adjectives form their feminines according to the general rules laid down for substantives on p. 24. The masculine and feminine forms can then be declined exactly like substantives. An adjective agrees with the substantive it qualifies in gender, number, and case. As regards case, when the substantive is in any inflected case, the adjective is put into the oblique case, singular or plural, as may be required. We thus see that in this point Sindhī differs from Indian languages like Hindōstānī, in which an adjective agreeing with an inflected noun, either singular or plural, is always put in the oblique case singular. The Hindōstānī custom is, however, optionally followed when the adjective immediately precedes the noun it qualifies. In such circumstances the adjective may be in the oblique case singular, even when the substantive is in the plural. Trumpp (p. 145) gives the following example:—

*kūṛanʰ nabīunʰ-khē* or *kūṛē nabīunʰ-khē*, to false prophets.

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Similarly, when the substantive is in the vocative plural, an adjective agreeing with it and immediately preceding it is usually put into the vocative singular, as in *ē Sindhī māṛhuā* instead of *ē Sindhīā māṛhuā*, O Sindhī men.

Some adjectives, chiefly those of foreign origin, but also others, do not change for gender, number, or case. Such are *rājī*, content; *sāphʰ* or *saphā*, clean; *mālimʰ*, known; *gōlʰ*, round; *sahajʰ*, easy; *ḍḍadhʰ*, incorrect; *sudhʰ*, correct; *phā̃* (so most other adjectives in *ā̃*), wearied; *dhārʰ*, separate.

Adjectives ending in *ī* or *ū*, when the substantive immediately follows, may optionally remain uninflected. Thus, *Sindhī māṛhuʰ-khē* or *Sindhīʰ māṛhuʰ-khē*, to a man of Sindh; *sharmāū jālunʰ-khē*, or *sharmāunʰ jālunʰ-khē*, to modest women.

If the postposition *khē* intervenes between the substantive and the adjective, the adjective is not inflected. Thus, *Bābhāṇanʰ-khē chaṇō samujhā̃ī*, he thought the Brāhmaṇs good. 44399

The following examples, taken from Trumpp's Grammar, show how adjectives are declined for gender, number, and case.

Meaning.	Gender.	Singular.			Plural.		
		Nom.	Obl.	Voc.	Nom.	Obl.	Voc.
Thoughtless	Masc.	<i>achēt*</i>	<i>achēt*</i>	<i>achēt*</i>	<i>achēt*</i>	<i>achētān*, achētā</i>	<i>achētē, achētō</i>
	Fem.	<i>achēt*</i>	<i>achēt*</i>	<i>achēt*</i>	<i>achētiū</i>	<i>achētīn*, achētyan*, achētenn*, achētiē, achētiā</i>	<i>achētiē</i>
	or	<i>achēt*</i>	<i>achēt*</i>	<i>achēt*</i>	<i>achētū</i>	<i>achētān*, achētā</i>	<i>achētē, achētō</i>
Dry	Masc.	<i>rukḥō</i>	<i>rukḥō</i>	<i>rukḥā</i>	<i>rukḥa</i>	<i>rukḥān*, rukḥē, rukḥā</i>	<i>rukḥā, rukḥō</i>
	Fem.	<i>rukḥī</i>	<i>rukḥī*</i>	<i>rukḥī</i>	<i>rukḥīū</i>	<i>rukḥīn*, rukḥīan*, rukḥīnn*, rukḥīē, rukḥīā</i>	<i>rukḥīū</i>
Patient	Masc.	<i>sahū</i>	<i>sahū*</i>	<i>sahū</i>	<i>sahū</i>	<i>sahūān*, sahūn*, sahūē, sahūā</i>	<i>sahūā, -ō</i>
	Fem.	<i>sahū</i>	<i>sahū*</i>	<i>sahū</i>	<i>sahū</i>	<i>sahūān*, sahūn*, sahūē, sahūā</i>	<i>sahūā, -ō</i>
Liberal	Masc.	<i>ḍḍatā</i>	<i>ḍḍatā</i>	<i>ḍḍatā</i>	<i>ḍḍatā</i>	<i>ḍḍatān*</i>	<i>ḍḍatāō</i>
	Fem.	<i>ḍḍatā</i>	<i>ḍḍatā</i>	<i>ḍḍatā</i>	<i>ḍḍatāū</i>	<i>ḍḍatānn*</i>	<i>ḍḍatāū</i>
Afflicted	Masc.	<i>ḍḍukḥī</i>	<i>ḍḍukḥī*</i>	<i>ḍḍukḥī</i>	<i>ḍḍukḥī</i>	<i>ḍḍukḥīān*, ḍḍukḥīnn*, ḍḍukḥīn*, ḍḍukḥīē, ḍḍukḥīā</i>	<i>ḍḍukḥīā, -ō</i>
	Fem.	<i>ḍḍukḥī</i>	<i>ḍḍukḥī*</i>	<i>ḍḍukḥī</i>	<i>ḍḍukḥīū</i>	<i>ḍḍukḥīān*, ḍḍukḥīnn*, ḍḍukḥīn*, ḍḍukḥīē, ḍḍukḥīā</i>	<i>ḍḍukḥīū</i>
Unanimous	Masc.	<i>hikamuṭh*</i>	<i>hikamuṭh*</i>	<i>hikamuṭh*</i>	<i>hikamuṭh*</i>	<i>hikamuṭhīān*, -ṭhīnn*, -ṭhīn*, hikamuṭhīē, -ṭhīā</i>	<i>hikamuṭhīō</i>
	Fem.	<i>hikamuṭh*</i>	<i>hikamuṭh*</i>	<i>hikamuṭh*</i>	<i>hikamuṭhīū</i>	<i>hikamuṭhīān*, -īnn*, -īn*, hikamuṭhīē, -ṭhīā</i>	<i>hikamuṭhīū</i>

In forms containing *i* followed by a vowel, *y* may everywhere be substituted for the *i*. Thus, *achētyū* as well as *achētiū*.

*Jō*, the postposition of the genitive, being an adjective, is declined like *rukḥō*, but its oblique feminine singular may be either *jī\** or *jē*.

The following examples of the use of adjectives are taken from the specimens :—

*inhē lāiq\* na āhiyā*, I am not worthy of this.

*gum\* thī viō-hō*, he had become lost.

*adh\* pahīr\**, half a watch (II).

*hek\* māṇhū ghōrō kāhē pē-āyō*, a man was coming on horseback (II). Here we see the use of the numeral 'one' as an indefinite article. We shall see a similar example of *hekīrō* lower down.

*ghōrō rang\*-jō kumēt\* hō*, the horse was bay in colour (II).

*mūh\*-jō pul\* muō hō*, my son was dead.

*waḍḍ\* pul\* bbanī\*-mā thī āyō*, the elder son came from in the field.

*nanṭhō pul\* uthī haliō*, the younger son arose and went.

*ḍḍāḍhō ḍḍukar\* achī piō*, a severe famine came and fell.

*andar\* wañan\* chañō na bhāyāi*, he did not consider it good to go in.

*bbiyō māṇhū kō-kō-na hō*, no other man was (there). *Bbiyō* is properly the ordinal numeral 'second,' and is commonly used to signify 'another.' *triō dḍiḥ*, the third day (II).

For the obl. sing. masc. we have :—

*hekiṛē māṇhū-khē bba pu! huā*, a certain man had two sons. Here *hekiṛō*, one, is used as an indefinite article.

*pāṇ-khē tang* (nom. sing. *tang*) *hāl-mē dḍisī*, having seen himself in straitened circumstance.

*chōthē* (nom. sing. *chothō*) *dḍiḥ*, on the fourth day (II).

For the nom. plur. masc. we have :—

*tūh-jē pi-jē ghar-mē kētirā* (nom. sing. *kētirō*) *pu! āhin*, how many sons are there in your father's house ? (223).

*mū hun-jē pu!-khē ghaṇā* (nom. sing. *ghaṇō*) *chābuk haṇiā āhin*, I have struck many stripes to his son, i.e. I have beaten his son with many stripes (228).

For the obl. plur. masc. we have :—

*thōran* (nom. sing. *thōrō*) *dḍiḥan-khā pō*, after a few days.

*kētiran-i* (nom. sing. *kētirō*) *pōrehatan-khē jhajhī mānī pēi-milē*, how many servants get abundant bread !

*āū kētiran warehan-khā khizimat piō-karyā*, from how many years am I doing service !

For the nom. sing. fem. we have :—

*umir chausāl* (masc. *chausāl*), a four years old age, i.e. an age of four years (II).

*jhajhī* (nom. sing. masc. *jhajhō*) *mānī*, abundant bread.

*tō waḍḍi* (nom. sing. masc. *waḍḍō*) *mahemānī kaī*, thou madest a great feast.

*bbī* (nom. sing. masc. *bbiyō*) *rāt*, the second night (II).

For the obl. sing. fem. we have :—

*hi ghōrō kētiri* (nom. sing. masc. *kētirō*, fem. *kētiri*) *umir-jō*, this horse is of how much age, i.e. how old is this horse ? (221).

**Formation of the Genitive of Substantives.**—As in many other Indo-Aryan languages, the genitive is an adjective, agreeing in gender, number, and case, with the thing possessed. There are four different postpositions of the genitive, viz. *jō*, *sandō*, and their diminutives *jaṛō* and *sandiṛō*. The last three are mainly used in poetry, and are declined quite regularly as adjectives. In prose, *sandō* is commonly used only with pronominal suffixes, and in this connexion it is dealt with on p. 94. The declension of *jō* is not quite regular. It is declined as follows :—

	Masc.	Fem.
Sing. Nom.	<i>jō</i>	<i>jī</i>
Obl.	<i>jē</i>	<i>jī, jē</i>
Voc.	<i>jā</i>	<i>jī</i>
Plur. Nom.	<i>jā</i>	<i>jīū, jū</i>
Obl.	<i>jan, jē</i>	<i>jīn, jīan, jīun, jūn, jē</i>
Voc.	<i>jā</i>	<i>jīū, jū</i>

From the above it will be seen that the irregularities consist in the optional use of *jē* for the oblique case under any circumstance,—i.e. whether it is masculine or feminine, singular or plural,—and in the optional omission of the vowel *i* after *j*.

The following examples of the use of the genitive are taken from the specimens :—

*Nom. Sing. Masc. :—*

*nāch*ⁱ-*jō* (nom. sing. *nāch*ⁱ) *parilā*ⁱ *kan*ⁱ-*tē* *pius*ⁱ, the sound of dancing fell on his ears.

*ghōṛō rang*ⁱ-*jō* (nom. sing. *rang*ⁱ) *kumēt*ⁱ *hō*, the horse was bay in colour (II).

Note this use of the genitive.

*ajj*ⁱ *subūh*ⁱ-*jō* (nom. sing. *subūh*ⁱ) *mū-khē* *ṣūbēdār*ⁱ *pakirō-āhē*, today, at dawn, the *Ṣūbēdār* arrested me (II). Here we have an example of the genitive of time.

*Lēkhū*ⁱ-*wāṇiē-jō* (nom. sing. *wāṇiō*) *khūh*ⁱ, *Lēkhū* *Baṇiyā*'s well (II).

*ghōṛō jēkō mūh*ⁱ-*jē* *suwārī*ⁱ-*jō* (nom. sing. *suwārī*) *hō*, the horse which was of my own riding, my own riding-horse (II).

*tō-wārō ghōṛō chōrī*ⁱ-*jō* (nom. sing. *chōrī*) *āhē*, the horse in your possession is of theft, i.e. is stolen (II).

*hī*ⁱ *ghōṛō kētirī*ⁱ *umir*ⁱ-*jō* (nom. sing. *umir*ⁱ) *āhē*, of how much age is that horse, i.e. how old is it ? (22).

*Obl. Sing. Masc. :—*

*unhē dḍēh*ⁱ-*jē* (nom. sing. *dḍēh*ⁱ) *hekirē* *rahandaṛ*ⁱ-*khē* *wañi*, having gone to an inhabitant of that country.

*uhō ghōṛō dḍinō-atham*ⁱ *gāh*ⁱ-*jē* (nom. sing. *gāh*ⁱ) *khaṇay-lā*ⁱ, I have given that horse for the carriage of grass (II).

*Qāzī-jē Ggōṭh*ⁱ *likins*ⁱ, I stopped in *Qāzī jō Ggōṭh*ⁱ (II).

*munishī*ⁱ-*jē* (nom. sing. *munishī*) *paṭwālō-khē* *dḍinō-atham*ⁱ, I have given (it) to the *Munshi*'s orderly (II).

*Obl. Plur. Masc. :—*

*piṇas*ⁱ *pāh*ⁱ-*jē* *bbānhan*ⁱ-*khē* *chayō*, his father said to his servants.

*pāh*ⁱ-*jē* *dōsitān*ⁱ-*sā* *gaḷḷ*ⁱ *khūshī karyā*ⁱ, I may make merry together with my friends.

*Nom. Sing. Fem. :—*

*kētiran*ⁱ *warehan*ⁱ-*khā* *tūh*ⁱ-*jī-i* *khizimat*ⁱ *piō-karyā*ⁱ, from how many years am I doing only thy service.

*hun*ⁱ *ghar*ⁱ-*mē* *achhē* *ghōṛē-jī* *zīn*ⁱ *āhē*, in that house is the saddle of the white horse (226).

*Obl. Sing. Fem. :—*

*hū māl*ⁱ-*khē* *akirī*ⁱ-*jī*ⁱ (nom. sing. *akirī*) *chōṭī-tē* *piō-chūrē*, he is grazing cattle on the top of the hillock (229).

*hun*ⁱ-*jō* *bhā*ⁱ *hun*ⁱ-*jī*ⁱ *bhēṇ*ⁱ-*khā* *dighō* *āhē*, his brother is taller than his sister (231).

*mūh*ⁱ-*jē* *chāchē-jō* *put*ⁱ *hun*ⁱ-*jē* *bhēṇ*ⁱ-*sā* *pariṇiō* *āhē*, the son of my uncle is married to his sister (225).

*jāh*ⁱ *pāh*ⁱ-*jē* *bbani*ⁱ-*mē* *mōkilius*ⁱ, who sent him into his field.

*zīn*ⁱ *hun*ⁱ-*jē* *put*ⁱ *hi-tē* *rakh*ⁱ, put the saddle upon his back (227).

**Comparison.**—The comparative degree is formed, as in other Indian languages, by putting the noun with which comparison is made into the ablative case. Thus, *hi<sup>n</sup> māṛhū hun<sup>n</sup>-khō cañō āhē*, this man is better than that.

For the superlative, also as in other Indian languages, *sabhinī-khā*, than all, is used; as in *hi<sup>n</sup> māṛhū sabhinī-khā cañō āhē*, this man is the best of all. Or *mā*, *mājhā*, *mō*, or *majhō*, all signifying 'from in,' may be substituted for *khā*, etc.

Another method of forming the superlative will be found in the sentence of the parable *uchē-khā uchō waggō*, the good than good robe, *i.e.* the best robe.

**Numerals.**—For the cardinal numerals, see the List of Words on pp. 213ff. The ordinals are:—

Masc.	Fem.
<i>pēhryō</i>	<i>pēhrī</i> , first.
<i>bbiō</i>	<i>bbī</i> , second.
<i>ṛiō</i>	<i>ṛī</i> , third.
<i>chōthō</i>	<i>chōthī</i> , fourth.
<i>panjō</i>	<i>panjī</i> , fifth.
<i>chhahō</i>	<i>chhahī</i> , sixth.
<i>satō</i>	<i>satī</i> , seventh.
<i>aṭhō</i>	<i>aṭhī</i> , eighth.
<i>naṇō</i>	<i>naṇī</i> , ninth.
<i>ḍḍahō</i>	<i>ḍḍahī</i> , tenth, and so on.

The fractional numerals are:—

*chōthāi*, *chōthō*, or *pā<sup>n</sup>*, a quarter.

*ṛihāi*, a third.

*sawāi*, one and a quarter; a quarter more than.

*sāḍh<sup>n</sup>*, one half more than.

*ḍḍēḍh<sup>n</sup>*, one and a half.

*paṇṇō* or *munō*, a quarter less than.

*aṭhāi*, two and a half.

Reverting to the cardinals, we may note that the oblique plurals are formed as follows:—

Nom.	Obl. Plur.
<i>bba</i> , two,	<i>bbin<sup>n</sup></i> .
<i>ṛrē</i> , three,	<i>ṛrin<sup>n</sup></i> .
<i>chār<sup>n</sup></i> , four,	<i>chāin<sup>n</sup></i> .
<i>panj<sup>n</sup></i> , five,	<i>panjan<sup>n</sup></i> .
<i>chha</i> , six,	<i>chhahan<sup>n</sup></i> .
<i>sat<sup>n</sup></i> , seven,	<i>satan<sup>n</sup></i> .
<i>aṭh<sup>n</sup></i> , eight,	<i>aṭhen<sup>n</sup></i> .
and so on.	

The syllable *i*, *ī*, *hi*, or *hī* may be added to any cardinal to indicate completeness. Thus, *bbaī* or *bbēi*, all two, both; *ṛrēi*, all three, and so on. As an example we can quote:—*hun<sup>n</sup> māḷ<sup>n</sup> bbinhi* (*i.e.* *bbin<sup>n</sup>+hi*)-*khē virāhē-ḍḍinō*, he divided the property and gave it to the two.

**PRONOUNS.**—The first two **Personal Pronouns** are declined as follows :—

	I.	Thou.
<b>Sing.</b>		
Nom. . .	<i>āũ, ā ; mā,<sup>1</sup> mũ</i>	<i>tũ</i>
Obl. . .	<i>ā, mũ, mũ ; mā</i>	<i>tō</i>
Gen. . .	<i>ā-jō, mũh-jō, mũh-jō, mũ-jō ; māh-jō<sup>1</sup></i>	<i>tũh-jō, tũh-jō, tō-jō</i>
<b>Plur.</b>		
Nom. . .	<i>asĩ</i>	<i>tavhĩ, tavĩ, tavĩ, taĩ ; avhĩ, avĩ, ahĩ, āĩ, āĩ</i>
Obl. . .	<i>asā, asāhĩ, asāhĩ</i>	<i>tavhā, tavhā ; avhā, avhā, ā</i>
Gen. . .	<i>asā-jō, asāh-jō</i>	<i>tavhā-jō, etc. ; avhā-jō, etc.</i>

<sup>1</sup> These forms are chiefly used in the Sirō, or North Sindh.

It will be observed that there is a great variety of forms in the plural of the second person. In each case they fall into two groups, one beginning with the letter *t*, and the other dropping that letter.

The emphatic suffix *ĩ*, *hĩ*, or *hĩ* is very often added to the pronoun of the second person. Thus, *tũhĩ*, even thou, only thou ; *tōhĩ*, even thee, only thee ; *avhāhĩ-jō*, even of you, only your.

The following examples of the use of these two pronouns are taken from the specimens :—

*āũ uthĩ pāh-jē pi-wa! wāĩ chavandōsāĩ*, I having arisen, having gone to my father, will say unto him.  
*āũ tũh-jĩ khĩzimā piō karyā*, I am doing only thy service.  
*jō āũ khũshĩ karyā*, that I may make merry.  
*āũ naukar hōs*, I was a servant (II).  
*jēkar mā pāh-jō pē! bharyā*, would that I might fill my belly.  
*mũ gunāh kayō-āhē*, I have sinned.  
*mũ chayus ta 'chanō*, I said to him 'very well' (II).  
*mũ sunātō*, I recognised him (II).  
*sō mũ-khē khānī-ḍḍē*, set to and give that to me.  
*mũ-khē ḍḍīsī*, having seen me (II).  
*mũ-khē chayāĩ*, he said to me (II).  
*tũ ta hamēsh mũ-wa!-ĩ āhĩ*, thou verily art ever with me.  
*hĩar mũ-wa! kē-na āhin*, at present I have none (Hindi *mēre pās*) (II).  
*ghōṛō mũ-sā hō*, the horse was with me (II).  
*mũh-jō put muō hō*, my son was dead.  
*jēkō bhānō mũh-jē hīsē achē*, whatever portion comes in my share.  
*mũh-jē suwārī-jō ghōṛō*, my riding-horse (II).  
*sarahō thian wājīb hō*, it was proper for us to become joyful.  
*tũ ta hamēsh*, etc., as above.

*tō waḍḍi mahemānī kaṛ*, thou madest a great feast.

*tō hū kāk-khā ggidhō*, from whom did you buy that? (240).

*tūh-jō bhā āyō-āhē*, thy brother is come.

*tūh-jē hukim-jē ubatar na haliō-āhiyā*, I did not go against thy command.

*tō-nārō ghōrō chōri-jō āhē*, the horse in thy possession is of theft, *i.e.* is stolen property (II).

As in other Indian languages, the proximate and remote **Demonstrative Pronouns** are also used as pronouns of the third person. Each has two forms, a simple and an emphatic. In the nominative singular each has separate forms for the feminine, but the other cases make no such distinction. They are thus declined—

	This.	This very.	That.	That very.
Sing.				
Nom.				
Masc.	<i>hī, hē, hī<sup>a</sup>, hī<sup>a</sup></i>	<i>ihō, ihō, tō, tō</i>	<i>hā, hō</i>	<i>uhō, uō</i>
Fem.	<i>hī, hē, hī<sup>a</sup>, hī<sup>a</sup></i>	<i>ihā, ihā, iā, iā</i>	<i>hā, hā</i>	<i>uhā, uā</i>
Obl.	<i>hin<sup>a</sup></i>	<i>inhē, inhē, inhē<sup>a</sup>, inhē<sup>a</sup></i>	<i>han<sup>a</sup></i>	<i>uhē, uhē<sup>a</sup>, uhē<sup>a</sup></i>
Plur.				
Nom.	<i>hī, hē</i>	<i>ihē</i>	<i>hā, hā, hō</i>	<i>uhē</i>
Obl.	<i>hin<sup>a</sup>, hinan<sup>a</sup></i>	<i>inhān<sup>a</sup>, inhān<sup>a</sup>, inhā<sup>a</sup></i>	<i>han<sup>a</sup>, hanan<sup>a</sup></i>	<i>uhān<sup>a</sup>, uhān<sup>a</sup>, uhā<sup>a</sup></i>

In the Lār<sup>a</sup>, or South Sindh, the initial *h* is usually dropped, so that we get *i, ē, ī<sup>a</sup>, ā, ō*, and so throughout. The suffix *ī* may be added to *ihō* (*ihō-ī*) and *uhō* (*uhō-ī*), making them still more emphatic.

There are two other demonstrative pronouns, indicating that the person referred to is present. They are *ijhō*, this one present, and *ujhō*, that one present. They are only used in the nominative singular and plural. Thus, Nom. Sing. Masc. *ijhō*, fem. *ijhā*; Nom. Plur. Masc. and Fem. *ijhē*. Similarly, *ujhō*. As an example of their use, we may quote from Stack, *ijhō vēthō āhē*, he (the person asked for and who is at the same time pointed out) is sitting here.

The following examples of the use of these pronouns are taken from the specimens and list of words:—

*hī bbudhī, kāvirijī*, hearing this, becoming angry.

*hī<sup>a</sup> chhā piō-thiē*, what is this (that is) happening?

*hī<sup>a</sup> tūh-bhā muō hō*, this thy brother was dead.

*ihā rāt* (fem.) *Mōrē tikius<sup>a</sup>*, this night I stayed at Mōrō (II).

*hin<sup>a</sup> tūh-pul-jē achā<sup>a</sup>-tē*, on the coming of this thy son.

*inhē lāiq<sup>a</sup> na āhiyā*, I am not worthy of this.

*hō parawas<sup>a</sup> thian<sup>a</sup> loggō*, he began to be in want.

*tō hū kāk-khā ggidhō*, from whom did you buy that? (240).

*hū māl'-khē takirī'-jē chōlī'-lē piō chārē*, he is grazing cattle on the top of the hillock (229).

*hū hun<sup>a</sup> waṇ'-hēḥ<sup>h</sup> ghōrē-tē charhiō vēḥō āhē*, he is seated, mounted on a horse, under that tree (230).

*uhō ghōrō paṭēwālē-khē ḍḍinō-atḥam<sup>a</sup>*, I have given that horse to the orderly (II).

*hun<sup>a</sup> māl' bbinhi-khē virāhē-ḍḍinō*, he divided the property and gave it to the two.

*un<sup>a</sup>-khē puchhinm<sup>a</sup>*, I asked him (II). Note that verbs of asking take the ablative.

*un<sup>a</sup>-lē charēhī*, having mounted on it (II).

*unhē ḍḍēh<sup>a</sup>-mē*, in that country (there came a famine).

*unhē waqit<sup>a</sup> bbiyō māḥh<sup>h</sup> kō-ko-na hō*, at that time no one else was (there) (II).

*jō unhē-waḥ<sup>a</sup> āhē*, which (horse) is in his possession (Hindī *us-kē pās*) (II).

*añū ghōrō unhē paṭēwālē-waḥ<sup>a</sup> āhē*, the horse is still in possession of that orderly (II).

*uhē khūshī karay<sup>a</sup> laggā*, they began to make merry.

*uhē rupayā hun<sup>a</sup>-khē waḥ<sup>a</sup>*, take those rupees from him (235).

The **Reflexive Pronoun** *pāṇ<sup>a</sup>*, self, like the Hindī *āp*, refers only to the subject of the sentence. Its declension is irregular, and there is no difference between the Singular and the Plural. It is thus declined :—

Nom. *pāṇ<sup>a</sup>*

Obl. *pāṇ<sup>a</sup>*

Gen. *pāḥ<sup>i</sup>-jō*, *pāh<sup>i</sup>-jō*, or (in Lār) *pā-jō*

Abl. *pāṇā*, etc.

The Genitive, like the Hindī *apnā*, means 'own.' Adverbial forms are *pāṇahī*, and *pāṇā*, both meaning 'of, from, or by oneself or themselves.' In Haidarabad, *pāh<sup>i</sup>-jō* is used instead of *pāḥ<sup>i</sup>-jō*.

Other adverbs used in a reflexive sense are *dhur<sup>a</sup>*, in person, or, when referring to a place, in the exact spot; and *pinḍ<sup>a</sup>*, in person. The latter is used in South Sindh and in Cutch.

Equivalent to the Hindī *āp-kā*, Your Honour's, is *pāh<sup>i</sup>-jō*. It also means 'ours,' including the person addressed, but not when the person addressed is not included; as in *pāḥ<sup>i</sup>-jē ḍḍēh<sup>a</sup>*, in our country, *i.e.* in yours and mine.

The following examples of the use of this pronoun are taken from the specimens. It should be remembered that in the Haidarabad specimens, the genitive is throughout written *pāh<sup>i</sup>-jō*, instead of *pāḥ<sup>i</sup>-jō*.

*pāṇ<sup>a</sup> ghōrē-tē charēhī<sup>a</sup> hō*, he himself was mounted on the horse (II).

*pāṇ<sup>a</sup>-khē taṅg<sup>a</sup> hāl'-mē ḍḍisī*, having seen himself in straitened circumstance.

*jēkar<sup>a</sup> mā<sup>a</sup> khāi pāh<sup>i</sup>-jō pēḥ<sup>a</sup> bharyā*, would that I might eat and fill my belly.

*añū uthī pāh<sup>i</sup>-jē pī<sup>a</sup>-waḥ<sup>a</sup> wañi chawandōsās<sup>a</sup>*, I will arise and go near to my father, and will say unto him.

*jāh<sup>i</sup> pāh<sup>i</sup>-jē bbanī<sup>a</sup>-mē mōkilīus<sup>a</sup>*, who sent (him) into his (own) fields.

*pāh<sup>i</sup>-jō māl<sup>a</sup> ajhalāi<sup>a</sup>-mē viñayāi*, he wasted his substance in riotous living.

*hin<sup>a</sup> pāh<sup>i</sup>-jē puḥ<sup>a</sup>-jē achay<sup>a</sup>-tē*, on the coming of this Your Honour's son.



The **Relative** and **Correlative Pronouns** are declined as follows. As in the case of the demonstrative pronouns, they have feminine forms in the nominative singular. The correlative pronoun is generally used as the correlative demonstrative of the relative, but is sometimes used as an independent demonstrative pronoun :—

	Who, what.	That, he.
<b>Sing.</b>		
Nom.		
Masc. .	<i>jō</i>	<i>sō</i>
Fem. .	<i>jā</i>	<i>sā</i>
Obl. .	<i>jāhē</i>	<i>tāhē</i>
Abl. .	<i>jāhā, etc.</i>	<i>tāhā, etc.</i>
<b>Plur.</b>		
Nom. .	<i>jē</i>	<i>sē</i>
Obl. .	<i>jan°, jīn°, jīnhan°, jīnhen°, jīnan°, jīnin°</i>	<i>tan°, tin°, tinhan°, tinhen°, tinan°, tinin°</i>

Emphatic forms are made by adding *ī* or *ē*, as in Obl. Sing. *jāhī*; Obl. Plur. *janī*; Nom. Sing. *sōī*, fem. *sāī*; Obl. Sing. *tāhī*; Nom. Plur. *sēī*; Obl. Plur. *tanī*, etc.

The following examples of the use of these pronouns are taken from the specimens. It will be observed that the correlative may be used as a simple demonstrative.

*jō unhē-wa! āhē*, (the horse) which is in his possession (II).

*jāhē tūhē-jō māl° viñāyō, tāhē-lā° tō waḍḍi mahemāni kaī-āhē*, thou hast madest a great feast for him who wasted all thy property. Here we have a good example of the complementary use of the relative and correlative.

*jāhē-tē hun° māl° virāhē ḍḍinō*, on which (*i.e.* whereupon) he divided and gave the property.

*jāhē-karē hō parawas° thian° laggō*, owing to which he began to become in want. *ghōrō jēkō mūhē-jē suwārī-jō hō, sō chōrī thī-viō*, that horse which was for my riding was stolen. Here we have the indefinite pronoun *jēkō*, whatever, used instead of *jō*, with *sō* regularly as its correlative.

*jēkō bhānō achē, sō mū-khē ḍḍē*, give me that portion which comes to me. Similar remarks apply.

*sō hānē jō āhē*, he is now alive.

*tāhē-lā°*, for him (thou madest a feast, etc. as above).

*tāhē-tē piṇas° chayus°*, on that (*i.e.* thereupon) his father said to him.

*sē jēkar° mā khāi pāhē-jō pē!° bharyā*, would that, having eaten them, I might fill my belly.

*tin°-mā nanḥē*, the younger of them (said to his father).

The **Interrogative Pronouns** are :—

*kēr*°, who ?

*kēharō*, *keharō*, *kahīrō*, *kērhō*, *kēhō*, or *kujjārō*, who ?, what ? In the Lār°, or South Sindh, *kēō* and *kujjā* are also used.

*chhā*, what ?

*kōh*°, what ?

*Kēr*° is used only as a substantive, and refers only to animate beings. It also has a feminine form in the Nominative Singular. It is thus declined :—

	Singular.	Plural.
Nom. . . .	<i>kēr</i> ° ; fem. <i>kēr</i> °	<i>kēr</i> °
Obl. . . .	<i>kāhē</i>	<i>kan</i> °, <i>kin</i> °, <i>kinhan</i> °, <i>kinhen</i> °, <i>kinan</i> °, <i>kinin</i> °.

*Kēharō*, etc. may be used either as a substantive or as an adjective, and may refer either to animate or to inanimate objects. They are all inflected quite regularly, like adjectives in *ō*. Thus Nom. Sing. Masc. *kēharō*, Fem. *kēharī* ; Nom. Plur. Masc. *kēharā*, Fem. *kēhariū*. *Kujjārēā* or *kujjareā*, the Abl. Masc. Sing. of *kujjārō*, often means ‘ what for ? ’, ‘ why ? ’.

*Chhā* does not change in declension. It is only used with reference to inanimate objects, and is not used in the plural. The genitive, *chhā-jō* means ‘ of what sort ? ’, ‘ of what kind ? ’ ; and with the postpositions *khē*, *kān*°, or *khā*, *chhā* signifies ‘ what for ? ’, ‘ for what purpose ? ’, ‘ why ? ’.

*Kōh*° only refers to inanimate objects, and is not declined. It means ‘ what ? ’, and also ‘ what for ? ’, ‘ why ? ’.

The following examples of the use of these pronouns are taken from the specimens and list of words :—

*kēr*° *āhē*, who art thou ? (II).

*tō hū kāhē-khā gyidhō*, from whom did you buy that ? (240).

*kāhē-jō chhōkar*° *lāhē-jē puthiā achē-thō*, whose boy is coming behind you ? (239).

*hi*° *chhā piō-thiē*, what is this (that is) happening ?

The principal **Indefinite Pronouns** are the following :—

*Kō*, anyone, someone. In the Nom. Sing. it has a feminine *kā*. In Obl. Sing. is *kāhē* ; Nom. Plur. *kē* ; Obl. Plur. *kan*° or *kin*°.

*Kōi*, anyone, someone, is an emphatic form of the preceding. Its Nom. Sing. Fem. is *kūi*. Its Obl. Sing. is *kāhē* or *kāhē* ; Nom. Plur. *kōi*, *kāi*, or *kāi*. Obl. Plur. *kanhē* or *kanī*.

*Ki*, anything, something, a little, does not change in declension.

*Kō-na*, no one, he not at all ; *kī-na*, (pl.) *kē-na*, nothing ; *kō na kō*, or *kō kō na*, nobody at all ; *kī na kī*, or *kī kī na*, nothing at all.

*Jē-kō*, whoever, has its Nom. Sing. Fem. *jē-kī*. Its Obl. Sing. is *jāhē-kāhē* ; Nom. Plur. *jē-kē* ; Obl. Plur. *jan*°-*kan*° or *jīn*°-*kin*°.

*Har-kō*, everyone, is declined like *kō*.

*Sabh\*-kō*, everyone, and *sabh\*-kī*, everything, are declined according to their respective members. Thus, nom. fem. of the former *sabh\*-kā*, and so on. Similarly the obl. sing. of the latter is *sabh\*-kī*.

Indefinite Pronominal Adjectives are *sabh\**, all, and *miṛyōi* or *miṛōi*, all, whole, everyone. *Sabh\** is thus declined :—

	Sing.	Plur.
Nom. . .	<i>sabh*</i> or <i>sabh'</i> ; fem. <i>sabh'</i>	<i>sabh'</i> , <i>sabh̃</i>
Obl. . .	<i>sabh'</i>	<i>sabhan'</i> , <i>sabhin'</i> , <i>sabhinin'</i> , <i>sabh̃</i>

An emphatic form of *sabh\** is *sabhōi*. This word is irregular in its declension, especially in the Ablative, in which the termination *ā* is inserted before the emphatic *i*. It is declined as follows :—

	SING.		PLUR. (common gender).
	Masc.	Fem.	
Nom. . .	<i>sabhōi</i>	<i>sabh̃i</i>	<i>sabh̃i</i> , <i>sabhãi</i>
Obl. . .	<i>sabh̃i</i>	<i>sabhãi</i>	<i>sabhiñi</i> , <i>sabhiñi</i>
Abl. . .	<i>sabh̃āi</i>	<i>sabh̃āi</i>	<i>sabhiñāi</i> , <i>sabhiñāi</i>

When the noun is expressed, the obl. plur. may be contracted to *sabh'*.

*Miṛyōi* or *miṛōi* is declined like *sabhōi*. Thus, Masc. Obl. Sing. *miṛyēi* or *miṛōi* and so on.

Other Indefinite Pronominal Adjectives are the following :—

*phalāyō*, such a one.

*bhiō*, another. This is really the ordinal numeral 'second.'

*parāō*, another's.

*dhāryō*, another's.

*sāggyō*, that very.

*hikīrō*, one, a.

We have seen that the indefinite pronoun *jēkō* may be used as a relative pronoun (see p. 38). The following further examples of indefinite pronouns are taken from the specimens :—

*jēkē chhīlū suar' thā-khāin'*, whatever husks the swine are eating.

*jēkī atham' sō sabh' tūh'-jō-i ahō*, whatever I have that is only thine. Note that in Haidarabad *sabh'* is used instead of *sabh'*.

*sūbēdār' ghōrō kō-na ghurāyō*, the Sūbēdār did not at all send for the horse (II).

*hīar' mū-waṭ' kē-n' (rupayā) āhin'*, just now I have no (rupees) in my possession (II).

*bhiyō māphū kō kō na hō*, no one else was (there) (II).

*khēs' kāl' be kī kī na dīnō*, no one even gave anything to him.

*nandhō puṭ' sabh'-kī hath' karē*, the younger son having collected everything.

*sabh' khapūi-kh' pō*, after squandering all things.

The following table, taken from Stack's Grammar, exhibits the various forms of the Correlative Pronominal Adjectives and Adverbs:—

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Pro-noun.	Number or quantity.	Size.		Kind.	Manner.	Place.	Direction.	Time.		
		Largeness.	Smallness.					Duration.	Moment.	Duration from.
इ	इतिरō	इददō	इददिरō	इकारō	इ <sup>२</sup> , इ <sup>३</sup> , इ <sup>४</sup> in this way.	इत, इ <sup>२</sup> , इतल	इदद, इददल <sup>३</sup> in this direction.	इस <sup>३</sup> so long.	इ <sup>२</sup> र <sup>३</sup> now.	...
तिहा	तिहिरō	हददō	हददिरō	हकारō	ह <sup>२</sup> , ह <sup>३</sup> in this way.	हत, ह <sup>२</sup> , हत <sup>३</sup>	हदद, हददल <sup>३</sup> in this direction.	हस <sup>३</sup> so long.	...	...
ओ	ओतिरō	ओददō	ओददिरō	ओकारō	ओ <sup>२</sup> , ओ <sup>३</sup> in that way.	ओत, ओ <sup>२</sup> , ओतल	ओदद, ओददल <sup>३</sup> in that direction.	ओस <sup>३</sup> so long.	...	...
आ	आतिरō	आददō	आददिरō	आकारō	आ <sup>२</sup> , आ <sup>३</sup> , आ <sup>४</sup> in that way.	आत, आ <sup>२</sup> , आत <sup>३</sup>	आदद, आददल <sup>३</sup> in that direction.	आस <sup>३</sup> so long.	...	...
ज	जतिरō	जददō	जददिरō	जकारō	ज <sup>२</sup> , ज <sup>३</sup> , ज <sup>४</sup> in what way.	जित, ज <sup>२</sup> , जितल	जदद, जददल <sup>३</sup> in what direction.	जस <sup>३</sup> , ज <sup>३</sup> स <sup>३</sup> as long.	ज <sup>३</sup> , जददल <sup>३</sup> when.	जददल <sup>३</sup> ह <sup>३</sup> क <sup>३</sup> from such time
अ	अतिरō	अददō	अददिरō	अकारō	अ <sup>२</sup> , अ <sup>३</sup> , अ <sup>४</sup> in that way.	अत, अ <sup>२</sup> , अतल	अदद, अददल <sup>३</sup> in that direction.	अस <sup>३</sup> , अ <sup>३</sup> स <sup>३</sup> so long.	अ <sup>३</sup> , अददल <sup>३</sup> then.	अददल <sup>३</sup> ह <sup>३</sup> क <sup>३</sup> from that time
क	कतिरō	कददō	कददिरō	ककारō	क <sup>२</sup> , क <sup>३</sup> , क <sup>४</sup> in what way?	कत, क <sup>२</sup> , कतल	कदद, कददल <sup>३</sup> in what direction?	कस <sup>३</sup> , क <sup>३</sup> स <sup>३</sup> low long?	कददल <sup>३</sup> when?	कददल <sup>३</sup> ह <sup>३</sup> क <sup>३</sup> since when?

<sup>1</sup> This should be distinguished from क<sup>२</sup>ओ, which means 'which?' or 'what number?' out of several.  
<sup>2</sup> Also ज<sup>२</sup>तल, ज<sup>२</sup>तल, ज<sup>२</sup>तल, ज<sup>२</sup>तल, ज<sup>२</sup>तल, etc. The Correlative and Interrogative also take corresponding forms.  
<sup>3</sup> Also इ<sup>२</sup>दल, इ<sup>२</sup>दल, इ<sup>२</sup>दल, इ<sup>२</sup>दल, इ<sup>२</sup>दल, etc. Each of which forms runs through the whole series.  
<sup>4</sup> This set is generally used with त<sup>२</sup>त, त<sup>२</sup>त, or some of the other postpositions for 'up to,' 'till'; as त<sup>२</sup>त-त<sup>२</sup>, etc.  
<sup>5</sup> Or जददल<sup>३</sup>, तददल<sup>३</sup>, etc.  
<sup>6</sup> Or जददल<sup>३</sup>क<sup>३</sup>, तददल<sup>३</sup>क<sup>३</sup>, etc.

**Pronominal Suffixes.**—Sindhī shares with Kāshmirī and Lahndā the use of pronominal suffixes. In Kāshmirī they are attached only to verbs, and in Lahndā apparently only to nouns and verbs; but in Sindhī they are attached not only to nouns and verbs, but also to postpositions. They are employed exactly as in Persian or Hebrew, and can be used for any case. As an example of a pronominal suffix attached to a noun, we have *nēnum'*, my eye; attached to a verb, we have *māryum'*, I struck; and attached to a postposition, we have *sandum'*, of me, my. These suffixes may be divided into three classes, *viz.* those (used with verbs only) referring to the nominative, those referring to any other case, and (used with verbs only) those referring to the case of the agent. They are as follows:—

A.—SUFFIXES OF THE NOMINATIVE.

	Sing.	Plur.
1st person . . .	<i>s'</i>	<i>sī̃, sū̃</i>
2nd person . . .	<i>ē̃</i> or (only fem.) <i>ā̃</i>	"
3rd person . . .	none.	none.

Thus, *māryus'*, I was struck; *mārīndē̃*, thou shalt strike. As already said, these suffixes are used only with verbs.

B.—SUFFIXES OF OTHER CASES.

	Sing.	Plur.
1st person . . .	<i>m'</i>	<i>ū̃, sī̃, sū̃</i>
2nd person . . .	<i>'</i>	<i>u"</i>
3rd person . . .	<i>s'</i>	<i>n'</i> or <i>n"</i>

Of the above, the suffixes of the first person plural are never used with nouns, but only with postpositions and verbs. The others are used alike with nouns, postpositions, or verbs. Thus, *pinu'*, my father; *sānu'*, with him; *ḍḍīm'*, give to me.

C.—SUFFIXES OF THE CASE OF THE AGENT.

For the first and second persons these are the same as in B., but the third person is different. We thus get:—

	Sing.	Plur.
1st person . . .	<i>m'</i>	<i>ū̃, sī̃, sū̃</i>
2nd person . . .	<i>'</i>	<i>u"</i>
3rd person . . .	<i>ā̃</i>	<i>ā̃</i>

These suffixes, as representing the case of the agent, are only used with the past tenses of transitive verbs. Examples are *māryā̃*, he struck; *māryā̃*, they struck.

As a general remark, it may be stated that the suffixes *sī̃* and *sū̃* of the first person plural are interchangeable, and where one is given in any of the following tables, the other may be used instead. In the Sirī, or Upper Sindh, *sē̃* is often used instead of *sī̃*.

We shall now deal only with these suffixes as attached to nouns. When attached to verbs and postpositions, they will be considered later on, in the appropriate places. We shall therefore have to do only with the suffixes falling under head B., omitting those for the first person plural, which, as already stated, are not used with nouns. The suffixes of the first and second persons are seldom used except with nouns referring to parts of the body, kindred trades, classes, or other such nouns referring solely to man.

When a suffix is added to a noun, the final vowel of the latter undergoes certain modifications. The rules for this, mainly based on those given by Trumpp, are as follows:—

A.—When added to the *Nominative Singular*:—

- (1) Nouns ending in *u* undergo no change before the suffixes.
- (2) Nouns ending in *ō* generally shorten the *ō* to *u*, but the *ō* may optionally be retained.
- (3) Masculine nouns in *ī* change the *ī* to *yu* or *ya*.
- (4) Feminine nouns in *ī* change the *ī* to *ya* or *i*.
- (5) Nouns ending in *ʾ* undergo no change before the suffixes, except that the final *ʾ* may optionally be changed to *ya*.

B.—When added to the *Oblique Singular*:—

In the case of nouns ending in *ō*, the oblique case ends in *ē*. This *ē* is changed to *a* or *ahe* before suffixes. In the Sirō, or Upper Sindh, the *ē* often changes to *i*, instead of *a*. Thus, *mathō*, a head; obl. sing. *mathē*; with suffix, *matham'-khō*, *mathahem'-khē*, or (in the Sirō) *mathim'-khē*, to my head. The oblique case singular of other nouns is not altered before suffixes, except that *ia* becomes *ya*.

C.—When added to the *Nominative Plural*:—

The Nom. Plur. of masculine nouns in *ī* ends in *ī*, like the Nom. Sing. This *ī* is changed to *ya* before suffixes. In the case of other nouns, a final vowel is shortened and, if nasalized, the nasal is dropped. Thus, *chhōkar'*, a girl; Nom. Plur. *chhōkaryū'*, with suffix, *chhōkaryum'*, my girls.

D.—When added to the *Oblique Plural*:—

The oblique plural always ends in *n'*. This usually becomes *nī* before suffixes, but when the suffix *'* of the second person singular is added, the two together become *nī*.

When a noun ends in a vowel, and a suffix commences with a vowel, an *h* is often inserted. Again *hi* or *hī* is often inserted between the oblique case and the suffix.

All nouns do not take these suffixes. The most common are those ending in *u* or *ō*. Less common are those ending in *ī* (masc. and fem.) or *ʾ*. Others are very rare. There are a few nouns which attach suffixes irregularly. The more important of these are given below.

When attached to nouns, these suffixes usually have the force of the genitives of personal pronouns.

The following table shows the forms taken by the more common classes of nouns before suffixes :—

	An eye.				A head.			
	Sing. Nom.	Sing. Obl.	Plur. Nom.	Plur. Obl.	Sing. Nom.	Sing. Obl.	Plur. Nom.	Plur. Obl.
	<i>nēṇ</i> <sup>a</sup>	<i>nēṇ</i> <sup>a</sup>	<i>nēṇ</i> <sup>a</sup>	<i>nēṇan</i> <sup>a</sup>	<i>mathō</i>	<i>mathē</i>	<i>mathā</i>	<i>mathan</i> <sup>a</sup>
With <i>m</i> <sup>a</sup>	<i>nēṇum</i> <sup>a</sup>	<i>nēṇam</i> <sup>a</sup> , <i>nēṇahem</i> <sup>a</sup>	<i>nēṇam</i> <sup>a</sup>	<i>nēṇanim</i> <sup>a</sup>	<i>mathum</i> <sup>a1</sup>	<i>matham</i> <sup>a1</sup>	<i>matham</i> <sup>a</sup>	<i>mathanim</i> <sup>a</sup>
With <i>ṇ</i> <sup>a</sup>	<i>nēṇu</i> <sup>a</sup>	<i>nēṇa</i> <sup>a</sup> , <i>nēṇah</i> <sup>a</sup>	<i>nēṇa</i> <sup>a</sup>	<i>nēṇanī</i>	<i>mathu</i> <sup>a</sup>	<i>matha</i> <sup>a</sup>	<i>matha</i> <sup>a</sup>	<i>mathanī</i> , <i>mathanin</i> <sup>a</sup>
With <i>s</i> <sup>a</sup>	<i>nēṇus</i> <sup>a</sup>	<i>nēṇas</i> <sup>a</sup> , <i>nēṇahes</i> <sup>a</sup>	<i>nēṇas</i> <sup>a</sup>	<i>nēṇanis</i> <sup>a</sup>	<i>mathus</i> <sup>a</sup>	<i>mathas</i> <sup>a</sup> , <i>mathahes</i> <sup>a</sup>	<i>mathas</i> <sup>a</sup>	<i>mathanis</i> <sup>a</sup>
With <i>w</i> <sup>a</sup>	<i>nēṇuw</i> <sup>a</sup>	<i>nēṇaw</i> <sup>a</sup> , <i>nēṇahēw</i> <sup>a</sup>	<i>nēṇaw</i> <sup>a</sup>	<i>nēṇaniw</i> <sup>a</sup>	<i>mathuw</i> <sup>a</sup>	<i>mathaw</i> <sup>a</sup> , <i>mathahēw</i> <sup>a</sup>	<i>mathaw</i> <sup>a</sup>	<i>mathaniw</i> <sup>a</sup>
With <i>n</i> <sup>a</sup>	<i>nēṇun</i> <sup>a</sup>	<i>nēṇan</i> <sup>a</sup> , <i>nēṇahen</i> <sup>a</sup>	<i>nēṇan</i> <sup>a</sup>	<i>nēṇanin</i> <sup>a</sup>	<i>mathun</i> <sup>a</sup>	<i>mathan</i> <sup>a</sup> , <i>mathahan</i> <sup>a</sup>	<i>mathan</i> <sup>a</sup>	<i>mathanin</i> <sup>a</sup>

<sup>1</sup> *Mathōm*<sup>a</sup>, and so throughout the other persons.

<sup>2</sup> Or in the Sirō, or Upper Sindh, *mathim*<sup>a</sup>, and so with the other suffixes.

	A master.				A lady.			
	Sing. Nom.	Sing. Obl.	Plur. Nom.	Plur. Obl.	Sing. Nom.	Sing. Obl.	Plur. Nom.	Plur. Obl.
	<i>dhanī</i>	<i>dhan</i> <sup>a</sup>	<i>dhanī</i>	<i>dhanyun</i> <sup>a</sup>	<i>bbāi</i>	<i>bbāi</i> <sup>a</sup>	<i>bbāyū</i>	<i>bbāyun</i> <sup>a</sup>
With <i>m</i> <sup>a</sup>	<i>dhanyam</i> <sup>a</sup>	<i>dhanyam</i> <sup>a</sup>	<i>dhanyam</i> <sup>a</sup>	<i>dhanyunim</i> <sup>a</sup>	<i>bbāim</i> <sup>a</sup> , <i>bbāyam</i> <sup>a</sup>	<i>bbāyam</i> <sup>a</sup>	<i>bbāyun</i> <sup>a</sup>	<i>bbāyunim</i> <sup>a</sup>
With <i>ṇ</i> <sup>a</sup>	<i>dhanya</i> <sup>a</sup>	<i>dhanya</i> <sup>a</sup>	<i>dhanya</i> <sup>a</sup>	<i>dhanyunī</i> , <i>dhanyuneh</i> <sup>a</sup>	<i>bbāyē</i> , <i>bbāya</i> <sup>a</sup>	<i>bbāya</i> <sup>a</sup>	<i>bbāyu</i> <sup>a</sup>	<i>bbāyunī</i>
With <i>s</i> <sup>a</sup>	<i>dhanyas</i> <sup>a</sup> , <i>dhanys</i> <sup>a</sup>	<i>dhanyas</i> <sup>a</sup>	<i>dhanyas</i> <sup>a</sup>	<i>dhanyunis</i> <sup>a</sup>	<i>bbāis</i> <sup>a</sup> , <i>bbāyas</i> <sup>a</sup>	<i>bbāyas</i> <sup>a</sup>	<i>bbāyus</i> <sup>a</sup>	<i>bbāyunis</i> <sup>a</sup>
With <i>w</i> <sup>a</sup>	<i>dhanyaw</i> <sup>a</sup> , <i>dhanyuw</i> <sup>a</sup>	<i>dhanyaw</i> <sup>a</sup>	<i>dhanyaw</i> <sup>a</sup>	<i>dhanyuniw</i> <sup>a</sup>	<i>bbāiw</i> <sup>a</sup> , <i>bbāyaw</i> <sup>a</sup>	<i>bbāyaw</i> <sup>a</sup>	<i>bbāyuw</i> <sup>a</sup>	<i>bbāyuniw</i> <sup>a</sup>
With <i>n</i> <sup>a</sup>	<i>dhanyan</i> <sup>a</sup> , <i>dhanyun</i> <sup>a</sup>	<i>dhanyan</i> <sup>a</sup>	<i>dhanyan</i> <sup>a</sup>	<i>dhanyunin</i> <sup>a</sup>	<i>bbāin</i> <sup>a</sup> , <i>bbāyan</i> <sup>a</sup>	<i>bbāyan</i> <sup>a</sup>	<i>bbāyun</i> <sup>a</sup>	<i>bbāyunin</i> <sup>a</sup>

A girl.				
	Sing. Nom.	Sing. Obl.	Plur. Nom.	Plur. Obl.
	<i>chhōkar</i> <sup>a</sup>	<i>chhōkar</i> <sup>a</sup>	<i>chhōkaryū</i>	<i>chhōkarin</i> <sup>a</sup>
With <i>m</i> <sup>a</sup>	<i>chhōkarim</i> <sup>a</sup> , <i>chhōkaryam</i> <sup>a</sup>	<i>chhōkarim</i> <sup>a</sup> , <i>chhōkaryam</i> <sup>a</sup>	<i>chhōkaryum</i> <sup>a</sup>	<i>chhōkarinim</i> <sup>a</sup>
With <i>ṇ</i> <sup>a</sup>	<i>chhōkarē</i> , <i>chhōkaryā</i> <sup>a</sup> , <i>chhōkaryah</i> <sup>a</sup>	<i>chhōkarē</i> , <i>chhōkaryā</i> <sup>a</sup> , <i>chhōkaryah</i> <sup>a</sup>	<i>chhōkaryu</i> <sup>a</sup>	<i>chhōkarin</i> <sup>a</sup>
With <i>s</i> <sup>a</sup>	<i>chhōkaris</i> <sup>a</sup> , <i>chhōkaryas</i> <sup>a</sup>	<i>chhōkaris</i> <sup>a</sup> , <i>chhōkaryas</i> <sup>a</sup>	<i>chhōkaryus</i> <sup>a</sup>	<i>chhōkarinis</i> <sup>a</sup>
With <i>w</i> <sup>a</sup>	<i>chhōkariw</i> <sup>a</sup> , <i>chhōkaryaw</i> <sup>a</sup>	<i>chhōkariw</i> <sup>a</sup> , <i>chhōkaryaw</i> <sup>a</sup>	<i>chhōkaryuw</i> <sup>a</sup>	<i>chhōkariniw</i> <sup>a</sup>
With <i>n</i> <sup>a</sup>	<i>chhōkarin</i> <sup>a</sup> , <i>chhōkaryan</i> <sup>a</sup>	<i>chhōkarin</i> <sup>a</sup> , <i>chhōkaryan</i> <sup>a</sup>	<i>chhōkaryun</i> <sup>a</sup>	<i>chhōkarinin</i> <sup>a</sup>

The following are the more important irregular nouns :—

*Jō'*, a wife, makes *jōyam'*, *jōṇham'*, or *jōṇhim'*, my wife; *jōvē* or *jōṇhē*, thy wife, and so on.

*Pi'*, a father, makes *pium'*, *piām'*, *piṇham'*,<sup>1</sup> or *piṇhim'*, my father; *piu'*, *piā'*, or *piṇhē*, thy father, and so on.

*Dhī'* or *dhi'*, a daughter, makes *dhium'*, *dhiyam'*, *dhīṇam'*, or *dhīṇim'*, my daughter; *dhiya'* or *dhīṇē*, thy daughter, and so on.

*Bhā'*, a brother, makes *bhāum'*, *bhām'*, *bhāṇam'*, or *bhāṇim'*, my brother; *bhā'* or *bhāṇē*, thy brother, and so on.

*Mā'*, a mother, makes *māum'* or *mām'*, my mother; *māṇhim'-khē*, to my mother, and so on.

The following examples of pronominal suffixes added to nouns substantive are taken from the specimens :—

*piṇhē mahemānī kaī-āhē*, thy father has made a feast.

*tāl'-tē piṇas' chayus'*, thereupon his father said to him. Note that in Hyderabad they say *piṇas'*, not *piṇhas'*.

**CONJUGATION.—THE VERB GENERALLY.**—The Sindhī verb has three voices, the Active, the Passive, and the Causal. Like Marāṭhī, it has two conjugations. Of one of these the characteristic vowel is *a*, while that of the other is *i*. The first, or *a*-, conjugation consists of all intransitive<sup>2</sup> verbs and all verbs in the passive voice. It also includes about eighty transitive verbs. The second, or *i*-, conjugation consists of all other transitive verbs, including all verbs in the causal voice. There are traces of a similar division of conjugation in Lahndā, in which the present participle and the future tense of intransitive verbs differ from those of transitives.

The following is a list of those transitive verbs that belong to the *a*-conjugation :—

#### LIST OF SINDHĪ TRANSITIVE VERBS BELONGING TO THE *A*-CONJUGATION.

Verbs are quoted in their root-forms, obtained by dropping the final *a* of the second person singular Imperative. The list is based on that given by Trumpp in his Grammar.

<i>ākḥ</i> , say.	<i>chugh</i> , puncture.
<i>al</i> , deny.	<i>chuh</i> , soak up.
<i>bbandh</i> , bind.	<i>chum</i> , kiss.
<i>bbujh</i> , understand.	<i>chun</i> , crimple (cloth).
<i>bbundh</i> , hear.	<i>ḍḍah</i> , vex.
<i>bhañ</i> , break.	<i>ḍḍar</i> , eat up.
<i>bhucñ</i> , fry.	<i>ḍḍis</i> , see.
<i>cha</i> , speak.	<i>ḍḍuh</i> , milk.
<i>chakh</i> , taste.	<i>dhā</i> , blow (with bellows).
<i>char</i> , graze.	<i>dhā</i> , suck.
<i>chhāṇ</i> , pluck.	<i>dhō</i> , wash.
<i>chhū</i> or <i>chhuh</i> , touch.	<i>dhup</i> , choose.
<i>chubh</i> , prick.	<i>gah</i> , rub.
<i>chugq</i> , peck up food.	<i>ggeh</i> , swallow.

<sup>1</sup> In Hyderabad *piṇam'*, and so on, except *piṇhē*, thy father.

<sup>2</sup> The one exception is the intransitive verb *pāblūhan'*, to smile, which optionally follows the *i*-conjugation.



*gginh*, take.  
*ghur*, wish.  
*han*, strike.  
*jah*, copulate.  
*jhanik*, scold.  
*jjān*, know.  
*kaḍh*, pull out.  
*kah*, say.  
*kat*, spin.  
*khā*, eat.  
*khāl*, scratch.  
*khan*, lift.  
*khat*, earn.  
*khēḍḍ*, play.  
*khi*, eat.  
*kuh*, kill.  
*lah*, obtain.  
*lahan*, to have due.  
*lakh*, ascertain.  
*likh*, write.  
*limb*, plaster.  
*luṇ*, reap.  
*man*, shampoo.  
*mañ*, ask.  
*mañ*, heed.  
*munj*, send.

*ṇah*, copulate.

*parūr*, understand.  
*paṭh*, read.  
*pas*, see.  
*pī*, drink.  
*pīh* or *peh*, grind.  
*pin*, beg.  
*pū*, string (beads).  
*puchh*, ask.  
*purjh*, understand.  
*rakh*, keep.  
*sah*, endure.  
*sal*, divulge.  
*sambhir*, recollect.  
*samujh*, understand.  
*sib*, sow.  
*sik*, long for.  
*sikh*, learn.  
*sinik* or *sunik*, blow the nose.  
*singh* or *sungh*, smell.  
*sun*, hear.  
*sunān*, recognize.  
*ugh*, wipe.  
*upān*, sift.  
*waṭh*, take.  
*vijh*, throw.  
*vik*, sell.

Of the above, *ākh*, *dhā*, and *mañ* may also be conjugated according to the *i*-conjugation. Thus 2 sing. impv. *ākh\** or *ākh'*.

Irregular verbs of this conjugation are *ḍḍi*, give, 2 sing. impv. *ḍḍē*, for *ḍḍi'*; and *ni*, take, 2 sing. impv. *nē*, for *nī'*.

The following are the points in which the two conjugations differ from each other:—

**Present Participle.**—In the *a*-conjugation, this ends in *andō*, as in *hal-andō*, going; *han-andō*, striking.

In the *i*-conjugation, the present participle ends in *indō*, as in *mār-indō*, striking.

There are some exceptions to the rule about the *a*-conjugation. The most noteworthy case is that of passive verbs, which form the present participle in *ibō*, as in *pas-ibō*, being seen. Also, a few active verbs of the *a*-conjugation, principally those whose roots end in *ā*, follow the *i*-conjugation in forming the participle in *indō*, as in *bbuḍhā-indō*, becoming old; *khā-indō*, eating.

The future tense, being formed from the present participle, follows it in this distinction of conjugation.

**Imperative.**—Verbs of the *a*-conjugation form the 2nd person singular imperative by adding \* to the root, and the second plural by adding *ō* or *yō*. Thus, *mar\**, die thou; *mar-ō*, die ye; *dñō\**, wash thou; *dhō-yō*, wash ye.

Verbs of the *i*-conjugation form the 2nd sing. imperative by adding ' to the root, and the 2nd plur. by adding *yō* or *iō*. Thus, *mār'*, strike thou; *mār-yō* or *mār-iō*, strike ye.

*Conjunctive Participle*.—In the *a*-conjugation, this ends in *ī*, but in the *i*-conjugation, in *ē*. Thus *hal-ī*, having gone; *mār-ē*, having struck.

*Infinitive*.—In the Sirō, or Upper Sindh, the infinitive of verbs of the *a*-conjugation is formed by adding *ay'* to the root, and that of the *i*-conjugation by adding *iy'*. Thus, *hal-ay'*, to go; *mār-iy'*, to strike. But in the Lār', or Lower Sindh, this distinction is not observed, *ay'* being used in both cases.

*Old Present*.—This tense differs considerably in the two conjugations. Details will be found in the paradigm.

In other respects the two conjugations do not differ.

**Principal Parts.—Root.**—We have seen that the second person singular of the Imperative ends in ' or ' according to conjugation. The root of a verb is obtained by dropping this final short vowel. Thus:—

2 Sing. Impve.  
*hal'*, go thou.  
*mār'*, strike thou.

Root.  
*hal*, go.  
*mār*, strike.

If a verbal root ends in long *ī* or *ā*, this is liable to be shortened in certain cases. Similarly, if a root ends in long *ō*, this is often, but not always, liable to be shortened to *u*. This shortening occurs in:—

(1) The Infinitive, as in:—

Root.  
*pī*, drink.  
*pū*, string (beads).  
*dhō*, wash.

Infinitive.  
*piay'*.  
*puay'*.  
*dhuay'*.

(2) The Present Participle. Thus:—

Root.  
*pī*, drink.  
*pū*, string (beads).  
*dhō*, wash.

Present Participle.  
*piandō*.  
*puandō*.  
*dhuandō*.

(3) The Future Passive Participle, as in:—

Root.  
*dhō*, wash.

Fut. Pass. Part.  
*dhuīyō*.

(4) The first Conjunctive Participle. In this form only final *ā* is shortened, as in *pū*, string (beads), Conj. Part. *puī*. Roots ending in *ī* drop this vowel before the termination *ī*. Thus, *pī*, drink, Conj. Part. *pī*, for *pī-ī*, having drunk. Roots in *ō* do not change. Thus, *dhō*, wash, Conj. Part. *dhōī*.

(5) The Old Present. Here all three vowels are shortened, exactly as in the Infinitive. Thus, *piā*, I may drink; *puā*, I may string (beads); *dhuā*, I may wash.

If the root of a verb in the *a*-conjugation ends in *a* or *i*, in order to prevent a hiatus, the letter *w* is inserted before terminations commencing with a vowel. This

does not occur in the *i*-conjugation. This insertion of *w* occurs in the following forms:—

- (1) The Infinitive, as in *pa*, fall, inf. *paṇ*; *ni*, bow, inf. *niṇ*. Exceptions are *ḍḍiṇ*, to give, and *nian*, to take.
- (2) In the Present Participle. Thus, *paṇḍō*, falling; *niṇḍō*, bowing.
- (3) In the Future Passive Participle. Thus, *cha*, say, Fut. Pass. Part. *chawaṇō*, about to be said.
- (4) The *w* is not inserted in the first Conjunctive Participle as we might expect. Thus, *chaī*, not *chawī*, having said.
- (5) In the Old Present, as in *pawā*, I may fall; *chawā*, I may say; *niwā*, I may bow.

On the other hand, roots of the *i*-conjugation ending in *a*, *ā*, or *ō* (if it is not changed to *u*), change the following *a* of the Infinitive termination *aṇ* to *i*. Thus, *ma*, measure, inf. *maṇ*; *ggālhā*, speak, inf. *ggālhāṇ*; *ḍhō*, carry, inf. *ḍhōṇ*.

A similar change cannot occur in the Present Participle, because, in the *i*-conjugation, this ends in *ḍō*, not in *ḍō*.

The termination of the Future Passive Participle is *iṇō*. This becomes *aṇō*, if the root ends in *i* or *ī*, and may optionally become *aṇō* if the root ends in *u* or *ū*. Thus, *māriṇō*, about to be struck; but *ḍḍiaṇō*, about to be given; *dhuiṇō* or *dhuaṇō* (root *dhō*), about to be washed.

**Infinitive.**—This is formed by adding *aṇ* to the root, as in *hal-aṇ*, to go. As stated above, if the root ends in long *i* or *ū*, this is shortened before the termination, and, similarly, in the case of some roots ending in *ō*, this is shortened to *u*. Also, in the *a*-conjugation, as explained above, *w* is inserted if the root ends in *a* or *i*.

In the *i*-conjugation, the termination *aṇ* becomes *iṇ* if the root ends in *a* or *ā*, and also if it ends in an *ō* that is not liable to be shortened to *u* under the above rule. Thus, *maṇ*, to measure; *ggālhāṇ*, to speak; *ḍhōṇ*, to carry, in which the *ō* is not shortened to *u*. But *dhuaṇ*, to wash, from the root *dhō*, in which the *ō* has been shortened to *u*. It may be added that the roots of most Causal Verbs, and all Double Causals end in *ā*, and that hence their infinitives end in *iṇ*.

In the Sirō, or Upper Sindh, the Infinitives of all verbs of the *i*-conjugation commonly end in *iṇ*.

The following examples of the use of the infinitive are taken from the specimens:—

*andar waṇaṇ chaṇō na bhāyāṇ*, he did not think it good to go inside.

*khūshī karaṇ a sarahō thiaṇ asā wājib hō*, to make merry and to become happy was proper for us.

*sabh khapāṇ-khā pō*, after wasting everything.

*ggāṇ a nāch-jō parilā*, the sound of singing and dancing.

*hīn pāh-jē puṭ-jē achan-tē*, on the coming of this son of Your Honour.

*uhō ghōrō ḍḍinō-athan gāh-jē khaṇaṇ-lā*, I have given that horse for the carrying of grass (II).

**Present Participle.**—As stated under the head of the root, in the Present Participle, a final *i*, *ū*, or *ō* of the root is liable to be shortened, exactly as in the Infinitive.

In the *a*-conjugation, the Present Participle is formed by adding *andō* to the root, *w* being inserted if the root ends in *a* or *i*, exactly as in the Infinitive. Thus, *hal-andō*, going; *haṇ-andō*, striking; *pi-andō* (root *pī*), drinking; *pa-w-andō*, falling.

As we shall see, the termination *indō* belongs properly to the *i*-conjugation; but in the *a*-conjugation, it is used with verbs whose roots end in *ā*. Thus, from root *khā* (*a*-conjugation) we have *khāindō*, not *khāandō*, eating. It will be remembered that a similar change of *a* to *i* occurs in the Infinitive of these verbs. The same change optionally occurs in the case of some other verbs also. Thus, from *sun*, hear (*a*-conjugation), we have Pres. Part. *sunandō* or *sunindō*, hearing.

There are some irregularities :—

- (1) Some verbs contract an *awa* or *ua* to *ū*. Thus, root *cha*, say, Pres. Part. *cha-w-andō* or *chūndō*; root *hō*, be, Pres. Part. *hūndō*, for *hu-andō*.

We have very similar contractions in :—

Root.	Pres. Part.
<i>ḍḍi</i> , give,	<i>ḍḍindō</i> (for <i>ḍḍiandō</i> ).
<i>nī</i> , take,	<i>nīndō</i> (for <i>niandō</i> ).
<i>khi</i> , eat,	<i>khīndō</i> (for <i>khiandō</i> ).
<i>thī</i> , become,	<i>thīndō</i> (for <i>thiandō</i> ).

- (2) Other irregularities are shown by :—

<i>ach</i> , come,	<i>īndō</i> .
<i>vañ</i> , go,	<i>vēndō</i> or <i>vīndō</i> .

In the *i*-conjugation, the Present Participle is formed by adding *indō* to the root, as in *mār-indō*, striking.

The root *kar*, do, make, is sometimes irregular, making its Present Participle *karindō*, *kandō*, or *kindō*.

Instead of *ō*, *aṛ* is sometimes substituted in the termination of this participle, as in *hūndō* or *hūndaṛ*, being.

The Present Participle of passive verbs is formed on altogether different lines, and will be dealt with under the head of Passive Verbs.

**Past Participle.**—The Past Participle is formed by adding *yō* to the root. When the root ends in a consonant, *iō* may be used instead of *yō*. In the following pages, when *yō* is written as the termination of this participle, *iō* may always be substituted for it, provided the root does not end in a vowel. Conversely, if *iō* is written, *yō* may always be substituted. Thus, root *mār*, strike; Past Participle, *mār-yō* or *mār-iō*, struck. But root *cha*, say; Past Part. only *cha-yō*, said, because the root ends in a vowel.

If the root ends in *i* or *ī*, the initial *y* of the termination is dropped. The same is usually the case if the root ends in *ch*, *chh*, *j*, or *jh*. Thus :—

Root.	Past Participle.
<i>nī</i> , take,	<i>nī-ō</i> .
<i>jī</i> , live,	<i>jī-ō</i> .
<i>kuchh</i> , speak,	<i>kuchh-ō</i> .
<i>sōjh</i> , investigate,	<i>sōjh-ō</i> .

As in other Indo-Aryan vernaculars, the Past Participle of a transitive verb is passive in meaning. Thus, *māryō*, struck, not 'having struck.' It thus follows that, with the tenses formed from the Past Participles of such verbs, the subject of the verb must, as in Hindī, be put into the case of the agent.

In every Indo-Aryan vernacular there are a certain number of irregular Past Participles, but in Sindhī the number is far more than in any language more to the east. In this respect it ranks with Lahndā and Kāshmīrī. In Hindī, for instance, there are only seven, but in Sindhī the number reaches to about a hundred and twenty-eight. The following list is based on that in Trumpp's Grammar, and as the subject is of considerable interest, the list is given twice over,—once in alphabetical order, and once with the roots classified according to the forms of the participles.

#### LIST OF SINDHĪ IRREGULAR PAST PARTICIPLES.

##### (a) In Alphabetical Order.

Verbs are quoted in their root forms.

Verb.	Past Part.	Verb.	Past Part.
<i>ach</i> , come,	<i>āyō</i> .	<i>gah</i> , rub,	} <i>gaṭhō</i> .
<i>al</i> , deny,	<i>altō</i> .	<i>gas</i> , be abraded,	
<i>āṇ</i> , bring,	<i>āndō</i> .	<i>gap</i> , stick (in mud),	<i>gaṭō</i> .
<i>bbajh</i> , be bound, }	{ <i>bbajhō</i>	<i>ggīnh</i> , buy,	<i>ggidhō</i> .
<i>bbundh</i> , bind, }	{ or	<i>ggut</i> , plait together,	<i>ggutō</i> .
<i>bbuḍḍ</i> , be drowned,	<i>bbadhō</i> .	<i>gus</i> , fail,	<i>guthō</i> or <i>gusiō</i> .
<i>bbujh</i> , be heard,	<i>bbuḍḍō</i> .	<i>hapām</i> , become less,	<i>hapānō</i> .
<i>bbundh</i> , hear,	} <i>bbudhō</i> .	<i>jabh</i> , be copulated,	} <i>jadhō</i> .
<i>beh</i> or <i>bīh</i> , stand up,		<i>jah</i> , copulate,	
<i>bhajj</i> , run away; be broken,	<i>bīhō</i> .	<i>jjān</i> , know,	<i>jjātō</i> .
<i>bhañ</i> , break (trans.),	} <i>bhaggō</i> .	<i>jjan</i> , bring forth, }	{ <i>jjāō</i> , <i>jjāyō</i> ,
<i>bhijj</i> , get wet,		<i>jjāp</i> , be born, }	{ or
<i>bhuch</i> , be digested,	<i>bhijō</i> .	<i>jhal</i> , seize,	<i>jjaniō</i> .
<i>bhujj</i> , be fried,	<i>bhutō</i> .	<i>jhāl</i> , seize,	<i>jhaltō</i> or <i>jhalīō</i> .
<i>bhun</i> , fry,	} <i>bhuggō</i> .	<i>jhapām</i> , become less,	<i>jhapānō</i> .
<i>bhun</i> , wander about,		<i>jumb</i> , be deeply engaged,	<i>jutō</i> or <i>jumbiō</i> .
<i>cha</i> , say,	<i>bhunō</i> .	<i>kar</i> , do,	<i>kīō</i> , <i>kayō</i> , or <i>kītō</i> .
<i>chhijj</i> , break (intrans.),	<i>chiyō</i> or <i>chayō</i> .	<i>khām</i> , be burnt,	<i>khānō</i> .
<i>chhin</i> , break off (trans.),	} <i>chhīnō</i> .	<i>khañ</i> , lift up,	<i>khāyō</i> or <i>khañiō</i> .
<i>chhuh</i> , touch,		<i>khap</i> , be wearied,	<i>khatō</i> or <i>khapiō</i> .
<i>chhup</i> , be touched,	} <i>chhutō</i> .	<i>khis</i> , be reduced,	<i>khithō</i> .
<i>chhuḥ</i> , get loose,		<i>khuh</i> , be tired,	<i>khuthō</i> .
<i>chuh</i> , soak up,	<i>chhutō</i> .	<i>khup</i> , be fixed,	<i>khutō</i> or <i>khupiō</i> .
<i>chuk</i> , be finished,	<i>chuthō</i> .	<i>khus</i> , be plucked out,	<i>khuthō</i> or <i>khusiō</i> .
<i>ḍḍah</i> , torment,	<i>chukō</i> .	<i>kuh</i> , slaughter,	} <i>kuṭhō</i> .
<i>ḍḍi</i> , give,	<i>ḍḍadhō</i> .	<i>kus</i> , be slaughtered,	
<i>ḍḍis</i> , see,	<i>ḍḍinō</i> .	<i>kūmāij</i> }	{ <i>kūmānō</i>
<i>ḍḍubh</i> , be milked,	<i>ḍḍiṭhō</i> .	or }	{ or
<i>ḍḍuh</i> , milk,	} <i>ḍḍudhō</i> .	<i>kūmāij</i> , }	{ <i>kūmāyō</i> .
<i>ḍhrā</i> , satiate,		<i>lā</i> , apply,	<i>lātō</i> or <i>lāyō</i> .
<i>ḍhrāp</i> , be satiated,	} <i>ḍhrāō</i> .	<i>labh</i> , be obtained,	} <i>ladhō</i> .
<i>ḍrah</i> , tumble down, }		<i>lah</i> , obtain,	
<i>ḍrāh</i> , demolish, }	{ <i>ḍraṭhō</i>	<i>lagg</i> , begin,	<i>laggō</i> (Hyderabad) or
<i>ḍrijj</i> , be afraid,	{ or	<i>lāh</i> , cause to descend,	<i>laggiō</i> .
<i>dhun</i> , choose,	<i>ḍrāṭhō</i> .	<i>lik</i> , be hidden,	<i>lāthō</i> .
	<i>ḍrinō</i> .	<i>limb</i> , plaster,	<i>likō</i> or <i>likiō</i> .
	<i>dhunō</i> .		<i>lītō</i> or <i>limbiō</i> .

Verb.	Past Part.	Verb.	Past Part.
<i>lāh</i> , scorch,	} <i>lāṭhō</i> .	<i>samujh</i> , understand,	<i>samutō</i> or <i>samujhō</i> .
<i>lās</i> , be scorched,		<i>sijh</i> , be seethed,	<i>sidhō</i> .
<i>mach</i> , fatten,	<i>matō</i> .	<i>sujj</i> , be swollen,	<i>sūṇō</i> .
<i>mar</i> , die,	<i>muō</i> or <i>mō</i> .	<i>sijh</i> , be heard,	<i>suō</i> or <i>suniō</i> .
<i>muh</i> , cause loss.	} <i>muṭhō</i> .	<i>suk</i> , be dry,	<i>sukō</i> .
<i>mus</i> , be unlucky,		<i>sumah</i> , go to sleep,	} <i>sutō</i> or <i>sumhiō</i> .
<i>munjh</i> , be perplexed,	<i>muṛhō</i> .	<i>sun</i> , hear,	
<i>pa</i> , fall,	<i>piō</i> , <i>peō</i> .	<i>suñān</i> , recognize,	<i>suñātō</i> .
<i>pā</i> , get,	<i>pātō</i> .	<i>tap</i> , be warm,	<i>tātō</i> .
<i>pach</i> , be cooked,	<i>pakō</i> .	<i>thak</i> , be weary,	<i>thakō</i> .
<i>pahuoh</i> , arrive,	<i>pahutō</i> .	<i>ṭrah</i> , be frightened,	} <i>ṭraṭhō</i> or <i>ṭrāṭhō</i> .
<i>paroh</i> , be reconciled,	<i>partō</i> or <i>parchō</i> .	<i>ṭrāh</i> , frighten,	
<i>parn</i> , entrust,	<i>partō</i> .	<i>tus</i> , be gratified,	<i>tuṭhō</i> or <i>tuṭhō</i> .
<i>peh</i> or <i>pēh</i> , enter,	<i>pēṭhō</i> .	<i>ubah</i> , stand,	<i>ubīṭhō</i> .
<i>phas</i> , be caught,	<i>phathō</i> .	<i>ubhām</i> , boil up,	<i>ubhāṇō</i> .
<i>phās</i> , be caught,	<i>phāṭhō</i> .	<i>uḍḍām</i> , fly,	<i>uḍḍāṇō</i> .
<i>phis</i> , burst,	<i>phithō</i> .	<i>ugh</i> , wipe out,	<i>ughāṭhō</i> .
<i>phāt</i> , tear,	<i>phāṭō</i> .	<i>ujhām</i> , be extinguished,	<i>ujhāṇō</i> .
<i>phit</i> , be injured,	<i>phīṭō</i> .	<i>ujj</i> , be woven,	} <i>unīō</i> .
<i>pī</i> , drink,	<i>pītō</i> .	<i>un</i> , weave,	
<i>pich</i> , be repaid,	<i>pītō</i> .	<i>ukar</i> , engrave,	<i>ukātō</i> or <i>ukaryō</i> .
<i>pīh</i> , } grind,	<i>pīṭhō</i> .	<i>ulah</i> , descend,	<i>ulathō</i> .
<i>pis</i> , }		<i>ut</i> , say,	<i>utō</i> .
<i>pū</i> , string beads.	<i>pūtō</i> .	<i>wañ</i> , go,	<i>viō</i> .
<i>puij</i> , be finished,	<i>punō</i> or <i>puijītō</i> .	<i>was</i> , fall (as rain),	<i>wāṭhō</i> , <i>uṭhō</i> , or <i>wuṭhō</i> .
<i>purjh</i> , understand,	<i>purdhō</i> .	<i>waṭh</i> , take,	<i>wartō</i> , <i>wardō</i> , <i>watō</i> , or <i>wāṭhītō</i> (in Sirō also <i>wadō</i> ).
<i>rach</i> , be immersed,	<i>ratō</i> .		
<i>rajh</i> , be boiled,	} <i>radhō</i> .	<i>veh</i> , sit,	<i>vēṭhō</i> .
<i>randh</i> , cook,		<i>vāhej</i> , bathe,	<i>vehētō</i> .
<i>riḡ</i> , be watered,	<i>riḡō</i> , <i>riḡiō</i> .	<i>viḡh</i> , throw,	<i>viḡhō</i> .
<i>rijh</i> , be pleased,	<i>ridhō</i> .	<i>vikām</i> , be sold,	<i>vikāṇō</i> .
<i>rō</i> , weep,	<i>runō</i> .	<i>vikin</i> , sell,	<i>vikīō</i> .
<i>rubh</i> or <i>rumbh</i> , be engaged,	<i>rudhō</i> or <i>rumbhīō</i> .	<i>virch</i> , be wearied,	<i>virtō</i> .
<i>rujh</i> , be busy,	<i>rudhō</i> .	<i>visām</i> , be extinguished,	<i>visāṇō</i> .
<i>rus</i> , be sulky,	<i>ruṭhō</i> .	<i>yabh</i> , be copulated,	} <i>yadhō</i> .
<i>sal</i> , divulge,	<i>salṭō</i> , <i>salīō</i> .	<i>yah</i> , copulate,	
<i>samāij</i> , be contained,	<i>samāṇō</i> .		
<i>sāmāij</i> , arrive at years of discretion,	<i>sāmāṇō</i> or <i>sāmāyō</i> .		
<i>sambhīr</i> , be prepared,	<i>sambhūrō</i> , <i>sambhūṇō</i> , or <i>sambhīrīō</i> .		

(b) *Classified List.*

In the above list the verbs are arranged in alphabetical order for convenience of reference. They will now be repeated, classified according to the forms assumed by the past participles. In those lists, optional forms that end regularly in *yo* or *īō* will be omitted, but the roots which take them are marked with an asterisk.

(1) Several verbs form the past participle by adding *ō* to the root. We have already seen that this occurs in the case of roots ending in *i* or *ī*, or in *ch*, *chh*, *j*, or *jh*. Examples of other verbs are :—

Root.	Past Participle.
<i>bbajh</i> , be bound,	} <i>bbajhō</i> or <i>bḡadhō</i> (see No. 6).
<i>bbandh</i> , bind,	
<i>bbuḍḍ</i> , be drowned,	<i>bbuḍḍō</i> .
<i>bhun</i> , wander about,	<i>bhunō</i> .

Root.	Past Participle.
<i>chhin</i> , break off (trans.),	} <i>chhinō</i> .
<i>chhiij</i> , break (intrans.),	
<i>chhut</i> , get loose,	
<i>chuk</i> , be finished,	} <i>chukō</i> .
<i>qhrā</i> , satiate,	
<i>qhrāp</i> , be satiated,	
<i>ggut</i> , plait together,	} <i>ggutō</i> .
* <i>lagg</i> , begin,	
* <i>lik</i> , be hidden,	
<i>parch</i> , be reconciled,	} <i>qhrāō</i> .
<i>phāt</i> , tear,	
<i>phit</i> , be injured,	
<i>samujh</i> , understand,	} <i>ggutō</i> .
<i>suk</i> , be dry,	
<i>thak</i> , be weary,	
<i>ut</i> , say,	} <i>laggō</i> (Hyderabad).
	} <i>likō</i> .
	} <i>parchō</i> or <i>partō</i> .
	} <i>phātō</i> .
	} <i>phitō</i> .
	} <i>samujhō</i> or <i>samutō</i> .
	} <i>sukō</i> .
	} <i>thakō</i> .
	} <i>utō</i> .

If the final consonant of the root is *n*, it is generally elided before adding the *ō* (see, however, *bhun*, wander about, above). Thus :—

<i>dhun</i> , choose,	<i>dhūō</i> .
* <i>jjan</i> , bring forth,	} <i>jāō</i> or <i>jjāyō</i> , with lengthening of the root vowel.
<i>jāp</i> , be born,	
* <i>khan</i> , lift up,	} <i>khāyō</i> , with nasalization of the root vowel and insertion of <i>y</i> .
* <i>sun</i> , hear,	} <i>suō</i> .
<i>sujj</i> , be heard,	
<i>rikin</i> , sell,	<i>vikīō</i> .

It will be observed that in all these cases the root ends in *n*. The only other irregular root in *n* is *jjān*, know, and it also drops the *n*, becoming *jjātō* (see below). \**Un*, weave, is regular (see below).

Belonging to this class, but with further irregularities, are :—

<i>ach</i> , oome,	<i>āyō</i> .
<i>pa</i> , fall,	<i>piō</i> , <i>peō</i> .
<i>kar</i> , do,	<i>kayō</i> , <i>kiyō</i> , or <i>kītō</i> .
<i>kumāij</i> or <i>kumāij</i> , wither,	<i>kūmāyō</i> or <i>kūmāñō</i> .
<i>mar</i> , die,	<i>muō</i> or <i>mō</i> .
<i>ujj</i> , be woven,	} <i>unīō</i> .
<i>un</i> , weave,	
<i>vañ</i> , go,	<i>viō</i> .

(2) Many verbs form the past participle by adding the syllable *tō*. This may be added to the root direct, as in :—

* <i>lā</i> , apply,	<i>lātō</i> .
<i>pā</i> , get,	<i>pātō</i> .
<i>pī</i> , drink,	<i>pītō</i> .
<i>pū</i> , string beads,	<i>pūtō</i> .
<i>al</i> , deny,	<i>altō</i> .
* <i>jhal</i> , seize,	<i>jhaltō</i> .
* <i>sal</i> , divulge,	<i>saltō</i> .

It will be observed that the above roots either end in a vowel or in the letter *l*. Other roots ending in vowels form their past participles differently, but there are no other irregular roots ending in *l*.

Other roots, including all irregular roots ending in *ch*, *mb*, *f*, *r*, and *th*, drop a final consonant before adding *tō*. Thus :—

<i>bhuch</i> , be digested,	<i>bhutō</i> .
<i>mach</i> , fatten,	<i>matō</i> .
<i>pahuch</i> , arrive,	<i>pahutō</i> .
<i>parch</i> , be reconciled,	<i>partō</i> or <i>parchō</i> .
<i>pitch</i> , be repaid,	<i>pītō</i> .

Root.	Past Participle.
<i>rach</i> , be immersed,	<i>ratō</i> .
<i>virch</i> , be wearied,	<i>virtō</i> .
* <i>jumb</i> , be deeply engaged,	<i>jutō</i> .
* <i>limb</i> , plaster,	<i>litō</i> .
<i>chhup</i> , be touched,	} <i>chhutō</i> .
<i>chhuh</i> , touch,	
<i>gap</i> , stick (in mud),	<i>gatō</i> .
* <i>khap</i> , be wearied,	<i>khapō</i> .
* <i>khup</i> , be fixed,	<i>khutō</i> .
<i>tap</i> , be warm,	<i>tatō</i> .
* <i>ukar</i> , engrave,	<i>ukatō</i> .
<i>jjān</i> , know,	<i>jjātō</i> .
<i>samujh</i> , understand,	<i>samutō</i> or <i>samujhō</i> .
<i>suñān</i> , recognize,	<i>suñātō</i> .
<i>rēhej</i> , bathe,	<i>vehetō</i> .

Belonging to this class, but with further irregularities, are :—

<i>kar</i> , do,	<i>kītō</i> , <i>kidō</i> , or <i>kayō</i> .
<i>pujj</i> , be finished,	<i>pujjitō</i> or <i>puñō</i> .
<i>sumah</i> , go to sleep,	<i>sutō</i> or <i>sumhitō</i> .
<i>wath</i> , take,	<i>wathitō</i> , <i>wartō</i> , <i>watō</i> or <i>wardō</i> .

(3) Three roots ending in *h*, and six ending in *s*, form their past participles by changing the final consonant to *thō*. Thus :—

<i>khuh</i> , be tired,	<i>khuthō</i> .
<i>lāh</i> , cause to descend,	<i>lāthō</i> .
<i>ulah</i> , descend,	<i>ulathō</i> .
* <i>gus</i> , fail,	<i>guthō</i> .
<i>khis</i> , be reduced,	<i>khithō</i> .
* <i>klus</i> , be plucked out,	<i>kluthō</i> .
<i>phas</i> , be caught,	<i>phathō</i> .
<i>phās</i> , be caught,	<i>phāthō</i> .
<i>phis</i> , burst,	<i>phithō</i> .

(4) We shall see that other roots ending in *h* form the past participle in *dhō*, but most roots in *h* or in *s* form it in *thō*. Thus :—

<i>bah</i> or <i>bih</i> , stand up,	<i>bāthō</i> .
<i>chuh</i> , soak up,	<i>chuthō</i> .
<i>drah</i> , tumble down, }	{ <i>draṭhō</i> or <i>drāṭhō</i> .
<i>drāh</i> , demolish,	
<i>gah</i> , rub,	} <i>gaṭhō</i> .
<i>gas</i> , abrade,	
<i>kuh</i> , slaughter,	} <i>kuṭhō</i> .
<i>kus</i> , be slaughtered,	
<i>lūh</i> , scorch,	} <i>lūthō</i> .
<i>lūs</i> , be scorched,	
<i>muh</i> , cause loss,	} <i>muṭhō</i> .
<i>mus</i> , be unlucky,	
<i>peh</i> or <i>pēh</i> , enter,	<i>pēṭhō</i> .
<i>pih</i> or <i>pis</i> , grind,	<i>pīṭhō</i> .
<i>ṭrah</i> , be frightened, }	{ <i>ṭraṭhō</i> or <i>ṭrāṭhō</i> .
<i>ṭrāh</i> , frighten,	
<i>ubah</i> , stand,	<i>ubithō</i> .
<i>veh</i> , sit,	<i>vethō</i> .
<i>ḍḍis</i> , see,	<i>ḍḍithō</i> .
<i>rus</i> , be sulky,	<i>ruṭhō</i> .
<i>tus</i> , be gratified,	<i>tuṭhō</i> or <i>ṭuṭhō</i> .
<i>was</i> , fall,	<i>waṭhō</i> , <i>uṭhō</i> , or <i>wuṭhō</i> .



So also :—

Root.  
*ugh*, wipe out,

Past Participle.  
*ughat̃hō*.

(5) Three roots have the past participle ending in *dō*, with various changes of the final consonant. These are :—

*āp*, bring,  
\**rij*, be watered,  
*waṭh*, take,

*āndō*.  
*ridō*.  
*wardō*, *wartō*, or *waṭhitō*.

(6) All irregular roots ending in *jh*, except *samujh* (see No. 2, above) and *munjh* (see No. 9 below), five ending in *h*, one ending in *nh*, and one ending in *bh*, form the past participle by substituting *dhō* for the final consonant. Thus :—

*bbajh*, be bound, }  
*bbandh*, bind, }  
*bbujh*, be heard, }  
*bbundh*, hear, }  
*purjh*, understand, }  
*rajh*, be boiled, }  
*randh*, cook, }  
*rījh*, be pleased, }  
*rujh*, be busy, }  
*sijh*, be seethed, }  
*vijh*, throw, }  
*ḍḍah*, torment, }  
*ḍḍuh*, milk, }  
*ḍḍubh*, be milked, }  
*jah*, copulate, }  
*jabh*, be copulated, }  
*lah*, obtained, }  
*labh*, be obtained, }  
*yah*, copulate, }  
*yabh*, be copulated, }  
*gginh*, buy, }  
*rubh* or *rumbh*, be engaged,

*bbadhō*  
or  
*bbajhō*.  
*bbudhō*.  
*purdhō*.  
*radhō*.  
*ridhō*.  
*rudhō*.  
*sijhō*.  
*vidhō*.  
*ḍḍadhō*.  
*ḍḍudhō*.  
*jadhō*.  
*ladhō*.  
*yadhō*.  
*ggidhō*.  
*rudhō*.

All irregular roots ending in *ām*, most of those ending in *j* or *jj*, and two others, form the past participle by substituting *ṇō* for the final consonant, or, if it ends in a vowel, by adding *ṇō* directly. Thus :—

*hapām*, become less,  
*jhapām*, decrease,  
*khām*, be burnt,  
*ubhām*, boil up,  
*uḍḍām*, fly,  
*ujhām*, be extinguished,  
*vikām*, be sold,  
*visām*, be extinguished,  
*kūmāij* or *kūmāṭij*, wither,  
*samāij*, be contained,  
*sāmāij*, arrive at years of discretion.  
*bhijj*, get wet,  
*ḍrijj*, be afraid,  
*sujj*, be swollen,

*hapāṇō*.  
*jhapāṇō*.  
*khāṇō*.  
*ubhāṇō*.  
*uḍḍāṇō*.  
*ujhāṇō*.  
*vikāṇō*.  
*visāṇō*.  
*kūmāṇō* or *kūmāyō*.  
*samāṇō*.  
*sāmāṇō* or *sāmāyō*.  
*bhiṇō*.  
*ḍriṇō*.  
*sūṇō* with lengthening of the root-vowel.

Belonging to this class, but with further irregularities, is :—

\**sambhir*, be prepared,

*sambhāṇō*, *sambhūrō*, or *sambhiriō*.

(7) Three roots form their past participles in *ṇō*. Thus :—

*ḍḍi*, give,  
*pujj*, be finished,  
*rō*, weep,

*ḍḍiṇō*.  
*punō* or *pujjiṇō*.  
*runō*.

(8) Two roots ending in *jj* form the past participle by changing the final *jj* to *gg*. Thus :—

Root.	Past Participle.
<i>bhajj</i> , run away ; be broken,	} <i>bhaggō</i> .
<i>bhañ</i> , break (trans.),	
<i>bhujj</i> , be fried,	} <i>bhuggō</i> .
<i>bhun</i> , fry,	

(9) There remain three roots which do not fall under any of the above classes. They are :—

<i>cha</i> , say,	<i>chīyō</i> or <i>chayō</i> .
<i>munjh</i> , be perplexed,	<i>munjhō</i> .
* <i>sambhir</i> , be prepared,	<i>sambhūrō</i> , as well as <i>sambhūñō</i> and <i>sambhīrō</i> (see No. 6, above).

It must be remembered that many of the above verbs also have regular past participles.

A secondary form of the Past Participle is obtained by changing the final *ō* of the Participle to *al*°. Thus, from *māryō*, struck, we get *māryal*°, also meaning 'struck.' So, from *kuchhō*, spoken, we have *kuchhal*°, and from *ḍḍīhō*, seen, *ḍḍīhal*°. This form of the Past Participle is used only as an adjective, and is not employed in conjugation.

Both the Primary and Secondary Past Participles are adjectives and can be declined. Thus for the nominative we have :—

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
<i>halyō</i> , gone	<i>halī</i>	<i>haliā</i>	<i>haliñ</i>
<i>halyal</i> °, gone	<i>halyal</i> °	<i>halyal</i> °	<i>halyaliñ</i> °.

Irregular in this respect are *piō*, fallen, and *viō*, gone, which make the feminine singular *pēi* and *vēi*, respectively.

In poetry *rō* is often added to the Past Participle without changing its meaning, as in *thiarō*, for *thiō*, become.

The following examples of past participles, used as participial adjectives, and not as forming finite tenses, are taken from the specimens and list of words :—

*sō hāñē jīō āhē*, he is now alive.

*ladhō āhē*, he is found.

*hū hun° wan°-hēlh° ghōrē-tē charhiō vēhō āhē*, he is seated, having mounted (conj. part.) on a horse, under that tree (230).

The following are examples of the past participle in *al*° :—

*nālō atham° Rabū, vēhal° Ṭhārūshāh°-jō*, my name is Rabū, an inhabitant (lit. seated) of Ṭhārūshāh° (II).

*pāñ° ghōrē-tē charehial°*, he himself was mounted on the horse.

**Future Passive Participle.**—This corresponds to the Latin Gerundive in *ndus*, as in *amandus*, meet to be loved. In Sindhi it is used only with transitive verbs. While we may say *māriñō*, about, or meet, to be struck, we cannot use *haliñō* in the sense of 'about, or meet, to be gone.'

The rule for the formation of this participle is to take the Infinitive, and change the final *añ*° (or *iñ*°) to *iñ*°. Thus, root *mār*, strike, infinitive *mār-añ*°, Future Passive

Participle *mār-inō*. If the *an*<sup>u</sup> of the Infinitive is preceded by *i*, the *an*<sup>u</sup> is changed to *anō*, not *inō*, and if it is preceded by *u*, the termination of the participle may be either *inō* or *anō*. Thus, root *ḍḍi*, give, inf. *ḍḍian*<sup>u</sup>, fut. pass. part. *ḍḍianō*, about, or meet, to be given; root *dhō*, wash, inf. *dhuan*<sup>u</sup>, fut. pass. part. *dhuinō* or *dhuanō*, about, or meet, to be washed.

**Conjunctive Participle.**—This has three forms, *viz.* :—

(1) The most common form is that made by adding *ī* or *ē* to the root according to the following rules :—

(a) Verbs of the *a*-conjugation add *ī*. Thus, *hal-ī*, having gone; *sun-ī*, having heard. If the root ends in *ī*, this coalesces with the *ī* of the suffix, as in root *thī*, become, inf. *thian*<sup>u</sup>, conj. part. *thī* (for *thī-ī*), having become.

If the root ends in *ū*, this *ū* is shortened before the *ī* of the suffix to *u*, exactly as in the case of the infinitive. Thus, root *pū*, string (beads), inf. *puan*<sup>u</sup>, Conj. Part. *puī* having strung.

But verbs that shorten the radical *ō* to *u* in the infinitive, retain the *ō* in the conjunctive participle. Thus, root *rō*, weep, inf. *ruan*<sup>u</sup>, but conj. part. *rōī*, having wept.

If *w* has been inserted in the infinitive, this is not inserted in the conjunctive participle. Thus, root *cha*, speak, inf. *cha-w-an*<sup>u</sup>, but conj. part. *chāī*, without the *w*.

The following verbs of this conjugation make their conjunctive participles irregularly :—

Root.	Infinitive.	Conjunctive Participle.
<i>ach</i> , come.	<i>achan</i> <sup>u</sup> .	<i>achī</i> or <i>achē</i> .
<i>bbundh</i> , hear.	<i>bbundhan</i> <sup>u</sup> .	<i>bbudhī</i> .
<i>ḍḍi</i> , give.	<i>ḍḍian</i> <sup>u</sup> .	<i>ḍḍēī</i> .
<i>nī</i> , take.	<i>nian</i> <sup>u</sup> .	<i>nēī</i> or <i>naī</i> .
<i>pa</i> , fall.	<i>pawan</i> <sup>u</sup> .	<i>pēī</i> , <i>pē</i> , or <i>paī</i> .

Passive verbs, and intransitive verbs whose roots end, like Passives, in *ij*, may add *ō* instead of *ī*. Thus :—

*mārij*, be struck. *mārijī* or *mārijō*, having been struck.

(b) Verbs of the *i*-conjugation always add *ē* to the root, as in *mār*, strike, conj. part. *mārē*, having struck.

Both in the *a*-conjugation and in the *i*-conjugation, *karē*, having done, is often added to the conjunctive participle without altering its meaning. Thus, *halī karē*, having gone; *mārē karē*, having struck.

(2) The second form of the conjunctive participle is formed by adding *yō* (or *iō*) or *yū* to the root. Thus, *hal-yō* (or *hal-iō*) or *hal-yū*, having gone; *mār-yō* (*mār-iō*) or *mār-yū*, having struck. It will be noticed that the form in *yō* is the same as that for the regular past participle, but when the past participle is irregular, this is not the case with the conjunctive participle. Thus, root *ḍḍis*, see, past part. *ḍḍi/hō*, conj. part. *ḍḍisyō*. In the Lāṭī, or Lower Sindh, this form may end in *yā*, instead of *yō*, as in *baryā*, for *bharyā*, having filled (sentence 237).

If the root of a verb ends in *i* or *ī*, this coalesces with the termination into *iō* or *iū*. Thus, *ḍḍi*, give, conj. part. *ḍḍiō* or *ḍḍiū*; *pi*, drink, conj. part. *piō* or *piū*.

The following verbs drop their final consonants before the termination :—

Root.	Conj. Part.
<i>khan</i> , lift up.	<i>khāyō</i> or <i>khayō</i> ; <i>khāyū</i> or <i>khayū</i> .
<i>han</i> , strike.	<i>hāyō</i> or <i>hayō</i> ; <i>hāyū</i> or <i>hayū</i> .
<i>kar</i> , do.	<i>kayō</i> or <i>kiyō</i> ; <i>kayū</i> or <i>kiyū</i> .

This conjunctive participle is seldom used, except with the present or with the imperative. Thus, *jāl*, *bbār*-*khē hī* *ḍḍisyō*, *thī ruē*, the woman, seeing the child in this condition, weeps; *hin*-*jī ggāl* *bbundhyō*, *likh*, having heard his statement, write (it).

(3) The third conjunctive participle is formed by adding *ijē* or *ijī* to the root, the former being used with transitive, whether belonging to the *a*- or *i*-conjugation, and the latter with intransitive verbs. Thus :—

<i>mār</i> , strike.	<i>mār-ijē</i> , having struck.
<i>hal</i> , go.	<i>hal-ijī</i> , having gone.

The *i* of the suffix is often dropped, so that we have forms like *mārjē*, etc.

The following examples of the use of the first conjunctive participle are taken from the specimens and list of words :—

#### A. *a*-conjugation—

##### Intransitive—

*samujh*-*mē achī chawar* *laggō*, having come into (his) senses, he began to say.

*āñ* *uthī*, *pāl*-*jē pi*-*wal* *wañ chawandōsās*, I, having arisen, having gone to my father, will say unto him.

##### Transitive—

*sē jēkar* *mā khār pāl*-*jō pē* *bharyā*, would that, having eaten those, I might fill my belly.

*hī bbudhī*, *kāvirijī*, *andar* *wañar* *chōñō na bhāwāñ*, having heard this (transitive), having become angry (intransitive, conj. part., 3rd form), he thought it not good to go inside.

*āñ kuhī khūshī karyā*, I, having slaughtered (a kid), may make merry.

*mū-khē ḍḍisī*, *ghōrē-tē lathō*, having seen me, he dismounted from the horse.

#### B. *i*-conjugation—

*jāl* *ḍōrī*, *bhākur* *pār*, *khēs* *chumīō*, who, having run (*a*-conj.), having caused an embrace to fall (*i*-conj.), kissed him.

*hekīrē bbānhē-khē kōlhē puchhiāñ*, having called a servant, he asked.

*hek* *māñhū* *ghōrō kāhē pē-āyō*, a man, driving (*i.e.* riding) a horse, was coming (II).

For the second form of the conjunctive participle, we have :—

*hū hun° waṇā-hē!h°, ghōṛē-tē chaṛhiō, vē!hō āhē,* he, having mounted a horse, is seated under that tree (230).

For the third form of the conjunctive participle, we have *kāviriḷi* given above.

**Noun of Agency.**—This has two forms :—

- (1) The first is made by adding *wārō* to the oblique form of the infinitive. Thus, *halan°*, to go, obl. form *halan°*, noun of agency *halana-wārō*, one who goes ; *ḍḍian°*, to give, obl. form *ḍḍian°*, noun of agency *ḍḍiana-wārō*, a giver.
- (2) The second is made by adding *hār°* to the same oblique form of the infinitive. Thus, *halana-hār°*, a goer ; *likhana-hār°*, a writer. This form often has the force of a future active participle so that these words may also mean 'one who is about to go' and 'one who is about to write,' respectively.

**AUXILIARY VERBS AND VERBS SUBSTANTIVE.**—Before proceeding to the conjugation of the regular verb, it is necessary first to consider the various forms of the Verb Substantive, most of which are also used as auxiliaries in the conjugation of other verbs.

There are three verbs meaning 'to be' in Sindhī, all of which are used as Auxiliary Verbs. These are *thō*, I am ; *āhiyā*, I am ; and *huan°*, to be. The first two occur only in the present tense. The third is conjugated throughout. *Thō*, I am, does not change for person, but does change for gender and number, being thus exactly parallel to the Hindi *thā*, which, however, means 'I was,' not 'I am.' It is thus conjugated :— Masc. Sing. *thō*, Plur. *thā* ; Fem. Sing. *thī*, Plur. *thīṁ*. This verb is employed to form the present tense, and, for this purpose, is either suffixed or prefixed to the Old Present ; but, if the verb begins a sentence, it can only be suffixed. Thus, Old Present, *halā*, I may go ; Present, *halā-thō* or *thō-halā*, I (masc.) go ; *halā-thī* or *thī-halā*, I (fem.) go.

It will be seen that *thō* is really an adjective, declined like *rukḥō* on p. 31, *ante*. Its oblique form, *thē*, is employed to form a habitual past, and for this purpose is usually prefixed to, or sometimes follows, the Past tense. Thus, Past, *halius°*, I went ; Past Habitual, *thē-halius°* or *halius°-thē*, I used to go.

The verb *āhiyā* is used both as a verb substantive, meaning 'I am,' and also as an auxiliary verb. In the latter capacity, it is joined to the present participle to form a definite present, and to the past participle to form a perfect. Thus, Present Participle, *halandō*, going ; Present Definite, *halandō-āhiyā*, I am going ; Past Participle, *haliō*, gone ; Perfect, *haliō-āhiyā*, I have gone. It changes for number and person, but not for gender, and thus corresponds to the Hindi *hū*, I am. It is thus conjugated :—

	Sing.	Plur.
1	<i>āhiyā</i> or <i>āhiyā</i> , I am	<i>āhiyā</i> or <i>āhiyā</i> , we are
2	<i>āhi</i> or <i>āhi</i> , thou art	<i>āhiyō</i> or <i>āhiyō</i> , you are
3	<i>āhi</i> or <i>āhi</i> , he is	<i>āhin°</i> or <i>āhin°</i> , they are

The nasal over the initial *ā* may be omitted at option, so that we may also have *āhiyā̃*, *āhē̃*, and so on. Note that the *ā* is not nasalized in the 3rd person singular or in the 2nd person plural. If the negative *na*, not, precedes any form of this verb, it may coalesce with it. Thus, *na āhē̃*, or *nāhē̃*, he is not. Similarly, with *kō-na*, fem. *kā-na*, no one, and *kī-na*, nothing, we have *kōnhē̃*, fem. *kānhē̃*, there is no one, and *kīnhē̃*, there is nothing.

In the Lāṛī, or Lower Sindh, there is a tendency to drop the *h* in this verb, so that we get the following forms :—

	Sing.	Plur.
1	<i>āyā̃</i>	<i>āyā̃</i>
2	<i>āī̃</i>	<i>āyō̃</i>
3	<i>āhē̃</i>	<i>āhinē̃</i>

The verb *huan*°, to be, to exist, is conjugated throughout. Only the principal parts and those tenses that are used as auxiliaries will be given here. The other tenses present no difficulties.

**Impve. Sing. 2.** *hō*°, *hō*, or *huj*°, be thou.

**Root.** *hō*, be.

**Inf.** *huan*°, *hujan*°, to be.

**Pres. Part.** *hūndō* (for *huandō*, see p. 49), being.

**Past Part.** *huō* or *hō*, plur. *huā* or *hā* ; fem. *huī*, plur. *huyā̃*.

**Conj. Part.** *hōī*, *hujī*.

**Old Present, 'I may be,' etc.**

	Sing.	Plur.
1	<i>huā̃</i> or <i>hujā̃</i>	<i>hū̃</i> , <i>hujū̃</i>
2	<i>huē̃</i> , <i>hujē̃</i> , <i>huī̃</i> , <i>hujī̃</i>	<i>hō̃</i> , <i>hū̃</i> , <i>hujō̃</i>
3	<i>huē̃</i> , <i>hujē̃</i>	<i>huanẽ</i> , <i>hūanẽ</i> , <i>hujanẽ</i>

**Future, 'I shall be,' etc.**

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>hūndus°</i>	<i>hūndias°</i> , <i>hūndyas°</i>	<i>hūndāsĩ</i> (or <i>-sū̃</i> )	<i>hūndiū̃sĩ</i> , <i>hūndiyū̃sĩ</i> (or <i>sū̃</i> )
2	<i>hūndē̃</i>	<i>hūndiē̃</i> , <i>hūndiē̃</i>	<i>hūndur</i> , <i>hūndō̃</i>	<i>hūndiū̃</i> , <i>hūndiyū̃</i>
3	<i>hūndō̃</i>	<i>hūndī̃</i>	<i>hūndī̃</i>	<i>hūndiū̃</i> , <i>hūndiyū̃</i>

In the Lāṛī, or Lower Sindh, the 2nd pl. masc. may be *hūndā*.

**Past, 'I was,' etc.**

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>hōs<sup>e</sup></i>	<i>huyas<sup>e</sup></i>	<i>huāsī, hāsī (-sī)</i>	<i>huyāsī (-sī)</i>
2	<i>huc<sup>ē</sup></i>	<i>huyā, huyē</i>	<i>huau, huō, hō</i>	<i>huyū</i>
3	<i>huō, hō</i>	<i>huī, hī</i>	<i>huā, hā</i>	<i>huyū</i>

In the Lāṇ, or Lower Sindh, the 2nd sing. masc. may be *hōē*, the 2nd pl. masc. may be *huā*.

The other tenses are formed regularly,—on the basis of the forms given above,—and present no difficulty.

There is also a Verb Substantive *thiay<sup>n</sup>*, to become, which is conjugated throughout. Its principal parts are as follows:—

**Impve. Sing. 2.** *thī<sup>n</sup>*, become thou.

**Root.** *thī<sup>n</sup>*, become.

**Inf.** *thiay<sup>n</sup>*, to become.

**Pres. Part.** *thīndō* (for *thiandō*, see p. 39), becoming.

**Past Part.** *thiō*, become.

**Conj. Part.** *thī* (*kar<sup>e</sup>*), *thiō* (see p. 57), having become.

**Old Present, 'I may become,' etc.**

	Sing.	Plur.
1	<i>thiū</i>	<i>thiū</i>
2	<i>thiē, thī</i>	<i>thiō</i>
3	<i>thiō</i>	<i>thiay<sup>n</sup>, thīn<sup>e</sup></i>

**Future, 'I shall become,' etc.**

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>thīndus<sup>e</sup></i>	<i>thīndias<sup>e</sup>, thīndyas<sup>e</sup></i>	<i>thīndāsī (-sī)</i>	<i>thīndīāsī, thīndīsī (-sī)</i>
2	<i>thīndē</i>	<i>thīndī<sup>a</sup>, thīndīē</i>	<i>thīndau, thīndō</i>	<i>thīndīū, thīndyū</i>
3	<i>thīndō</i>	<i>thīndī</i>	<i>thīndā</i>	<i>thīndīū, thīndyū</i>

Past, 'I became,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>thias<sup>e</sup></i>	<i>thias<sup>e</sup></i>	<i>thiāsī (-sū)</i>	<i>thiāsī (-sū)</i>
2	<i>thiē</i>	<i>thiā<sup>u</sup>, thiē</i>	<i>thiāu. thiō</i>	<i>thiū</i>
3	<i>thiō</i>	<i>thī</i>	<i>thiū</i>	<i>thiū</i>

In the Lār, or Lower Sindh, the 2nd pl. masc. may be *thiā*.

The other tenses are formed regularly on the basis of those given above, and present no difficulty. Throughout this verb *thī* may at option be substituted for *thi*.

The following examples of the use of the various verbs substantives are taken from the specimens:—

*inhē lāiq<sup>a</sup> na āhiyā<sup>u</sup>*, I am not worthy of this.

*māchhī āhiyā<sup>u</sup>*, I am a Māchhī (II).

*tū la hamēsh<sup>a</sup> mū-waḥ<sup>a</sup>-ī āhī<sup>u</sup>*, thou indeed art always with me.

*kēr<sup>a</sup> āhī<sup>u</sup>*, who art thou? (II).

*sō hāpē jō āhē*, he is now alive.

*Ṭhārūshāh<sup>a</sup>-khā māil<sup>a</sup> pandh<sup>a</sup> ōrē āhē*, it is about a mile distant from Ṭhārūshāh<sup>a</sup> (II).

*hār<sup>a</sup> mū-waḥ<sup>a</sup> kē-na āhin<sup>a</sup>*, at present I have no (rupees) with me (II).

*Ṣōbharāj<sup>a</sup>-waḥ<sup>a</sup> naukar<sup>a</sup> hōs<sup>a</sup>*, I was a servant with Ṣōbharāj<sup>a</sup> (II).

*hī māh<sup>i</sup>-jō puḥ<sup>a</sup> muō hō*, this my son was dead.

*sarahō thian<sup>a</sup> asā wājib<sup>a</sup> hō*, it was proper for us to become happy.

*waḥḍō puḥ<sup>a</sup> bhanī-mā thī*, the elder son, having become from in the field, *i.e.* having left the field.

*aṭikal<sup>a</sup> bha mahin<sup>a</sup> thīn-lā*, about two months will become, *i.e.* about two months ago (II).

*pō aṭikal<sup>a</sup> pan-lah<sup>i</sup> sōrah<sup>i</sup> dāḷh<sup>i</sup> thīn-lā*, afterwards about fifteen or sixteen days will become, *i.e.* about fifteen or sixteen days afterwards (II).

**THE ACTIVE VERB.**—The conjugation of the active verb is given in the following pages. The verbs taken as specimens are the roots *hal*, go, as a specimen of the *a*-conjugation, and the root *mār*, strike, as a specimen of the *i*-conjugation. So far as finite tenses go, the conjugations differ only in the radical tenses, and in those formed from the present participle. The tenses formed from the past participle do not differ according to conjugation, but do differ according as the verb is intransitive or transitive. Hence, for these past participle tenses, the root *hal* will be used as a specimen of an intransitive verb, and *mār* as that of a transitive.

We shall first give the Root, Infinitive, Participles, and other non-finite forms, and then the finite tenses. The latter fall into two groups. In the first, the tenses are formed from the root direct, and are hence called Radical Tenses. The second group



consists of those tenses that are formed from participles, and these are hence called Participial Tenses. The Participial Tenses fall into two sub-groups, according as they are formed from the Present Participle or from the Past Participle.

Allowing for differences of form, the system of conjugation closely agrees with that which is followed in Hindī, but there are a few additional tenses not found in the language, and one Hindi tense,—the Past Conditional,—is wanting in Sindhī.

### Non-Finite Forms.

(In these the forms of the *i*-conjugation are given only when they differ from those of the *a*-conjugation.)

	<i>a</i> -conjugation.	<i>i</i> -conjugation.
<b>Root.</b>	<i>hal</i> , go.	<i>mār</i> , strike.
<b>Infinitive.</b>	<i>halan</i> ", to go.	.....
<b>Present Participle.</b>	<i>halandō</i> , going.	<i>mārindō</i> , striking.
<b>Past Participles.</b>	<i>haliō</i> or <i>halyō</i> , gone.	.....
	<i>halyal</i> ", gone.	.....
<b>Future Passive Participle.</b>	<i>māriṇō</i> , about (or meet) to be struek. Occur- ring in both conjugations, but only in the case of transitive verbs.	
<b>Conjunctive Participles.</b>	<i>halī</i> ( <i>karē</i> ), having gone.	<i>mārē</i> ( <i>karē</i> ), having struck.
	<i>halyō</i> , <i>halyū</i> , having gone.	.....
	<i>halījī</i> , <i>haljī</i> , having gone. (Intransitive.)	
	<i>mārijē</i> , <i>mārjē</i> , having struck. (Transitive verbs of either conjugation.)	
<b>Noun of Agency.</b>	<i>halanawārō</i> , one who goes.	.....
	<i>halanahār</i> ", one who goes, or one who is about to go.	.....

**Radical Tenses.**—Three tenses are formed from the root, the Imperative, the Old Present, and the Present. Each of these is conjugated differently according as it belongs to the *a*- or the *i*-conjugation.

The **Imperative** is conjugated as follows :—

	<i>a</i> -conjugation.	<i>i</i> -conjugation.
Sing. 2.—	<i>hal</i> ", go thou.	<i>mār</i> ", strike thou.
Plur. 2.—	<i>halō</i> , go ye.	<i>māriō</i> , <i>māryō</i> , <i>mārehō</i> , strike ye.

The following verbs form their imperatives irregularly :—

Root.	2 Sing. Impve.
<i>veh</i> , sit.	<i>vēh</i> ".
<i>ach</i> , come.	<i>ach</i> " or <i>ā</i> ".
<i>wañ</i> , go.	<i>wañ</i> " or <i>wa</i> ".
<i>ḍḍi</i> , give.	<i>ḍḍē</i> .
<i>nī</i> , take.	<i>nē</i> .
<i>hō</i> , become.	<i>hō</i> " or <i>hō</i> .

A Respectful Imperative is formed by adding *ij'*, *ēj'*, or *ij''* to the root to form the Imperative Singular. This is the same form for both conjugations, except that the termination *ij''* is most commonly seen in the *a*-conjugation, though it also sometimes occurs in the other. The Plural has several forms, as given here—

Sing. 2.—*halīj'*, *halēj'* or *halij''*, please to go.

Plur. 2.—*halijō*, *halījā*, *halījā'*, *halījāh'*, *halījāh''*, *halījā'*, or *halējō*, *halējā*, *halējā'*, *halējāh'*, *halējāh''* or *halējā'*, please ye to go. The forms *halījā* (*halējā*), etc., are honorific.

If a root ends in *i* or *ī*, the initial *i* of the suffix is dropped. Thus, Root *khi*, eat, Pol. Impve. *khij'*; root *thī*, become, Pol. Impve. *thīj'* or *thij'*.

The root *kar*, do, is irregular in this tense. Its Pol. Impve. is *kij'* or *kaj'*.

The **Old Present**, as its name implies, originally had the force of a Present Indicative, and this is not seldom the case at the present day, especially in proverbs and in poetry. But now-a-days, in ordinary use, it generally, as in most Indian languages, has the force of a Present Subjunctive. It sometimes has the force of a Future Indicative, as is always the case in Kāshmīrī. Thus, *hit' hun'-khē kō!hyā̃*, shall I call him here? It is thus conjugated :—

### Old Present.

<i>a</i> -conjugation. I go, I may go, etc.			<i>i</i> -conjugation. I strike, I may strike, etc.	
	Sing.	Plur.	Sing.	Plur.
1	<i>halā̃</i>	<i>halā̃</i>	<i>māryā̃</i>	<i>māryā̃</i>
2	<i>halē̃</i> , <i>halī̃</i>	<i>halō</i>	<i>māryē̃</i> , <i>mārē̃</i> , <i>mārī̃</i>	<i>māryō</i>
3	<i>halē</i>	<i>halaw'</i>	<i>mārē</i>	<i>mārīn'</i> , <i>mārīn''</i>

In declining other verbs in this tense, the following rules must be observed :—

*a*-conjugation—

- (1) Roots which shorten their vowels in the infinitive shorten them also in this tense. Thus, *pī*, drink, infin. *piay''*; *piā̃*, I may drink; *pā̃*, string (heads), infin. *piay''*; *piā̃*, I may string; *rō*, weep, infin. *ruay''*; *ruā̃*, I may weep. But in poetry, the long vowel is often retained in the third person singular; thus, *rōē*, instead of *ruē*, he may weep.
- (2) Roots in *a* or *i*, which insert a euphonic *w* (or *y*) in the infinitive, do the same in this tense. But this is only obligatory before terminations beginning with *a*, viz. the first person singular (*-ā̃*) and third person plural (*-aw'*). The omission is most common in the third person singular. Thus, root *pa*, fall, infin. *paway''*; *pawā̃*, I may fall; *pawaw'*, they may fall; *pawē* or *paē*, he may fall. *Chaē* or *chawē*, he may say, is often contracted to *chē*, which is then generally employed in the sense of 'says he.'

- (3) Roots of this conjugation ending in *ā* insert *y* before *ā̃*, *ū̃* and *ō*, as in *bbuḍhā-y-ā̃*, I may become old; *bbuḍhā-y-ū̃*, we may become old; *bbuḍhā-y-ō*, you may become old. The third person plural ends in *in̄*, not *an̄*. The root *khā* or *khi*, eat, infin. *khāin̄*, has *khā̃*, I may eat, instead of *khā-y-ā̃*.
- (4) If the final root-vowel is, or becomes, *u* in the infinitive, or if a root ends in *a*, and therefore takes the euphonic *w*, in the third person plural *uan̄* or *awan̄* is often contracted to *ūn̄*. Thus, root *rō*, weep, infin. *ruan̄*; *ruan̄* or *rūn̄*, they may weep: *pa*, fall, infin. *pawan̄*; *pawan̄* or *pūn̄*, they may fall.
- (5) If a root ends in *i* or *ī*, a similar contraction takes place in the second person singular and in the third person plural. Thus, root *ḍi*, give, infin. *ḍiān̄*; *ḍiē̃* or *ḍiī̃*, thou mayst give; *ḍiān̄* or *ḍiīn̄*, they may give.

*i*-conjugation—

- (1) The letter *i* may be substituted for *y* throughout. Thus, *māriā̃* instead of *māryā̃*, I may strike.
- (2) The root *kar*, do, makes its third person plural either regularly *karin̄*, or irregularly *kin̄* or *kan̄*.

The **Present Tense** is formed by suffixing or prefixing the Auxiliary Verb *thō* to the appropriate person of the Old Present. As explained on p. 58, if the verb is at the beginning of a sentence *thō* must follow, but otherwise it may either precede or follow the main verb. *Thō* agrees with the subject of the verb in gender and number, but does not change for person. Its masculine plural is *thā*; its feminine singular is *thī*, and its feminine plural *thiū̃*.

As examples, we may give :—

*thō halā̃* or *halā̃ thō*, I (masc.) go.

*thī halā̃* or *halā̃ thī*, I (fem.) go.

*thā māryū̃* or *māryū̃ thā*, we (masc.) strike.

*thiū̃ māryū̃* or *māryū̃ thiū̃*, we (fem.) strike.

*thō halē* or *halē thō*, he goes.

*thī mārē* or *mārē thī*, she strikes, and so on for other persons.

As already stated, the Old Present by itself, without *thō*, is sometimes used in the sense of the present, especially in proverbial sayings and in poetry.

Instead of *thō*, *piō*, past participle of *pawan̄*, to fall, is sometimes used, to indicate a more enduring action. Thus (sentence 228, in the Lāri dialect) *hū māl̄-khē piō chārē*, he is grazing cattle. This is practically a present definite, though usually classed as a present.

**Participial Tenses.**—As in Hindī, the Present Participle and the Past Participle are both used, either with or without auxiliary verbs, to form participial tense. But there is this difference. In Hindī, the Present Participle is used alone to form a Past Conditional, as in *maĩ chaltā*, (if) I had gone, and the Past Participle is used alone to form a Past Indicative, as in *maĩ chalā*, I went. In Sindhī, this is not the case with

the Present Participle. This Present Participle, without any auxiliary, is used to form a Future Indicative, not a Past Conditional, and in such circumstances always has the pronominal suffixes of the nominative added to it, in order to indicate the person. Sindhī indicates the Past Conditional by means of the Imperfect, Past, or Pluperfect Indicative. On the other hand, the Past Participle alone is used, as in Hindi, to form a Past tense, although it, also, generally takes pronominal suffixes when there are any. Intransitive verbs naturally take the suffixes of the nominative, and so do past participles (which are passive in meaning) of transitive verbs when used passively. Thus, *halīc*, gone, *halīu-s*, I (masc.) went; *māriō*, struck, *māriu-s*, I was struck. If we desire to use the past participle of a transitive verb actively, we must either put the subject into the agent case or use the pronominal suffixes of the agent case, as in *mā̃ māriō* or *māriu-m*, he (was) struck by me, *i.e.* I-struck him. At present, we shall deal only with the pronominal suffixes of the nominative. Verbal forms with suffixes of other cases will be dealt with subsequently. The various suffixes of the nominative are described on pp. 42ff., where also will be found an account of the changes undergone by the terminations of the participles in the process of suffixing the various terminations. Attention may here be drawn to one point. There are no nominative suffixes of the third person. Hence none can be added to the participle, and the third person singular of these two tenses consists of the bare participle, in this case agreeing with Hindi.

### Tenses formed from the Present Participle.

The **Future** is formed by suffixing the pronominal suffixes of the Nominative to the present participle. The latter varies according to conjugation, and also changes for number and gender.

The present participles are as follows :—

*a*-conjugation, Masc. Sing. *halandō*, Plur. *halandā*; Fem. Sing. *halandī*, Plur. *halandiū̃*, going; *i*-conjugation, Masc. Sing. *māriṇdō*, Plur. *māriṇtā*; Fem. Sing. *māriṇdī*, Plur. *māriṇdiū̃*, striking.

The Future is conjugated as follows :—

*a*-conjugation, 'I shall go,' etc.

SING.			PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>halandus*</i>	<i>halandias*</i> , <i>halandyas*</i>	<i>halandīsī</i> (- <i>sū̃</i> )	<i>halandiūsī̃</i> , <i>halandyūsī̃</i> (- <i>sū̃</i> )
2	<i>halandē̃</i>	<i>halandī̃</i> , <i>halandĩ</i>	<i>halandau</i> , <i>halandō</i>	<i>halandiū̃</i> , <i>halandyū̃</i>
3	<i>halandō</i>	<i>halandī</i>	<i>halandā</i>	<i>halandiū̃</i> , <i>halandyū̃</i>

In the Lār<sup>n</sup>, or Lower Sindh, the 2nd pl. masc. may be *halandā*.

*i*-conjugation, 'I shall strike,' etc.

1. Sing. Masc. *mārindus*<sup>e</sup>, Fem. *mārindias*<sup>e</sup> or *mārindyas*<sup>e</sup>, and so on, like the *a*-conjugation.

The **Present Definite** is formed by conjugating the Verb Substantive *āhiyā* with the present participle of the main verb. The participle, of course, changes for number and gender. Thus :—

*a*-Conjugation, 'I am going,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>halandō āhiyā</i>	<i>halandī āhiyā</i>	<i>halandā āhiyū</i>	<i>halandiñ āhiyū</i>
2	<i>halandō āhē</i>	<i>halandī āhē</i>	<i>halandā āhiyō</i>	<i>halandiñ āhiyō</i>
3	<i>halandō āhē</i>	<i>halandī āhē</i>	<i>halandā āhin<sup>e</sup></i>	<i>halandiñ āhin<sup>e</sup></i>

*i*-Conjugation.

*Mārindō āhiyā*, I am striking, and so on, as in the *a*-conjugation. In both conjugations any optional form of the auxiliary may be used.

The **Imperfect** is formed by conjugating *hōs*<sup>e</sup>, the past tense of *huan*<sup>e</sup>, to be, with the present participle. Thus :—

*a*-Conjugation, 'I was going.'

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>halandō hōs<sup>e</sup></i>	<i>halandī huyas<sup>e</sup></i>	<i>halandā huāsī (-sū)</i>	<i>halandiñ huyāsī (-sū)</i>
2	<i>halandō huē</i>	<i>halandī hui<sup>a</sup></i>	<i>halandā huan</i>	<i>halandiñ huyū</i>
3	<i>halandō hō</i>	<i>halandī hui</i>	<i>halandā huā</i>	<i>halandiñ huyū</i>

*i*-Conjugation.

*Mārindō hōs*<sup>e</sup>, I was striking, and so on, as in the *a*-conjugation. Any optional form of the auxiliary may be used in either conjugation.

The **Durative Future** is formed by conjugating *hūndus*<sup>e</sup>, the future of *huan*<sup>e</sup>, with the present participle of the main verb. Thus, 1st person singular masculine *halandō hūndus*<sup>e</sup>, fem. *halandī hūndias*<sup>e</sup>, I shall be going; plural masc. *halandā hūndāsī*, fem. *halandiñ hūndiñsī*, we shall be going, and so on, *hūndus*<sup>e</sup> being conjugated like *halandus*<sup>e</sup> above. It is unnecessary to give the entire paradigm. Similarly for the *i*-conjugation.

A **Durative Present Subjunctive** is formed by conjugating *huā*, the old present of *huan*, with the present participle. The paradigm of the *a*-conjugation is as follows :—

*a*-Conjugation, 'I may be going,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>halandō huā</i>	<i>halandi huā</i>	<i>halandā hū</i>	<i>halandiū hū</i>
2	<i>halandō huē</i>	<i>halandi huē</i>	<i>halandā huō</i>	<i>halandiū huō</i>
3	<i>halandō huē</i>	<i>halandi huē</i>	<i>halandi huan<sup>e</sup></i>	<i>halandiū huan<sup>e</sup></i>

Similarly for the *i*-conjugation. In both conjugations any optional form of the auxiliary may be used.

### Tenses formed from the Past Participle.

In the tenses formed from the Past Participle, there is no distinction made between verbs of the *a*-conjugation and those of the *i*-conjugation. On the other hand, owing to the fact that the Past Participles of transitive verbs are passive in meaning, when used in an active sense the subject of such verbs must in these tenses be put into the case of the Agent, exactly as in Hindī. Unlike Hindī, however, such Past Participles can also be used in their proper passive sense, and they are then conjugated exactly like intransitive verbs. The Past Participles are as follows :—

Intransitive Verb, masc. sing. *haliō*, gone, plur. *haliā*; fem. sing. *hali*, plur. *haliū*: Transitive Verb, masc. sing. *māriō*, struck, plur. *māriā*; fem. sing. *māri*, plur. *māriū*. As already stated, in these forms *y* may be substituted for *i* throughout. Thus, *halyō*, etc.

The **Past Tense Intransitive** is formed by suffixing the pronominal suffixes of the nominative to the Past Participle. There being no pronominal suffixes of the nominative for the third person, this person is the bare participle without any suffix. This tense is, therefore, conjugated as follows :—

'I went,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>halins<sup>e</sup></i>	<i>halias<sup>e</sup></i>	<i>haliāsī (-sū)</i>	<i>haliūsi (-sū)</i>
2	<i>haliē</i>	<i>hali<sup>a</sup>, haliē</i>	<i>haliō, haliān</i>	<i>haliū</i>
3	<i>haliō</i>	<i>hali</i>	<i>haliī</i>	<i>haliū</i>

Throughout we may have *halyus<sup>e</sup>*, and so on for the other persons, substituting *y* for *i*. In the Lār<sup>a</sup>, or Lower Sindh, the 2nd pl. masc. may be *haliū*. In the same locality from *viō*, gone, we have *vēs<sup>e</sup>*, I went, *vē*, thou wentest, the rest of the tense being regular.

So also, if we have a transitive verb used passively, we have *mārius*, *mārias*, I was struck ; *māriāsī*, *māriūsī*, we were struck, and so on. This form will be again considered when we come to the Passive Verb.

If we wish to use a **Past Transitive**, we must use the same idiom as in Hindī, putting the subject into the case of the agent, and the object in the nominative, with which the past participle agrees in gender and number, as in *mũ chhōkirī mārī*, by me the girl was struck, *i.e.* I struck the girl. Or, again as in Hindī, we may put the object in the dative case, the past participle being then always left in the masculine singular. Thus, *mũ chhōkirī-khē mārīō*, by me with reference to the girl it was struck, *i.e.* I struck the girl. If the subject or object is a personal pronoun, it is often indicated by means of the appropriate pronominal suffix. These will be dealt with later on. At present we shall consider only the Past Tense of a Transitive verb without suffixes. This is as follows :—

‘Struck by me,’ etc., ‘I struck,’ etc.

Subject in Agent Case.	OBJ. SING.		OBJ. PLUR.	
	Obj. Masc.	Obj. Fem.	Obj. Masc.	Obj. Fem.
By me.	<i>mũ</i>	<i>mũ</i>	<i>mũ</i>	<i>mũ</i>
By thee.	<i>tō</i>	<i>tō</i>	<i>tō</i>	<i>tō</i>
By him, her.	<i>hun<sup>a</sup></i>	<i>hun<sup>a</sup></i>	<i>hun<sup>a</sup></i>	<i>hun<sup>a</sup></i>
	<i>mārīō</i>		<i>mārīū</i>	
By us.	<i>asā</i>	<i>asā</i>	<i>asā</i>	<i>asā</i>
By you.	<i>ahā</i>	<i>ahā</i>	<i>ahā</i>	<i>ahā</i>
By them.	<i>hun<sup>e</sup></i>	<i>hun<sup>e</sup></i>	<i>hun<sup>e</sup></i>	<i>hun<sup>e</sup></i>

If the object is put into the dative with *khē*, we have *mārīō* throughout, whatever be the gender or number of the object.

The **Habitual Past** is peculiar to Sindhī, and is formed by adding *thē*, the oblique form of the Auxiliary Verb *thō* (see p. 58) to the Past. The Past is conjugated as above and the *thē* remains unchanged throughout. It is hence unnecessary to give a paradigm of this tense, all that is necessary being to take the appropriate form of the Past and to add *thē*. Thus, *halius thē* (masc.) or *halias thē* (fem.), I used to go ; *haliā ihē* (masc.) or *haliū ihē* (fem.), they used to go ; *mũ mārī thē*, I used to strike her. This tense often has the same meaning as the Imperfect (‘I was going’) but generally indicates that the action was habitual. The *thē* usually follows, but like *thō* of the present, is sometimes prefixed to the main verb. As in the present, *pē* may be substituted for *thē*. In practical use this tense has much the same force as the Imperfect (*cf.* the examples on p. 72 below).

The **Perfect** is formed on the same lines as in Hindī by conjugating the Past Participle with the Auxiliary Verb *āhiyā*, I am. The Participle changes for gender and number, and the Auxiliary is conjugated throughout. If the verb is transitive and is

conjugated actively, with the subject in the case of the agent, and without pronominal suffixes, it is, of course, only in the third person. The tense is conjugated as follows :—

‘ I have gone,’ etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>halīō āhiyā</i>	<i>halī āhiyā</i>	<i>halīā āhiyā</i>	<i>halīñ āhiyā</i>
2	<i>halīō āhē</i>	<i>halī āhē</i>	<i>halīā āhiyō</i>	<i>halīñ āhiyō</i>
3	<i>halīō āhē</i>	<i>halī āhē</i>	<i>halīā āhin</i>	<i>halīñ āhin</i>

Any optional form of the Auxiliary may be used.

‘ Has been struck by me,’ etc., ‘ I have struck,’ etc.

Subject in Agent Case.	OBJ. SING.		OBJ. PLUR.	
	Obj. Masc.	Obj. Fem.	Obj. Masc.	Obj. Fem.
By me.	<i>mā</i>	<i>mā</i>	<i>mā</i>	<i>mā</i>
By thee.	<i>tō</i>	<i>tō</i>	<i>tō</i>	<i>tō</i>
By him, her.	<i>hun</i>	<i>hun</i>	<i>hun</i>	<i>hun</i>
	<i>māriō āhē</i>		<i>māriā āhin</i>	
By us.	<i>asā</i>	<i>asā</i>	<i>asā</i>	<i>asā</i>
By you.	<i>ahā</i>	<i>ahā</i>	<i>ahā</i>	<i>ahā</i>
By them.	<i>hun</i>	<i>hun</i>	<i>hun</i>	<i>hun</i>

As before, any optional form of the Auxiliary may be used. The Perfect with pronominal suffixes will be considered later on.

The **Pluperfect** is also formed on the same lines as in Hindī, by conjugating the Past Participle of the main verb with the Past Tense of the Auxiliary verb *huan*\*, to be. The Participle changes for gender and number, and the auxiliary for gender, number and person. If the verb is transitive, and is conjugated actively, with the subject in the case of the agent, and without pronominal suffixes, it is always in the third person. This tense is conjugated as follows :—

‘ I had gone,’ etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>halīō hōs</i>	<i>halī huyas</i>	<i>halīā huāsī (-sī)</i>	<i>halīñ huyāsī (-sī)</i>
2	<i>halīō huḍ</i>	<i>halī huiḍ</i>	<i>halīā huan</i>	<i>halīñ huyḍ</i>
3	<i>halīō hō</i>	<i>halī hui</i>	<i>halīā huā</i>	<i>halīñ huyḍ</i>



Any optional form of the Auxiliary may be used.

'Had been struck by me,' etc., 'I had struck,' etc.

Subject in Agent Case.	OBJ. SING.		OBJ. PLUR.	
	Obj. Masc.	Obj. Fem.	Obj. Masc.	Obj. Fem.
By me.	<i>mũ</i>	<i>mũ</i>	<i>mũ</i>	<i>mũ</i>
By thee.	<i>tō</i>	<i>tō</i>	<i>tō</i>	<i>tō</i>
By him, her.	<i>hun<sup>a</sup></i> } <i>māriō hō</i>	<i>hun<sup>a</sup></i> } <i>māri huī</i>	<i>hun<sup>a</sup></i> } <i>māriā huā</i>	<i>hun<sup>a</sup></i> } <i>māriũ huyũ</i>
By us.	<i>asũ</i>	<i>asũ</i>	<i>asũ</i>	<i>asũ</i>
By you.	<i>ahũ</i>	<i>ahũ</i>	<i>ahũ</i>	<i>ahũ</i>
By them.	<i>hun<sup>e</sup></i>	<i>hun<sup>e</sup></i>	<i>hun<sup>e</sup></i>	<i>hun<sup>e</sup></i>

Any optional form of the Auxiliary may be used.

The **Future Perfect**, like the Hindi *chalā hōgā*, is formed by conjugating *hūndus<sup>e</sup>*, the future of the Auxiliary Verb *huan<sup>a</sup>*, with the Past Participle of the main verb. Thus, 1 sing. masc. *haliō hūndus<sup>e</sup>*, fem. *halī hūndias<sup>e</sup>*, I shall have gone, or (more commonly) I may have gone. Plur. masc. *haliā hūndāsī* (or *-sū*), fem. *haliũ hūndiūsī* (or *-sū*), we shall have gone, or we may have gone. So, for transitive verbs without pronominal suffixes, sing. masc. *mũ māriō hūndō*, I shall (or may) have struck him, fem. *mũ māri hūndī*, I shall (or may) have struck her; plur. masc. *mũ māriā hūndā*, I shall (or may) have struck them (masc.), fem. *mũ māriũ hūndiũ*, I shall (or may) have struck them (fem.), and so on, the auxiliary being always in the third person. *Hūndus<sup>e</sup>* has been conjugated in full on p. 59 above, and any optional form may be used. It is hence unnecessary to give full paradigms for this tense.

The following examples, taken from the specimens and from the list of words, will illustrate the use of most of the tenses of the active verb :—

### Imperative.

#### A. *a*-conjugation—

*ghōrō khapēi, ta kāhē wañ<sup>a</sup>*, (if) thou needest a horse, then drive (i.e. mount) and go.

*sō mũ-khē khāñi-ḍḍē*, set to and give it to me.

*warandi<sup>e</sup>-mē chayāñ jō*, 'ḍḍis<sup>a</sup>', in answer he said, 'behold.'

*uhē rupayā hun<sup>a</sup>-khāñ wañ<sup>a</sup>*, take those rupees from him (235).

*zīm<sup>e</sup> hun<sup>a</sup>-jē puñhi<sup>e</sup>-tē rakh<sup>a</sup>*, put the saddle upon his back (227).

B. *i*-conjugation. No examples of the simple imperative of this conjugation have been noted in the specimens.

### Old Present.

Examples only of the *i*-conjugation have been noted :—

*sē jēkar<sup>a</sup> mũ khāñ pāñ-jō pēñ<sup>a</sup> bharyāñ*, would that, having eaten them, I may fill my belly.

*inhē-lāiq" na āhiyā jō warī tūhī-jō pu!" chawāyā, I am not worthy of this that I should cause myself to be called thy son.*  
*jō āñ pāhī-jē dōsitān"-sā gaḍḍ" khūshī karyā, that I may (i.e. might have made) make merry together with my friends.*  
*pō" khāi khūshī karyā, afterwards let us make merry.*

### Present.

#### A. a-conjugation—

*mukhī-jō pi" hun" nanḥē ghar"-mē rahē-thō, my father lives in that small house (233).*  
*kāhī-jō chhōkar" tūhī-jē pu!hiñ achē-thō, whose boy comes behind you (239).*  
*āñ-i het" bukh" piō-marā, I indeed am dying here.*  
*hi" chhā piō-thiē, what is this (that is) happening?*  
*jēkē chhilñ suar" thā-khāin", the husks which the swine eat.*  
*kēliran" pōrehatan"-khē jhājhi mānī pēi-milē, to how many servants is abundant bread (fem.) being provided.*

#### B. i-conjugation—

*kēliran" warehan"-khā khizimat" piō-karyā, from how many years am I serving?*  
*hū māl"-khē lakirī-jē chō!i"-tē piō-chārē, he is grazing cattle on the top of the hillock (229).*

### Future.

#### A. a-conjugation—

*jaḍḍahñ thindam", taḍḍahñ ḍḍindus", when I shall get them, then I shall give (them) (II).*

#### B. i-declension. No example of the simple future noted.

### Past.

#### A. Intransitive verb—

*ihā rāt" Mōrē tikius", this night I stayed in Mōrō (II).*  
*chōthē ḍḍḥī Tāndē-Alahyār"-mē pahutus", on the fourth day I arrived at Tāndō-Alahyār" (II).*  
*pō ghōrō walhī āyus" Mōrē, afterwards I took the horse and came to Mōrō (II).*  
*kō!ār" bīḥus", I stood as a servant (II).*  
*jaḍḍahñ ghar"-khē vējhō āyō, when he came near to the house.*  
*mñ-khē ḍḍisī ghōrē-tñ lathō, on seeing me he descended from on the horse (II).*  
*Rabū viō-haliō, Rabū went away (II).*

#### B. Transitive verb—

*kāhī be kī-kī-na ḍḍinō, no one gave him anything.*  
*jāhī ḍḍōṛi, bhākur" pāē, khēs" chuniō, who, having run, having embraced him, kissed him.*  
*piṇas" bbānhan"-khē chayō, his father said to the servants.*  
*piṇas" bbāhir" achī khēs" samujhāyō, his father, having come outside, caused him to understand.*  
*jāhī tūhī-jō māl" viñāyō, (he) who wasted thy property.*  
*sō mñ ḍḍiḥhō, I saw him (II).*  
*pō mñ suñālō, afterwards I recognized (him) (II).*

*tō hū kāk̃-khā̃ ggidhō*, from whom did you buy that ? (240).

*tō waḷḷī mahemānī kaī*, thou madest a great feast.

### Habitual Past.

*Mōrē-khā̃ Ṭhārūshāh̃ vius̃-thē*, I was going from Mōrō to Ṭhārūshāh̃ (II).

*hek̃ māṇh̃ ghōṛō kāk̃ pē-āyō*, a man was coming riding a horse (II).

### Perfect.

#### A. Intransitive—

*kaḷḷah̃ tūh̃-jē ḥukim̃-jē ubatar̃ na haliō-āhiyā̃*, I have never gone outside thy order.

*tūh̃-jō bhā̃ āyō-āhē*, thy brother has come.

#### B. Transitive—

*mū̃ gunāh̃ kayō-āhē*, I have done sin.

*mū̃-khē ṣūbēdār̃ pakīṛiō-āhē*, the Ṣūbēdār has arrested me (II).

*piṇh̃ mahemānī kaī āhē*, thy father hath made a feast.

### Pluperfect.

*mūh̃-jō puḷ̃ gum̃ thī viō-hō*, my son had been lost.

The **CAUSAL VERB**.—In the Causal Voice, transitive verbs acquire a causal force, and intransitive verbs acquire a transitive force. Thus :—

Active.	Causal.
<i>ḍhōiñ</i> (trans.), to carry.	<i>ḍhōāiñ</i> , to cause to carry.
<i>virchañ</i> (intrans.), to be weary.	<i>virchāiñ</i> , to weary.

Causals may also be formed from Causals, making Double Causals. Thus :—

Active.	Causal.	Double Causal.
<i>virchañ</i> , to be weary.	<i>virchāiñ</i> , to weary.	<i>virchārāiñ</i> , to cause to weary.

The causal root is usually formed from the active root by adding *ā*. If the root ends in short *a*, *w* is inserted to avoid a hiatus. Thus :—

Active Root.	Causal Root.
<i>waḥ</i> , take.	<i>waḥā</i> , cause to take.
<i>ḍhō</i> , carry.	<i>ḍhōā</i> , cause to carry.
<i>wadh</i> , increase.	<i>wadhā</i> , cause to increase.
<i>virch</i> , be weary.	<i>virchā</i> , weary.
<i>ma</i> , measure.	<i>ma-w-ā</i> , cause to measure.
<i>cha</i> , speak.	<i>cha-w-ā</i> , cause to speak, be addressed as (so and so).

As all causals are transitive, and as transitive roots ending in *ā* take *iñ*, not *oñ*, as the suffix of the infinitive (see p. 43), the infinitives of the above causal roots are *waḥāiñ*, *ḍhōāiñ*, *waḥāiñ*, *virchāiñ*, and *mawāiñ*, although the infinitives of the corresponding active verbs are *waḥañ*, *ḍhōiñ* (see p. 48), *wadhañ*, *virchañ*, and *maīñ* (see p. 48), respectively.

There are many exceptions to this rule, *viz.* :—

(1) If the active root ends in *r*, *ṛ*, *ṛh*, or *h*, preceded by short *a*, the causal root is generally formed by simply lengthening this *a* to *ā*. So also, before *r* or *ṛ*, radical *i* is lengthened to *ē* (or sometimes to *ā*), and radical *u* to *ō*. But in all these cases the regular form, made by adding *ā*, is often optionally used as well, or may be the only form. Sometimes, not only is the radical vowel lengthened, but *ā* is also added. Thus :—

Active Root.	Causal Root.
<i>bbar</i> , burn (intrans.).	<i>bbār</i> , set on fire.
<i>kar</i> , do.	<i>kar</i> or <i>karā</i> , cause to do.
<i>tar</i> , be saved.	<i>lār</i> , save.
but <i>tar</i> , fry.	<i>tarā</i> , cause to fry.
<i>gar</i> , drop (intrans.).	<i>gār</i> , shed.
<i>sar</i> , burn (intrans.).	<i>sār</i> , burn (trans.).
but <i>ar</i> , be entangled.	<i>arā</i> , entangle.
<i>paṛh</i> , read.	<i>pārḥ</i> or <i>paṛhā</i> , cause to read, teach.
<i>ggah</i> , toil.	<i>ggāh</i> or <i>ggahā</i> , cause to toil.
<i>lah</i> , descend.	<i>lāh</i> , bring down.
but <i>lah</i> , find.	<i>lahā</i> , cause to find.
<i>sambah</i> , be ready.	<i>sambāh</i> or <i>sambahā</i> , get ready.
<i>kir</i> , fall.	<i>kēr</i> or <i>kērā</i> , cause to fall.
<i>phir</i> , turn (intrans.).	<i>phēr</i> or <i>phērā</i> , cause to turn.
<i>chir</i> , be irritated.	<i>chēr</i> or <i>chērā</i> , irritate.
<i>khinḍir</i> , be spread.	<i>khinḍēr</i> or <i>khinḍār</i> , spread.
<i>sudhir</i> , be arranged.	<i>sudhār</i> , arrange.
<i>visir</i> , be forgotten.	<i>visār</i> , forget.
<i>ujir</i> , be waste.	<i>ujār</i> , lay waste.
<i>bhur</i> , crumble.	<i>bhōr</i> , cause to crumble.
<i>mur</i> , be bent.	<i>mōr</i> , bend.
<i>vichhur</i> , be separated.	<i>vichhōr</i> , separate.
but <i>kur</i> , be weary.	<i>kurā</i> , weary.

(2) If the infinitive of an active verb has *i* or *u* preceding the termination *an*, the causal is formed by adding *ār* to this *i* or *u*. Thus :—

Active Root.	Active Infinitive.	Causal Root.
<i>ḍi</i> , give.	<i>ḍiān</i>	<i>ḍiār</i> , cause to give.
<i>ji</i> , live.	<i>jiān</i>	<i>jiār</i> , cause to live.
<i>chu</i> , leak.	<i>chuan</i>	<i>chuār</i> , cause to leak.
<i>dhō</i> , wash.	<i>dhuan</i>	<i>dhuār</i> , cause to wash.

(3) Similarly, if a root ends in *h* preceded by *e* (i.e. *i*, see p. 22), *ār* is added, but not if the *h* is preceded by *u*. On the other hand, if a root ends in *ā*, *rā* is added. Thus :—

Active Root.	Causal Root.
<i>veh</i> , sit.	<i>vehār</i> , seat.
but <i>kuh</i> , slaughter.	<i>kuhā</i> , cause to slaughter.
<i>dhā</i> , suck the breast.	<i>dhārā</i> , suckle.
<i>ghā</i> , wound.	<i>ghārā</i> , cause to wound.
<i>khā</i> , eat.	<i>khārā</i> , feed.

So with many double causals, as in :—

Causal.	Double Causal.
<i>phērā</i> , cause to turn.	<i>phērārā</i> , cause (another) to cause to turn.
<i>ghārā</i> , cause to wound.	<i>ghārārā</i> , cause (another) to cause to wound.

(4) The following causals do not fall under any general rule :—

Active Root.	Causal Root.
<i>ḍrijj</i> , be frightened.	<i>ḍrējjār</i> , frighten.
<i>sikh</i> , learn.	<i>sēkhār</i> , teach.
<i>sumh</i> , fall asleep.	<i>sumhār</i> , put to sleep.
<i>uth</i> , <sup>1</sup> rise.	<i>uthār</i> , raise.
<i>vañ</i> , be lost.	<i>viñā</i> , loose.
<i>vēhej</i> , bathe.	<i>vēhejār</i> , wash.
<i>pa</i> , fall.	<i>pā</i> , cause to fall, let fall, put (clothes) on a person ; not to be confounded with <i>pā</i> , obtain.

(5) A large number of intransitive verbs have corresponding transitives, which may be classed as irregular causals. As a rule, the past participle of the intransitive verb is the same as that of the transitive, being intransitive-active in the one case, and passive (as are the past participles of all transitive verbs) in the other case. The past participle is hence irregular for one or other of these, and will be found in the list of irregular past participles on pp. 50ff.

The following is a list of the more important of these intransitive verbs with their corresponding transitives or causals. All verbs are quoted under their root forms :—

Intransitive.	Transitive (Causal).
<i>būajh</i> , be bound.	<i>bbandh</i> , bind.
<i>bbuḍḍ</i> , be drowned.	<i>bbōṛ</i> , drown.
<i>bhajj</i> , be broken.	<i>bhañ</i> , break.
<i>bbujh</i> , be heard.	<i>bbundh</i> , hear.
<i>bhujj</i> , be fried.	<i>bhuñ</i> , fry.
<i>chhiijj</i> , be plucked.	<i>chhin</i> , pluck.
<i>chhup</i> , be touched.	<i>chhuh</i> , touch.
<i>ḍḍajh</i> , be envious.	<i>ḍḍah</i> , cause envy.
<i>ḍḍubh</i> , be milked.	<i>ḍḍuh</i> , milk.
<i>dhōp</i> , be washed.	<i>dhō</i> , wash.
<i>ḍhrāp</i> , be satiated.	<i>ḍhra</i> or <i>ḍhrā</i> , satiate.
<i>gas</i> , be abraded.	<i>gah</i> , abrade.
<i>hapām</i> , be lessened.	<i>hapā</i> , lessen.
<i>jjam</i> or <i>jjāp</i> , be born.	<i>jjan</i> , bear (children).
<i>khajj</i> , be raised.	<i>khan</i> , raise.
<i>khājj</i> , be eaten.	<i>khā</i> , eat.
<i>kham</i> , burn.	<i>khā</i> , burn.
<i>kus</i> , be slaughtered.	<i>kuh</i> , slaughter.
<i>lab</i> , be reaped.	<i>luṇ</i> , reap.

<sup>1</sup> Note the dental *th*. So also the Kāshmirī root *wōth*, but Lahndā, Pañjabī, and Hindī *uth*.

Intransitive.	Transitive (Causal).
<i>labh</i> , be obtained.	<i>lah</i> , obtain.
<i>lūs</i> , be scorched.	<i>lūh</i> , scorch.
<i>mam</i> or <i>māp</i> , be contained.	<i>mā</i> , contain.
<i>mus</i> , be unlucky.	<i>muh</i> , cause to be unlucky.
<i>phāt</i> , be torn.	<i>phār</i> , tear.
<i>phut</i> , burst.	<i>phōr</i> , cause to burst.
<i>rajh</i> , be boiled.	<i>randh</i> , boil.
<i>rah</i> , remain.	<i>rakh</i> , place.
<i>sujj</i> , be heard.	<i>sun</i> , hear.
<i>truṭr</i> , be broken.	<i>rōr</i> , break.
<i>uḍḍām</i> , fly.	<i>uḍḍā</i> , cause to fly.
<i>ujhām</i> , be extinguished.	<i>ujhā</i> , extinguish.
<i>vehām</i> , be passed.	<i>vehā</i> , pass.
<i>vik</i> or <i>vikam</i> , be sold.	<i>vikin</i> , sell.
<i>visām</i> , be extinguished.	<i>visā</i> , extinguish.
<i>yabh</i> , be copulated.	<i>yah</i> , copulate.

(6) Double Causals are formed from Causals according to the foregoing rules.  
Thus :—

Active Root.	Causal Root.	Double Causal Root.
<i>phir</i> , turn (intrans.).	<i>phērā</i> , cause to turn, turn (trans.).	<i>phērārā</i> , cause (another) to cause to turn.
<i>ghā</i> , wound.	<i>ghārā</i> , cause to wound.	<i>ghārārā</i> , cause (another) to cause to wound.
<i>gar</i> , drop (intrans.).	<i>gār</i> , shed.	<i>gārā</i> , cause to shed.
<i>vichhur</i> , be separated.	<i>vichhōr</i> , separate.	<i>vichhōrā</i> , cause to separate.

And so on.

Having obtained our Causal or Double Causal root under the foregoing rules, we conjugate it like any regular active transitive verb, as shown on pp. 62ff. It is hence unnecessary to give any example of its conjugation.

The following examples of the use of causal verbs are taken from the specimens :—

*inhē laiq" na āhiyā jō warī tūh'-jō put" chawāyā*, I am not worthy of this that again I should be addressed as thy son.

*jāh', dōrī, bhākur" pāē, khēs' chumiō*, who, having run, having let fall (*i.e.* having given) an embrace, kissed him.

*waggō pahirāyōs'*, put a garment on him.

*pēran'-mē jutī pāyōs'*, cause a pair of shoes to fall (*i.e.* put ye) on his feet.

*pinas' bbāhir' achī khēs' samujhāyō*, his father, having come outside, caused him to understand (*i.e.* entreated him).

**THE PASSIVE VERB.**—For the Passive Voice, the root is formed by adding *ij* to the active root. If the active root ends in a consonant, the *i* of the *ij* may be dropped. Thus, Active Root, *mār*, strike; Passive Root, *mārij* or *mārj*, be struck. If the active

root ends in a vowel other than *i* or *ī*, the *i* of the *ij* is not dropped. Thus, Active Root, *viñā*, lose; Passive Root, *viñāij* (not *viñāj*), be lost; Active Root, *dhō*, wash; Passive Root, *dhōij*, be washed.

Roots ending in *i* or *ī* are irregular. Thus, we have:—

Active Root.	Passive Root.
<i>ḍḍi</i> , give.	<i>ḍḍij</i> , be given.
<i>ni</i> , take.	<i>nij</i> , be taken.
<i>pī</i> , drink.	<i>pīj</i> , be drunk.
<i>thī</i> , become.	<i>thij</i> , become (see below).

Other roots in *ī* follow *pī*.

The Active Root *kar*, do, also forms its passive root irregularly, forming *kij*, be done.

Not only can transitive active verbs form a passive, but also intransitive active verbs. In the latter case, the passive voice may be used in either of two ways:—

(a) In one case, the meaning of the active intransitive verb is not changed by putting it into the passive voice. Thus:—

Active Root.	Passive Root.
<i>ḍḍak</i> or	<i>ḍḍakij</i> or <i>ḍḍakj</i> , tremble.
<i>phar</i> or	<i>pharij</i> or <i>pharj</i> , be fruitful.
<i>luṛh</i> or	<i>luṛhij</i> or <i>luṛhj</i> , float.
<i>pa</i> or	<i>pañj</i> , fall.

Thus, *ā ḍḍakā thō* or *ā ḍḍakijā thō*, I tremble.

(b) Very frequently the passive of an intransitive verb is used impersonally in the third person singular, just as in Latin we may say either *ludo*, I play, or *luditur a me*, it is played by me, *i.e.* I play. Similarly, in Sindhī, instead of *ā ḍḍakā thō* or *ā ḍḍakijā thō*, I tremble, we may say *ḍḍakij thō*, it is being trembled, *i.e.* (I) tremble. So, from the active intransitive root *hal*, go, we have the passive root *halij*, be gone, or go, from which, used impersonally, we have *halijē*, it may be gone (by me, thee, him, her, us, you, or them); *halijē thō*, it is being gone; *halibō*, it will be gone; *halibō hō*, it was being gone; *halius*, I went, or *mā ḥalibō*, it was gone by me; and so on.

The conjugation of the passive voice mainly follows that of the *a*-conjugation of intransitive active verbs like *halan*, to go, but there are some points of difference:—

(a) The present participle is not formed by adding *andō* to the root, but by changing the termination *ij* or *j* of the passive root to *ibō*. Thus, while the active *hal*, go, has its present participle *hal-andō*, going, the passive *hal-ij* or *halj*, be gone, has its present participle *hal-ibō*, being gone, going. So, the active transitive root, *mār*, strike; passive root, *mār-ij* or *mār-j*, be struck; present participle active, *mārindō*, striking, but present participle passive, *mār-ibō*, being struck.

(b) The past participle passive is not formed from the passive root at all. As the past participle of the active verb is passive in meaning, there is no need for a special past participle made from the passive root. Hence the past participle used with the active verb is also used with the passive verb, and here with its proper force. Thus, the past participle passive of *mār*, strike, passive root *mārij* or *mārj*, is *māriō*, not *mārijio* or *mārjiō*, and of *hal*, go, is *halio*, not *halijio* or *haljiō*.

(c) The future passive participle in *iaō* occurs, as has been stated, only in the case of transitive verbs (see p. 55). Being passive in meaning, it is used unchanged in the passive voice, as in *māriṇō*, about to be struck.

The following is the conjugation of the passive verb *mārijaṇ*°, to be struck. Where tenses are not conjugated in full, the analogy of the conjugation of the active intransitive verb *halan*° should be followed.

**Conjugation of the Passive Verb *mārijaṇ*° or *mārjaṇ*°.**

Passive Root.	<i>mārij</i> or <i>mārj</i> , be struck.
Infinitive.	<i>mārijaṇ</i> ° or <i>mārjaṇ</i> °, to be struck.
Present Participle.	<i>māribō</i> , being struck.
Past Participles.	<i>māriō</i> or <i>māryō</i> , struck. <i>māryal</i> °, struck.
Future Passive Participle.	<i>māriṇō</i> , about (or meet) to be struck.
Conjunctive Participles.	<i>mārijī</i> ( <i>karē</i> ) or <i>mārjī</i> ( <i>karē</i> ), having been struck.
Noun of Agency.	<i>mārijaṇawārō</i> , one who is being struck. <i>mārijaṇahār</i> °, one who is being struck, or one who is about to be struck.

**Radical Tenses.—Imperative.**

Sing. 2. *mārij*° or *mārj*°, be thou struck.

Plur. 2. *mārijō* or *mārjō*, be ye struck.

**Old Present.**—Sing. 1, *mārijā* or *mārjā*, I may be struck, etc., and so on like *halā*.

**Present.**—Masc. Sing. 1, *mārijā thō* or *mārjā thō*, I am being struck, and so on like *halā thō*. As in the active the *thō* may precede the main verb, except at the beginning of a sentence.

**Participial Tenses.**—*Tenses formed from the Present Participle.*—These tenses are formed as in the Active Verb, substituting the Present Participle Passive, *māribō*, for the Present Participle Active, *mārindō*. The Future will be conjugated in full.

**Future,** ‘I shall be struck,’ etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>māribus</i> °	<i>māribias</i> °, <i>māribyas</i> °	<i>māribāsī</i>	<i>māribiāsī</i> , <i>māribyāsī</i>
2	<i>māribē</i>	<i>māribi</i> °, <i>māribē</i>	<i>māribaa</i>	<i>māribi</i> °, <i>māriby</i> °
3	<i>māribō</i>	<i>māribī</i>	<i>māribā</i>	<i>māribi</i> °, <i>māriby</i> °

**Present Definite.**—Masc. Sing. 1, *māribō āhiyā*, etc., ‘I am being (habitually) struck,’ and so on, on the analogy of *halandō āhiyā*.



**Imperfect.**—Masc. Sing. 1, *māribō hōs'*, I was being struck, and so on, on the analogy of *halandō hōs'*.

**Durative Future.**—Masc. Sing. 1, *māribō hūndus'*, I was being struck, and so on, on the analogy of *halandō hūndus'*.

**Durative Present Subjunctive.**—Masc. Sing. 1, *māribō huā̃*, I may be being struck, etc., and so on, on the analogy of *halandō huā̃*.

*Tenses formed from the Past Participle.*

**Past.**—This is formed on the analogy of the Past tense of an intransitive verb, the pronominal suffixes of the nominative being added to the Past Participle, as in *halius'*, I went. It will be remembered that there are no pronominal suffixes of the nominative for the third person, and hence the bare participle is used for the third person of this tense. In a Passive Verb, the tense is conjugated as follows. It will be remembered that the Past Participle may be spelt either *māriō* or *māryō*, and both spellings may be used throughout the tense, although, to save space, only one will be shown.

**Past,** 'I was struck,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mārius'</i>	<i>mārias'</i>	<i>māriūsĩ</i>	<i>māriūsĩ</i>
2	<i>māriē</i>	<i>mārī, māriē</i>	<i>māriau</i>	<i>māriū</i>
3	<i>māriō</i>	<i>mārī</i>	<i>māriā</i>	<i>māriū</i>

In the Lār<sup>n</sup>, or Lower Sindh, the 2nd pl. masc. may be *māriā*.

**Habitual Past.**—Masc. Sing. 1, *mārius' thē*, I used to be struck, and so on, like *halius' thē*.

**Perfect.**—Masc. Sing. 1, *māriō āhiyā̃*, I have been struck, and so on, like *haliō āhiyā̃*.

**Pluperfect.**—Masc. Sing. 1, *māriō hōs'*, I had been struck, and so on, like *haliō hōs'*.

**Future Perfect.**—Masc. Sing. 1, *māriō hūndus'*, I shall, or may, have been struck, and so on, like *haliō hūndus'*.

The only instance of a passive noted in the specimens is the perfect *ladhō-āhē*, (my son who had been lost) has been found.

**THE VERB WITH PRONOMINAL SUFFIXES.**—A list of pronominal suffixes has been given on pp. 42ff., where also the manner of their application to nouns has been discussed. They fall into three groups:—

A.—Those representing personal pronouns in the nominative case.

B.—Those representing personal pronouns in any other case, except the case of the agent.

C.—Those representing personal pronouns in the case of the agent.

All these suffixes can be employed with verbs.

A. Those representing pronouns in the nominative case have been already dealt with in the verbal paradigms. There we have seen that they are added to the present and to the past participle, to form the future and the past tense respectively. In the latter case, they are used only with intransitive (including passive) verbs. Further account of these is therefore unnecessary.

B. It will be convenient to repeat here the pronominal suffixes representing any oblique case except that of the agent :—

	Sing.	Plur.
1st person.	<i>m<sup>e</sup></i>	<i>ũ, sũ, sũ.</i>
2nd person.	<i>'</i>	<i>w<sup>e</sup>.</i>
3rd person.	<i>s<sup>e</sup></i>	<i>n<sup>e</sup>, n<sup>e</sup>.</i>

Regarding the suffixes of the first person plural, as a rule (but not invariably) *ũ* is used after consonants, and *sũ* or *sũ* after vowels. *Sũ* and *sũ* are interchangeable, and wherever one is given in the following paradigms, the other may be employed at option. In the Sirō, or Upper Sindh, *sũ* is often used instead of *sũ* :—

With verbs, these suffixes can be used for any oblique case except the case of the agent. The following examples are taken from Stack's grammar :—

Accusative.—*jhalĩ-s<sup>e</sup>, hē mārē-m<sup>e</sup> thō*, for *hun<sup>a</sup>-khē jhal<sup>i</sup>, hē mũ-khē mārē thō*, seize him, he beats me.

Dative.—*kālk<sup>a</sup> mũ dḍah<sup>a</sup> rupayā dḍina-s<sup>e</sup>*, for *hun<sup>a</sup>-khē dḍinā*, I yesterday gave ten rupees to him.

Ablative.—*subhāṇē wañij<sup>a</sup> tũ sarāph<sup>a</sup>-waṭ<sup>a</sup>, ā<sup>a</sup> rupayā waṭhī achijā-s<sup>e</sup>*, for *hun<sup>a</sup>-khā waṭhī achij<sup>a</sup>*, go to-morrow to the banker, and bring the money from him.

*drukō, chōr<sup>a</sup> wañē-w<sup>e</sup> thō*, for *tavhā-khā wañē thō*, run, the thief is getting away from you.

*chōr<sup>a</sup> tavhā-khē dḍisī, thō dḍakē-w<sup>e</sup>*, for *tavhā-khā thō dḍakē*, the thief seeing you, trembles at you.

Genitive.—*miṭ<sup>a</sup> āhiyā-s<sup>e</sup>*, for *tũh<sup>a</sup>-jō miṭ<sup>a</sup> āhiyā*, I am your relative.

The oblique case, with various postpositions—

*ghī<sup>a</sup> atha-s<sup>e</sup>*, for *hun<sup>a</sup>-waṭ<sup>a</sup> āhē*, has he any ghee?

*dḍiō thō visāmē, tēl<sup>a</sup> vijhī-s<sup>e</sup>*, for *hun<sup>a</sup>-mē vijh<sup>a</sup>*, the lamp is going out, put oil in it.

*ajjōkī rāt<sup>a</sup> gaḍḍijī sumhī-s<sup>e</sup>*, for *hun<sup>a</sup>-sũ gaḍḍijī sumh<sup>a</sup>*, sleep with him to-night.

*chhō thō pāṇī vijhī-m<sup>e</sup>*, for *mũ-tē vijhī*, why do you throw water on me?

*hun<sup>a</sup> ghaṇī dēr<sup>a</sup> lātī āhē ; tũ wañī-s<sup>e</sup>, kōṭhē achī-s<sup>e</sup>*, for *hun<sup>a</sup>-dḍē wau<sup>a</sup>*, he has made great delay ; go thou to him, and call him.

*ā vēṭhō hūndōsā<sup>a</sup>, tũ achij<sup>a</sup>*, for *tũh<sup>a</sup>-jē wāstē vēṭhō hūndus<sup>a</sup>*, I shall remain waiting for you, so come.

Occasionally these suffixes are added with a power something like that of the Latin *Dativus commodi*. In such cases they are hardly translatable, although they affect the general meaning of the sentence. Thus :—

*ā mārjā-n<sup>e</sup> thō. Hō ki māṭh<sup>a</sup>-karē vehandā ? jarūr<sup>a</sup> indā*, I am being beaten.

Do you think that they will sit in silence? They will certainly come.

Here the *n'* attached to *mārjā* may mean 'their servant' or 'their companion,' showing some connexion with the persons spoken of.

*ā mārjā-w' thō, tahī achē ohhaṛāyō-m'*, I am being beaten, come ye and release me. Here the *w'* attached to *mārjā* may refer to the person appealed to as 'your friend,' 'servant,' etc., or it might mean 'before you,' 'in your presence.' An Irish peasant would say 'I'm beaten on you' with much the same forces.

*hē uhōi māṛhū ath-ēi*, this is that very man for thee.

*hō utē atha-w'*, he is there before you, or he is near you.

These suffixes can be added to any person of a verb, or to a participle, but they cannot be added when they represent the same person, either in the singular or in the plural, as the subject of the verb, or, in other words, when the reflexive pronoun would be used in their place if the sentence were expressed with the full pronouns. Thus, *māryā* means 'I may strike,' and we can add to it, e.g., *s'*, the suffix of the third person singular, getting *māryā-s'* (equivalent to *hun'-khē māryā*), I may strike him, but we cannot say '*māryā-m'*,' 'I may strike me,' or '*māryā-sū*,' 'I may strike us,' because, if fully expressed we should have to represent *m'* not by *mū-khē*, or *sū* by *asā-khē*, but both by the reflexive pronoun *pān'-khē* (*pān'-khē māryā*).

Note that before these suffixes the termination *s'* of the first person singular future and past becomes *sā*. Thus, *hōs'*, I was, but *hōsā-*, I was for thee. Nasals are dropped before the suffix *n'*. Thus, *hōsā-n'*, I was for them. Before these suffixes a long vowel is generally shortened. Thus, *huā*, they were, but *hua-m'*, they were for me. But this shortening does not always take place. Thus, we have *huā-sū*, they were for us.

I commence by giving the forms that the verb substantive *āhiyā*, I am, takes with these suffixes. It will be seen that there are several further irregularities in this case. These compounds are very common, as they supply the place of the English verb 'to have.' Thus, *atha-m'*, there is of me, is often employed to mean 'I have.' Note the special forms of the third person singular and plural from the base *ath*. This base is used only with pronominal suffixes. It is not used alone like *āhē*. *Atha* means both 'he' or 'she is' and 'they are.'

'I am,' etc.

	I am.	Thou art.	He is.	We are.	You are.	They are.
	<i>āhiyā</i>	<i>āhī</i>	<i>āhē</i>	<i>āhiyū</i>	<i>āhiyō</i>	<i>āhin'</i>
With <i>m'</i>	.....	<i>āhīm'</i>	<i>āhēm', atham'</i>	.....	<i>āhiyōm'</i>	<i>āhinim', atham'</i>
With <i>'</i>	<i>āhiyā'</i>	.....	<i>āhēi, athī, athēi</i>	<i>āhiyā'</i>	.....	<i>āhineī, āhinī, athī, athēi</i>
With <i>s'</i>	<i>āhiyās'</i>	<i>āhīs'</i>	<i>āhēs', athas'</i>	<i>āhiyūs'</i>	<i>āhiyōs'</i>	<i>āhinis', athas'</i>
With <i>ū</i>	.....	<i>āhīū</i>	<i>āhēū, athū</i>	.....	<i>āhiyōū</i>	<i>āhineū, athū</i>
With <i>w'</i>	<i>āhiyāw'</i>	.....	<i>āhēw', athaw'</i>	<i>āhiyāw'</i>	.....	<i>āhinīw', athaw'</i>
With <i>n'</i>	<i>āhiyān'</i>	<i>āhīn'</i>	<i>āhēn', athan'</i>	<i>āhiyān'</i>	<i>āhiyōn'</i>	<i>āhinin', athan'</i>

In the above *āhy-* may be substituted for *āhiy-* throughout. Thus, *āhyā'*, and so on.

Similarly, for the verb *huan*\*, to be, we have the following forms :—

Old Present, with suffixes.

	I may be.	Thou mayst be.	He may be.	We may be.	You may be.	They may be.
	<i>huā</i>	<i>hūē</i>	<i>huē</i>	<i>hū</i>	<i>huō, hō</i>	<i>huan</i> *
With <i>m</i> *	...	<i>hūēm</i> *	<i>huēm</i> *	...	<i>huōm</i> *, <i>hōm</i> *	<i>huanim</i> *
With <i>'</i>	<i>huā'</i>	...	<i>hūē'</i>	<i>hū'</i>	.....	<i>huanī, huaneī</i>
With <i>s</i> *	<i>huās</i> *	<i>hūēs</i> *	<i>huēs</i> *	<i>hūs</i> *	<i>huōs</i> *, <i>hōs</i> *	<i>huanis</i> *
With <i>ū</i>	...	<i>hūēū</i>	<i>hūēū</i>	...	<i>huōū, hōū</i>	<i>huaneū</i>
With <i>w</i> *	<i>huāw</i> *	...	<i>huēw</i> *	<i>hūw</i> *	.....	<i>huaniw</i> *
With <i>n</i> *	<i>huān</i> *	<i>hūēn</i> *	<i>huēn</i> *	<i>hūn</i> *	<i>huōn</i> *, <i>hōn</i> *	<i>huanin</i> *

Future, with suffixes.

	I shall be.	Thou wilt be.	He will be.	We shall be.	You will be.	They will be.
Masculine.						
	<i>hūndus</i> *	<i>hūndē</i>	<i>hūndō</i>	<i>hūndāsū</i>	<i>hūndō, hūndau</i>	<i>hūndā</i>
With <i>m</i> *	...	<i>hūndēm</i> *	<i>hūndum</i> *	...	<i>hūndōm</i> *, <i>hūndaum</i> *	<i>hūndam</i> *
With <i>'</i>	<i>hūndōsā'</i>	.....	<i>hūndū', hūndō</i>	<i>hūndāsū'</i>	.....	<i>hūndā'</i>
With <i>s</i> *	<i>hūndōsās</i> *	<i>hūndēs</i> *	<i>hūndus</i> *	<i>hūndāsūs</i> *	<i>hūndōs</i> *, <i>hūndaus</i> *	<i>hūndas</i> *
With <i>ū, sū</i>	...	<i>hūndēū</i>	<i>hūndōsū</i>	...	<i>hūndōsū, hūndausū</i>	<i>hūndāsū</i>
With <i>w</i> *	<i>hūndōsāw</i> *	.....	<i>hūnduw</i> *	<i>hūndāsūw</i> *	.....	<i>hūndaw</i> *
With <i>n</i> *	<i>hūndōsān</i> *	<i>hūndēn</i> *	<i>hūndun</i> *	<i>hūndāsūn</i> *	<i>hūndōn</i> *, <i>hūndaun</i> *	<i>hūndan</i> *
Feminine.						
	<i>hūndias</i> *	<i>hūndī, hūndīē</i>	<i>hūndī</i>	<i>hūndīsūs</i>	<i>hūndīū</i>	<i>hūndīū</i>
With <i>m</i> *	...	<i>hūndīām</i> *, <i>hūndīēm</i> *	<i>hūndiam</i> *	...	<i>hūndīūm</i> *	<i>hūndīūm</i> *
With <i>'</i>	<i>hūndīsā'</i>	.....	<i>hūndīa'</i>	<i>hūndīsūs'</i>	.....	<i>hūndīū'</i>
With <i>s</i> *	<i>hūndīsās</i> *	<i>hūndīs', hūndīēs</i> *	<i>hūndias</i> *	<i>hūndīsūs</i> *	<i>hūndīs</i> *	<i>hūndīs</i> *
With <i>ū, sū</i>	...	<i>hūndīēū</i>	<i>hūndīsū</i>	...	<i>hūndīsūs</i>	<i>hūndīsūs</i>
With <i>w</i> *	<i>hūndīsāw</i> *	.....	<i>hūndīaw</i> *	<i>hūndīsūsūw</i> *	.....	<i>hūndīūw</i> *
With <i>n</i> *	<i>hūndīsān</i> *	<i>hūndīan</i> *	<i>hūndian</i> *	<i>hūndīsūsūn</i> *	<i>hūndīun</i> *	<i>hūndīun</i> *

In the Feminine *hūndy*- may be substituted for *hūndī*- throughout.

## Past, with suffixes.

	I was.	Thou wast.	He was.	We were.	You were.	They were.
Masculine.						
	<i>hōs'</i>	<i>huē</i>	<i>huō, hō</i>	<i>huāsũ, hāsũ</i>	<i>huō, hō</i>	<i>huā, hā</i>
With <i>m'</i>	...	<i>huēm'</i>	<i>hōm'</i>	.....	<i>huōm'</i>	<i>huam'</i>
With <i>'</i>	<i>hōsā'</i>	.....	<i>hō'</i>	<i>huāsũ'</i>	...	<i>hua'</i>
With <i>s'</i>	<i>hōsās'</i>	<i>huēs'</i>	<i>hōs'</i>	<i>huāsũs'</i>	<i>huōs'</i>	<i>huas'</i>
With <i>ā, sũ</i>	...	<i>huēũ</i>	<i>hōsũ</i>	.....	<i>huōsũ</i>	<i>huāsũ</i>
With <i>w'</i>	<i>hōsāw'</i>	.....	<i>hōw'</i>	<i>huāsũw'</i>	...	<i>huaw'</i>
With <i>n'</i>	<i>hōsān'</i>	<i>huēn'</i>	<i>hōn'</i>	<i>huāsũn'</i>	<i>huōn'</i>	<i>huan'</i>
Feminine.						
	<i>huyas'</i>	<i>huyā, huyē</i>	<i>hui, hī</i>	<i>huyūsũ</i>	<i>huyũ</i>	<i>huyū</i>
With <i>m'</i>	...	<i>huyām', huyēm'</i>	<i>huyam'</i>	.....	<i>huyūm'</i>	<i>huyūm'</i>
With <i>'</i>	<i>huyāsā'</i>	.....	<i>huya'</i>	<i>huyūsũ'</i>	...	<i>huyū'</i>
With <i>s'</i>	<i>huyāsās'</i>	<i>huyās'</i>	<i>huyas'</i>	<i>huyūsūs'</i>	<i>huyūs'</i>	<i>huyūs'</i>
With <i>ā, sũ</i>	...	<i>huyēsũ</i>	<i>huīsũ</i>	.....	<i>huyūsũ</i>	<i>huyūsũ</i>
With <i>w'</i>	<i>huyāsāw'</i>	.....	<i>huyaw'</i>	<i>huyūsũw'</i>	...	<i>huyūw'</i>
With <i>n'</i>	<i>huyāsān'</i>	<i>huyan'</i>	<i>huyan'</i>	<i>huyūsūn'</i>	<i>huyun'</i>	<i>huyun'</i>

In the feminine *hui-* may be substituted for *huy-* throughout.

We shall now conjugate the transitive verb *māran'*, to strike, with these suffixes.

The **Imperative**, when conjugated with suffixes, takes the forms of the second person, singular and plural, of the Old Present.

For the Respectful Imperative we have *mārijā-m'*, please strike thou me, and *mārijō-m'*, please strike ye me, and so on, simply changing the suffixes, and leaving the verb unchanged. The *i* of the base is often omitted, so that we have *mārjā-m'*, *mārjō-m'*, and so on.

For the **Old Present**, we have the following forms:—

*māryā*, I may strike.

*māryā'*, I may strike thee.

*māryē, mārē, mārī*, thou mayst strike. *māryē-m', mārē-m', mārī-m'*, thou mayst strike me.

*mārē*, he may strike.

*mārē-m'*, he may strike me.

*māryū*, we may strike.

*māryū'*, we may strike thee.

*māryō*, you may strike.

*māryō-m'*, you may strike me.

*mārin'*, they may strike.

*mārinī-m'*, they may strike me.

Similarly for the other suffixes. The only irregularity is that when *'*, the suffix of the second person singular, follows *ē*, it becomes *ī*, and when it follows *'* the two together coalesce into *ī*. Thus, *mārē + '* becomes *mārēī*, he may strike thee; and *mārin' + '* becomes *mārinī*, they may strike thee.

The **Present** offers no difficulty. Thus, *māryā' thō*, I (masc.) strike thee, and so on.

In the **Future** the suffixes are added as follows :—

**Future, with suffixes.**

	I shall strike.	Thou wilt strike.	He will strike.	We shall strike.	You will strike.	They will strike.
Masculine.						
	<i>mārīndus'</i>	<i>mārīndē</i>	<i>mārīndō</i>	<i>mārīndāsū</i>	<i>mārīndō</i>	<i>mārīndī</i>
With <i>m'</i>	...	<i>mārīndēm'</i>	<i>mārīndum'</i>	...	<i>mārīndōm'</i>	<i>mārīndam'</i>
With <i>'</i>	<i>mārīndōsā'</i>	.....	<i>mārīndu', mārīndē</i>	<i>mārīndāsū'</i>	...	<i>mārīnda'</i>
With <i>s'</i>	<i>mārīndōsās'</i>	<i>mārīndēs'</i>	<i>mārīndus'</i>	<i>mārīndāsūs'</i>	<i>mārīndōs'</i>	<i>mārīndas'</i>
With <i>ā, sū</i>	...	<i>mārīndēā</i>	<i>mārīndōsū</i>	...	<i>mārīndōsū</i>	<i>mārīndāsū</i>
With <i>w'</i>	<i>mārīndōsāw'</i>	.....	<i>mārīndusw'</i>	<i>mārīndāsūw'</i>	...	<i>mārīndaw'</i>
With <i>n'</i>	<i>mārīndōsān'</i>	<i>mārīndēn'</i>	<i>mārīndun'</i>	<i>mārīndāsūn'</i>	<i>mārīndōn'</i>	<i>mārīndan'</i>
Feminine.						
	<i>mārīndyas'</i>	<i>mārīndīā</i>	<i>mārīndī</i>	<i>mārīndyūsū</i>	<i>mārīndyū</i>	<i>mārīndyū</i>
With <i>m'</i>	...	<i>mārīndyām', mārīndī'm'</i>	<i>mārīndyam'</i>	...	<i>mārīndyūm'</i>	<i>mārīndyūm'</i>
With <i>'</i>	<i>mārīndīsā'</i>	.....	<i>mārīndya'</i>	<i>mārīndyūsū'</i>	...	<i>mārīndyū'</i>
With <i>s'</i>	<i>mārīndīsās'</i>	<i>mārīndyās'</i>	<i>mārīndyas'</i>	<i>mārīndyūsūs'</i>	<i>mārīndyūs'</i>	<i>mārīndyūs'</i>
With <i>ā, sū</i>	...	<i>mārīndyāā, mārīndīā</i>	<i>mārīndīsū</i>	...	<i>mārīndīsū</i>	<i>mārīndyūsū</i>
With <i>w'</i>	<i>mārīndīsāw'</i>	...	<i>mārīndyāw'</i>	<i>mārīndyūsūw'</i>	...	<i>mārīndyūw'</i>
With <i>n'</i>	<i>mārīndīsān'</i>	<i>mārīndyan'</i>	<i>mārīndyan'</i>	<i>mārīndyūsūn'</i>	<i>mārīndyun'</i>	<i>mārīndyun'</i>

In the feminine *mārīndī-* can be substituted for *mārīndy-* throughout.

The **Present Definite** offers no difficulty, *āhiyā*, with the appropriate suffixes, being added to the present participle. Thus, *mārīndō āhiyā*, I am striking; *mārīndō āhiyā*, I am striking thee, and so on. *Āhiyā* is conjugated with these suffixes on p. 80 above.

Similarly, for the **Imperfect**, we have *mārīndō hōs'*, I was striking; *mārīndō hōsā'*, I was striking thee, and so on. *Hōs'* is conjugated with these suffixes on p. 82 above.

Again, for the **Durative Future**, we have *mārīndō hūndus'*, I shall be striking, and *mārīndō hūndōsā'*, I shall be striking thee, and so on. *Hūndus'* is conjugated with these suffixes on p. 81 above.

Finally, for the **Durative Present Subjunctive**, we have *mārīndō huā*, I may be striking, and *mārīndō huā'*, I may be striking thee, and so on. *Huā* is conjugated with these suffixes on p. 81 above.

With regard to tenses formed from the Past Participle, it will be remembered that the past participles of transitive verbs are transitive in signification, and that when such a verb in these tenses is construed actively, the subject is put into the agent case, and the object is either in the nominative or in the dative form of the accusative. When the suffixes of the nominative are used alone with such past participles, we get the passive past, as in *mārius'*, I was struck, conjugated on p. 78. The accusative-dative can be represented by the suffixes with which we are now dealing, but the subject must either be represented by a suffix in the agent case (with which we

shall deal presently) or must be omitted altogether, leaving the bare participle. Thus, *māriō*, struck, *māriu'*, been struck with reference to thee, *i.e.* (so and so, masc.) struck thee; *gaḍḍiō*, met, *gaḍḍiōsũ*, met with us; '*aql phiriō*, (so and so's) mind has turned round, *i.e.* (so and so) has gone mad, but '*aql phirius*', the mind has been turned round of him, *i.e.* his mind has turned round, he has gone mad. The last two examples deal with intransitive verbs and have been chosen because they illustrate the use of these suffixes better than can be done with transitive verbs.

As therefore only the bare participle of a transitive verb takes these suffixes by themselves, it will be more convenient to give the past tense of the intransitive verb *halan'*, to go. This, we have already seen, is conjugated fully for all persons, and to each of these persons these suffixes can be added as shown in the following paradigm. To get the forms required for transitive verbs, all that is required is to take those for the third persons singular and plural, which, of course, even in intransitive verbs are merely the bare participles. Thus:—

Sing. masc.	<i>māryum'</i> , <i>māryu'</i> , etc.
Sing. fem.	<i>māryam'</i> , <i>mārya'</i> , etc.
Plur. masc.	<i>māryam'</i> , <i>mārya'</i> , etc.
Plur. fem.	<i>māryūm'</i> , <i>māryū'</i> , etc.

As another example, we may take *karan'*, to do, past participle *kiō*; *kī na kiun'*, nothing was done to them; *kāhē kāmīn' kia'*, by whom were enchantments done to thee? *i.e.* who enchanted thee?

#### Past, with suffixes.

	I went.	Thou wentest.	He went.	We went.	You went.	They went.
Masculine.						
	<i>halius</i> <sup>1</sup>	<i>haliē</i>	<i>haliō</i>	<i>haliāsũ</i>	<i>haliō, haliau</i>	<i>haliā</i>
With <i>m'</i>	...	<i>haliēm'</i>	<i>halium'</i>	...	<i>haliōm'</i>	<i>haliam'</i>
With <i>'</i>	<i>haliōsā'</i>	.....	<i>haliu'</i>	<i>haliāsũ'</i>	...	<i>haliā'</i>
With <i>s'</i>	<i>haliōsās'</i>	<i>haliēs'</i>	<i>halius'</i>	<i>haliāsūs'</i>	<i>haliōs'</i>	<i>halias'</i>
With <i>ḍ, sũ</i>	...	<i>haliēḍ</i>	<i>haliōsũ</i>	...	<i>haliōsũ</i>	<i>haliāsũ</i>
With <i>w'</i>	<i>haliōsāw'</i>	.....	<i>haliuw'</i>	<i>haliāsũw'</i>	...	<i>haliaw'</i>
With <i>n'</i>	<i>haliōsān'</i>	<i>haliēn'</i>	<i>halium'</i>	<i>haliāsūn'</i>	<i>haliōn'</i>	<i>halian'</i>
Feminine.						
	<i>halias'</i>	<i>haliē, haliē</i>	<i>hali</i>	<i>haliūsũ, (-sĩ)</i>	<i>haliē</i>	<i>haliē</i>
With <i>m'</i>	...	<i>haliām', haliēm'</i>	<i>haliam'</i>	...	<i>haliūm'</i>	<i>haliūm'</i>
With <i>'</i>	<i>haliēsā'</i>	.....	<i>halia'</i>	<i>haliēsũ'</i>	...	<i>haliū'</i>
With <i>s'</i>	<i>haliēsās'</i>	<i>haliēs'</i>	<i>halias'</i>	<i>haliēsūs'</i>	<i>haliūs'</i>	<i>haliūs'</i>
With <i>ḍ, sũ</i>	...	<i>haliēsũ, haliēsũ</i>	<i>halisũ</i>	...	<i>haliēsũ</i>	<i>haliēsũ</i>
With <i>w'</i>	<i>haliēsāw'</i>	.....	<i>haliaw', haliā</i>	<i>haliēsũw'</i>	...	<i>haliūw'</i>
With <i>n'</i>	<i>haliēsān'</i>	<i>halian'</i>	<i>halian'</i>	<i>haliēsūn'</i>	<i>halium'</i>	<i>halium'</i>

<sup>1</sup> Or *ha'yas'*, and *es ly* may be substituted for *li* throughout.

The **Habitual Past** requires no comment. *Thē* is added to the Past, which is conjugated with suffixes as above. Thus, *haliōsā thē*, I used to go for thee.

For the **Perfect**, the suffixes are added to *āhiyā*, conjugated with the past participle. Thus, *haliō āhiyā*, I have gone for thee. In the transitive verb, only the third person is used, as in *māriō atham*, has been struck for me, and so on.

For the **Pluperfect**, the suffixes are also added to the auxiliary. Thus, *haliō hōs*, I had gone; *haliō hōsā*, I had gone for thee. For a transitive verb, using only the third person, we have *māriō hōm*, had been struck for me, and so on.

So, for the **Future Perfect**, we have *haliō hūndus*, I may have gone; *haliō hūndōsā*, I may have gone for thee; *māriō hūndum*, may have struck for me.

**C.—Suffixes of the case of the agent.**—These are:—

	Sing.	Plur.
1st person	<i>m</i>	<i>ū, sī, sū</i>
2nd person	.	<i>w</i>
3rd person	<i>ī</i>	<i>ū</i>

It will be observed that in the first and second persons the suffixes are the same as those of the other oblique cases given under head B. Those given above for the third person are added only to participles. If it is necessary to add a suffix of the agent to a finite form of a verb, *s* and *n*, also forms belonging to group B, are added instead. Thus, if we wish to add them to *atha*, he is or they are, we have *atha-s* and *atha-n*, not *atha-ī* and *atha-ū*, for 'he is by him' and 'he is by them,' respectively.

When *ī* or *ū* is suffixed to a participle, the final *ō* of the latter is changed to *ā*. Thus, *māriō*, struck; *māriā-ī*, for *hun māriō*, struck by him or her, *i.e.* he or she struck: *māriā-ū*, for *hun māriō*, struck by them, *i.e.* they struck. Moreover, when either of these two suffixes is added, the participle does not change for gender or number. *Māriā-ī* means not only 'he was struck by him or her' (*hun māriō*), but also 'she was struck by him or her' (*hun māri*), and 'they (masc. or fem.) were struck by him or her' (*hun māriā* or *māriū*). So *māriā-ū* means 'he, she or they (masc. or fem.) was or were struck by them (masc. or fem.)' (*hun māriō*, *māri*, *māriā*, or *māriū*). The terminations *āī* and *āū* are often written *āi* and *āu*, but this does not affect the pronunciation.

These suffixes are, of course, used only with those tenses of transitive verbs that are formed from the past participle. Intransitive verbs do not require them. They practically supply an active conjugation of the past tenses of a transitive verb. Thus, *māriu-m*, he was struck by me, means 'I struck him'; *māria-m* means 'I struck her'; *māriu-* means 'thou struckest him,' and so on. *Māriu-m* is identical in meaning with *mū māriō*, given on p. 68. So *māria-m* is identical in meaning with *mū māri*, and *māriu* with *tō māriō*.



As appended to the past tense of a transitive verb, these suffixes appear as follows:—

**Past, 'was struck,' with suffixes.**

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
	<i>māriō</i> <sup>1</sup>	<i>mārī</i>	<i>māriā</i>	<i>māriā̃</i>
By me . . .	<i>mārium</i> <sup>e</sup>	<i>māriam</i> <sup>e</sup>	<i>māriam</i> <sup>e</sup>	<i>māriūm</i> <sup>e</sup>
By thee . . .	<i>māriu</i> <sup>e</sup> , <i>māriē</i>	<i>māria</i> <sup>e</sup> , <i>māriē</i>	<i>māriu</i> <sup>e</sup> , <i>māriē</i>	<i>māriā̃</i> <sup>e</sup>
By him, by her . . .	<i>māriā̃i</i>	<i>māriā̃i</i>	<i>māriā̃i</i>	<i>māriā̃i</i>
By us . . .	<i>māriōsū</i>	<i>mārisū</i>	<i>māriāsū</i>	<i>māriūsū</i>
By you . . .	<i>māriuw</i> <sup>a</sup> , <i>māriā</i>	<i>māriaw</i> <sup>a</sup>	<i>māriuw</i> <sup>a</sup>	<i>māriūw</i> <sup>a</sup>
By them . . .	<i>māriā̃ū</i>	<i>māriā̃ū</i>	<i>māriā̃ū</i>	<i>māriā̃ū</i>

<sup>1</sup> Or *māryō*, and so, changing *ri* to *ry* throughout.

If the pronominal suffix indicates any oblique case other than that of the agent, the suffixes of the first and second persons, singular and plural, are the same as those given above, but those of the third person singular and plural are, as before, *s'* and *n'*, respectively. Thus, *kī-na kiā̃ū*, nothing was done by them, they did nothing, but *kī-na kiun*<sup>a</sup>, nothing was done to them (see p. 79).

For the **Perfect**, *māriō āhē*, has been struck, the suffixes are added to the auxiliary verb. The first and second persons present no difficulty. The conjugation of *āhē* with suffixes is given on p. 80. The third person does not take *ī* or *ū*, owing, as has been already explained, to the fact that *āhē* is a finite verb, and not a participle. The suffixes are therefore *s'* and *n'*, as given on p. 79, and not *ī* and *ū*. Thus, *māriō āhēs*<sup>e</sup> or *māriō athas*<sup>e</sup>, equivalent to *hun*<sup>a</sup> *māriō āhē*, he has been struck by him or her, i.e. he or she has struck him; *mārī āhēs*<sup>e</sup> or *mārī athas*<sup>e</sup>, equivalent to *hun*<sup>a</sup> *mārī āhē*, he or she has struck her; *māriō āhēn*<sup>a</sup> or *māriō athan*<sup>a</sup>, equivalent to *hun*<sup>a</sup> *māriō āhē*, they (masc. or fem.) have struck him. As for examples of other persons, we may quote:—

*māriō atham*<sup>a</sup>, equivalent to *mū māriō āhē*, I have struck him,

*mārī athēi*, equivalent to *tō mārī āhē*, thou hast struck her,

*māriā athaw*<sup>a</sup>, equivalent to *ahā māriā āhin*<sup>a</sup>, you have struck them (masc.),

*māriū athū*, equivalent to *asā māriū āhin*<sup>a</sup>, we have struck them (fem.),

and so on for the other suffixes. It should be noted that the forms with *ath-*, such as *athas*<sup>e</sup>, *athan*<sup>a</sup>, *atham*<sup>a</sup>, and so on, are more commonly used than those with *āhē*, such as *āhēs*<sup>e</sup>, *āhēn*<sup>a</sup>, or *āhēm*<sup>a</sup>.

For the **Pluperfect** the past participle is conjugated with *huō* or *hō*, the past participle of *huan*<sup>a</sup>, to be. Thus, *mū māriō hō*, I had struck him. Here, as *huō* or *hō* is a participle, the suffixes *ī* and *ū*, not *s'* and *n'*, are used for the third person. The

conjugation of *huō* or *hō* with the suffixes of the first and second persons is given on p. 82. The forms for the third person are :—

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
By him or her . . .		<i>huāĩ</i> or <i>hāĩ</i> .		
By them (masc. or fem.)		<i>huāũ</i> or <i>hāũ</i> .		

Thus :—

*māriō hōm'*, equivalent to *mũ māriō hō*, I (masc. or fem.) had struck him,

*māriũ huyūw'*, equivalent to *ahā māriũ huyũ*, you (masc. or fem.) had struck them (fem.),

*māriō huāĩ*, equivalent to *hun' māriō huō*, he or she had struck him,

*māri huāĩ*, equivalent to *hun' māri huĩ*, he or she had struck her,

*māri huāũ*, equivalent to *hun' māri huĩ*, they (masc. or fem.) had struck her,

and so on.

In the **Future Perfect** (*mũ māriō hūdō*, I may have struck him), the auxiliary being a participle takes *ĩ* and *ũ* in the third person. Thus, *māriō hūdāĩ*, equivalent to *hun' māriō hūdō*, he or she may have struck him; *māri hūdāũ*, equivalent to *hun' māri hūdĩ*, they (masc. or fem.) may have struck her. Similarly, *māriō hūdum'*, equivalent to *mũ māriō hūdō*, I may have struck him; *māri hūdian'*, equivalent to *mũ māri hūdĩ*, I may have struck her; and so on. The conjugation of *hūdō* with suffixes is given on p. 81.

**The verb with double suffixes.**—We have seen that the group of suffixes which refer to any oblique case except the agent of a personal pronoun, and which I have grouped under head B, may be added to any tense of a transitive or of an intransitive verb. On the other hand, the suffixes representing the agent cases of the personal pronouns can only be added to those tenses of a transitive verb that are formed from a past participle. In this latter the suffix indicates the subject of the sentence. *Māriāĩ* means 'he or she struck him, her, or them.' In such a case, *i.e.* in the case of a transitive verb in one of the past participial tenses, the object, direct or indirect, can be further indicated by again adding a suffix of group B. We have seen (*ante*, pp. 83, 84) that these suffixes of group B can be added by themselves to the past participial tenses of transitive verbs, and that, in such cases, they do not represent the nominative. *Mārium'* does not mean 'I was struck' (*that* would be the passive past *mārius'*, as conjugated on p. 78), but does mean 'he was struck for me' or 'of me' or 'to me' or something of the sort.

So also, *māriāĩ* means 'he or she struck him, her, or them,' and, with a double suffix, *māriāĩ-m'* means 'he or she struck him, her, or them, for me,' or 'of me,' or 'to me,' etc. The force of such a suffix is not very evident in such a verb as *māran'*, meaning 'to strike,' but it comes out clearly in other verbs, such as *ḍḍian'*, to give. Thus, from the past participle *ḍḍinō* we have *ḍḍināĩ*, he or she gave him, her, it, or them, and with a second suffix of the first person we have *ḍḍināĩ-m'*, he or she gave (it, etc.) to me. As the second suffix can represent the dative, and as the accusative can take the dative form, we can have from *āṇan'*, to bring, the past participle *āndō*, brought, from which we get *āndu-m'*, I brought, and then *āndō-mā-s'*, I brought him, in which the second suffix, *s'*, represents the dative-accusative *hun'-khē*, not the

nominative, *hō*. The meaning could equally well be expressed by *mũ hun°-khē āndō*, or in Hindī by *maī-nē us-kō pahūchāyā*.<sup>1</sup> As other examples of the use of these second suffixes, we can take :—

*chawan°*, to say; *chiyō*, said; *chiyāĩ*, he said; *chiyāĩ-s°*, he or she said to him or her; *chiyāĩ-n°*, he or she said to them; *chiyāĩ-ũ-s°*, they said to him or her.

*ghaṇā bhērā chiyō-mā-s°*, *para n° mañāĩ*, I told him several times, but he did not attend; where *chiyō-mā-s°* is equivalent to *mũ hun°-khē chiyō*.

*mānī khādhī-mā-s°*, I have eaten your bread, where *khādhī-mā-s°* is equivalent to *mũ tũh°-jī (mānī) khādhī*.

The last two examples come from Stack's grammar.

It will be remembered that the suffix *s°* of the first person singular nominative becomes *ṣā* before another suffix. So, when a second suffix is added to a form ending in *m°*, the suffix of the first person singular agent, the *m°* becomes *mā*, as in the last of the above examples. Also, before a second suffix the suffix *ĩ* of the third person singular agent is often dropped, leaving the participle ending in *ā*, so that we get *māriāĩ-m°* or *māriā-m°*, he or she struck him, her, or them, for me, and so on for the other second suffixes. On the other hand, the suffix *ũ* of the third person plural agent may be shortened to *ū* or *u*.

In tenses in which the first suffix is added to a participle, such as the past or the pluperfect, these second suffixes are most commonly added to verbal forms ending in the agent case of the third person (*māriāĩ*, *māriāũ*), and occasionally to those ending in the agent case of the first person (*mārium°*, *māriōsũ*), but they are not added to forms ending in the agent case of the second person (*māriū°*, *māriuw°*). We thus get the following forms for the **Past** tense, in which I indicate the force of the second suffix by the words 'in reference to me,' 'in reference to thee,' and so on, as the best way of expressing the very wide range of meanings that it connotes.

#### Past, with double suffixes.

	With reference to					
	me.	thee.	him or her.	us.	you.	them.
He was struck by me . . .	...	<i>māriōmā-s°</i>	<i>māriōmā-s°</i>	...	<i>māriōmāw°</i>	<i>māriōmān°</i>
She was struck by me . . .	...	<i>māriāmā</i>	<i>māriāmā-s°</i>	...	<i>māriāmāw°</i>	<i>māriāmān°</i>
They (masc.) were struck by me . . .	...	<i>māriāmā</i>	<i>māriāmā-s°</i>	...	<i>māriāmāw°</i>	<i>māriāmān°</i>
They (fem.) were struck by me . . .	...	<i>māriūmā</i>	<i>māriūmā-s°</i>	...	<i>māriūmāw°</i>	<i>māriūmān°</i>
He was struck by us . . .	...	<i>māriōsũ</i>	<i>māriōsũ-s°</i>	...	<i>māriōsũw°</i>	<i>māriōsũn°</i>
She was struck by us . . .	...	<i>māriūsũ</i>	<i>māriūsũ-s°</i>	...	<i>māriūsũw°</i>	<i>māriūsũn°</i>
They (masc.) were struck by us . . .	...	<i>māriāsũ</i>	<i>māriāsũ-s°</i>	...	<i>māriāsũw°</i>	<i>māriāsũn°</i>
They (fem.) were struck by us . . .	...	<i>māriūsũ</i>	<i>māriūsũ-s°</i>	...	<i>māriūsũw°</i>	<i>māriūsũn°</i>
He, she, or they was or were struck by him or her.	<i>māriāĩm°</i> or <i>māriām°</i>	<i>māriāĩ</i> or <i>māriā</i>	<i>māriāĩ-s°</i> or <i>māriā-s°</i>	<i>māriāĩsũ</i> or <i>māriāsũ</i>	<i>māriāĩw°</i> or <i>māriāw°</i>	<i>māriāĩn°</i> or <i>māriān°</i>
He, she, or they was or were struck by them (com. gen.).	<i>māriāũm°</i> or <i>māriāũm°</i>	<i>māriāũ</i> or <i>māriāũ</i>	<i>māriāũ-s°</i> or <i>māriāũ-s°</i>	<i>māriāũsũ</i> or <i>māriāũsũ</i>	<i>māriāũw°</i> or <i>māriāũw°</i>	<i>māriāũn°</i> or <i>māriāũn°</i>

<sup>1</sup> The usual Hindī word meaning 'to bring' is *lānā*, but, this word being intransitive, I have used *pahūchānā*, to cause to arrive, which is transitive.

<sup>2</sup> Or *māriōmā*, and so throughout, changing *ri* to *ry*.

<sup>3</sup> Or *māriāũm°*, etc.

For the **Perfect** (*māriō āhē*, has been struck; *māriō atham'*, I have struck him) the second suffixes, like the first, are appended to the auxiliary verb. The auxiliary is not a participle, but is in a finite tense, and the second suffix can be added only to those forms in which the suffix of the agent represents the first person singular (*māriō atham'*), the second person singular (*māriō athēi*), the first person plural (*māriō athāñ*), or the third person plural (*māriō athan'*). It is not added if the agent case represents the third person singular (*māriō athas'*) or the second person plural (*māriō athaw'*). We thus get the following forms. Note that *atham'* becomes *athimāñ*. Otherwise the whole is quite regular:—

**The Perfect, with double suffixes.**

		With reference to					
		me.	thee.	him or her.	us.	you.	them.
He has been struck by me . . .	<i>māriō-</i>	...	<i>athimāñ'</i>	<i>athimās'</i>	...	<i>athimāñw'</i>	<i>athimāñ'</i>
She has been struck by me . . .	<i>māri-</i>	...	<i>athimāñ'</i>	<i>athimās'</i>	...	<i>athimāñw'</i>	<i>athimāñ'</i>
They (masc.) have been struck by me .	<i>māriā-</i>	...	<i>athimāñ'</i>	<i>athimās'</i>	...	<i>athimāñw'</i>	<i>athimāñ'</i>
They (fem.) have been struck by me .	<i>māriū-</i>	...	<i>athimāñ'</i>	<i>athimās'</i>	...	<i>athimāñw'</i>	<i>athimāñ'</i>
He has been struck by thee . . .	<i>māriō-</i>	<i>athēim'</i>	...	<i>athēis'</i>	<i>athēisū</i>	..	<i>athēin'</i>
(Similarly for the sing. fem. and for the plur. masc. and fem., only the participle changing its form.)							
He has been struck by us . . .	<i>māriō-</i>	...	<i>athūñ'</i>	<i>athūs'</i>	...	<i>athūñw'</i>	<i>athūñ'</i>
(Similarly for sing. fem. and plur. masc. and fem.)							
He has been struck by them . . .	<i>māriō-</i>	<i>athanim'</i>	<i>athaneñ</i>	<i>athanis'</i>	<i>athanoñ</i>	<i>athaniw'</i>	<i>athanin'</i>
(Similarly for the sing. fem. and for the plur. masc. and fem.)							

In the **Pluperfect** double suffixes are rare. The auxiliary being a participle, it follows the past in adding the second suffix only to those forms in which the agent case indicates the first or third person, and not to those in which it indicates the second. Thus :—

**The Pluperfect, with double suffixes.**

		With reference to					
		me.	thee.	him or her.	us.	you.	them.
He had been struck by me	<i>māriḍ hō-</i>	...	-mā̃	-mā̃s	...	-mā̃w	-mā̃n
She had been struck by me	<i>māri huī-</i>	...	-mā̃	-mā̃s	...	-mā̃w	-mā̃n
They (masc.) had been struck by me	<i>māriū hua-</i>	...	-mā̃	-mā̃s	...	-mā̃w	-mā̃n
They (fem.) had been struck by me	<i>māriū huyū-</i>	...	-mā̃	-mā̃s	...	-mā̃w	-mā̃n
He had been struck by him or her	<i>māriḍ huī-</i>	-ī̃m	-ī̃	-ī̃s	-ī̃sū	-ī̃w	-ī̃n
She had been struck by him or her	<i>māri huā-</i>	-ī̃m	-ī̃	-ī̃s	-ī̃sū	-ī̃w	-ī̃n
They (masc.) had been struck by him or her.	<i>māriā huā-</i>	-ī̃m	-ī̃	-ī̃s	-ī̃sū	-ī̃w	-ī̃n
They (fem.) had been struck by him or her.	<i>māriū huā-</i>	-ī̃m	-ī̃	-ī̃s	-ī̃sū	-ī̃w	-ī̃n
He had been struck by us	<i>māriḍ hō-</i>	...	-sū̃	-sū̃s	...	-sū̃w	-sū̃n
She had been struck by us	<i>māri huī-</i>	...	-sū̃	-sū̃s	...	-sū̃w	-sū̃n
They (masc.) had been struck by us	<i>māriā hua-</i>	...	-sū̃	-sū̃s	...	-sū̃w	-sū̃n
They (fem.) had been struck by us	<i>māriū huyū-</i>	...	-sū̃	-sū̃s	...	-sū̃w	-sū̃n
He had been struck by them (masc. or fem.).	<i>māriḍ huā-</i>	-ū̃m	-ū̃	-ū̃s	-ū̃sū	-ū̃w	-ū̃n
She had been struck by them (masc. or fem.).	<i>māri huā-</i>	-ū̃m	-ū̃	-ū̃s	-ū̃sū	-ū̃w	-ū̃n
They (masc.) had been struck by them (masc. or fem.).	<i>māriā huā-</i>	-ū̃m	-ū̃	-ū̃s	-ū̃sū	-ū̃w	-ū̃n
They (fem.) had been struck by them (masc. or fem.).	<i>māriū huā-</i>	-ū̃m	-ū̃	-ū̃s	-ū̃sū	-ū̃w	-ū̃n

The following examples of the use of the verb with pronominal suffixes are taken from the specimens and from the list of words :—

**Verb Substantive—**

*jēki atham̄, sō sabh̄ tūh̄-jō-i āhē*, whatever is to me (i.e. whatever I have), that is only thine.

*nālō atham̄ Rabū*, my name is Rabū (II).

*jaḍḍah̄ thindam̄, taḍḍah̄ ḍḍindus̄*, when I shall have them, then I will give (them) (II).

**Imperative, sing. 2—**

*nōriun̄-sā karē bbadh̄s̄*, bind him with ropes (236).

**plur. 2—**

*uchē-khā uchō waggō pahirāyōs̄, pēran̄-mē jutī pāyōs̄*, put ye on him the best robe, put on his feet a pair of shoes.

**Old Present—**

*ghōrō khapēi*, (if) a horse be necessary to thee.

**Future—**

*paīsā chhavīh rupayā waṭhandōsī*, I will take money, twenty-six rupees, from thee (II).

*āñ uthī pāh-jē pi-waṭ wañi chawandōsās*, I, having arisen, having gone to my father, will say unto him.

**Past—**

**A. Intransitive—**

*parilā kan-tē pius*, the sound fell on his ear.

**Transitive—**

*piṇas chayus*, 'ē bbachā,' his father said to him, 'O child.'

*mū chayus ta*, 'chanō,' I said to him, 'good.'

**B. Transitive, with suffix of the agent—**

*naukirī chhaḍḍiam*, I gave up service (II).

*ḍḍiṭhum khuh*, I saw the well (II).

*un-khā puchhium*, I asked him (II).

*chhēlō na ḍḍim*, thou didst not give a kid.

*hekirē bbānhē-khē kōthē puchhiāñ*, having called a servant, he asked.

*andar wañan chanō na bhāyāñ*, he did not think it good to go inside.

*warandī-mē chayāñ*, he said to him in answer.

**Perfect—**

*uhō ghōrō paṭēwālē-khē ḍḍinō-atham*, I have given that horse to the orderly (II).

*khēs chanō-bhalō laḍhō-athas*, he has got him safe and sound.

**Past, transitive, with double suffix—**

*chayāñs ta*, 'tūh-jō bhā āyō-āhē,' he said to him, 'thy brother is come.'

**COMPOUND VERBS.**

As in other Indo-Aryan languages, compound verbs are common in Sindhī.

**A. Formed from the Conjunctive Participle in *i* or *ē* :—**

1. **Intensives.**—These are formed by prefixing the conjunctive participle to another verb, such as *wañan*, to go (Hindī *jānā*); *rijhan*, to cast (Hindī *ḍālnā*); *chhaḍḍan*, to abandon; *ḍḍian*, to give (Hindī *dēnā*); *parwan*, to fall (Hindī *parnā*); or *waṭhan*, to take (Hindī *lēnā*). Thus :—

*thī wañan*, to become (Hindī *hō jānā*).

*marī wañan*, to die (H. *mar jānā*).

*rahiṭi wañan*, to be left (H. *rah jānā*).

*mārē vijhan*, to kill (H. *mār ḍālnā*).

*phārē vijhan*, to tear up (H. *phār ḍālnā*).

*mērē chhaḍḍan*, to sweep up.

*chai ḍḍian*, to tell (H. *kaḥ dēnā*).

*uchhlāe ḍḍian*, to throw away (H. *phēk dēnā*).

*jī parwan*, to come to life.

*khāi waṭhaṇ*\*, to eat up quickly (H. *khā lēnā*).

*likhī waṭhaṇ*\*, to write off, i.e. write out quickly.

Another way of forming intensives is to prefix *piō*, the past participle of *pawaṇ*\*, to fall, to the imperative, old present, or imperfect of another verb. Thus :—

*piō māñijās*\*, enjoy her.

*piā thian*\*, they become, with a force more enduring than that of *thā thian*\*, the ordinary present.

*piā ḍḍisandō huā*, they were seeing.

*Khañi*, the conjunctive participle of *khaṇṇ*\*, to lift up, or *pēi*, *pē*, or *paī*, the conjunctive participle of *pawaṇ*\*, to fall, is often prefixed to a verb to signify intensity of action. *Khañi* often indicates immediate commencement of a work. Thus :—

*khañi likhaṇ*\*, to set to and write.

*khañi wañṇ*\*, to go off (with something).

*khañi haḷ*\*, come along.

*paī khiaṇ*\*, to eat up, equivalent to Hindi *khā jānā*.

*pē āyō*, he suddenly came, he appeared.

Not strictly intensive compounds, but formed with this conjunctive participle are phrases such as :—

*waṭhī wañṇ*\*, having taken to go, to take away (Hindi *lē jānā*).

*waṭhī achaṇ*\*, having taken to come, to bring (H. *lē ānā*).

Equivalent to the Hindi *chalā-jānā* is Sindhī *viō-halaṇ*\*, to go away.

2. **Potentials** are formed by conjugating *saghaṇ*\*, to be able, with the conjunctive participle of the main verb, as in *karē saghaṇ*\*, to be able to do; *mārē saghaṇ*\*, to be able to strike; *halī saghaṇ*\*, to be able to go. The verb *jjāṇaṇ*\*, to know (how), may be similarly used, as in *karē jjāṇaṇ*\*, to know how to do, to be able to do (in the sense of knowing how).

3. **Completives** use the conjunctive participle with *rahaṇ*\*, to remain; *waṭhaṇ*\*, to take; *chukaṇ*\*, to be completed; *nibhaṇ*\* or *nibaṇ*\*, to be ended; or *bas karaṇ*\*, to leave off. Thus :—

*khāi rahaṇ*\*, to have finished eating.

*likhī waṭhaṇ*\*, to have finished writing.

*karē chukaṇ*\*, to have done.

*chaī bas karaṇ*\*, to have finished speaking.

B. Formed from the **Conjunctive Participle** in *iō* or *yō* are **Frequentatives**. In this case the verb is repeated,—first in the form of the conjunctive participle, and then again in its appropriate conjugated form, as in *paṛhiō paṛhaṇ*\*, to keep on reading, to read over and over again. The emphatic particle *i* may be added to the conjunctive participle, as in *paṛhiō-i thō paṛhā*, I read (present tense) (it) over and over again.

C. Formed from the **Present Participle** are **Continuatives**. The verb *rahaṇ*\*, to remain, or *wataṇ*\*, to go about, is conjugated with the participle. Thus :—

*paṛhandō rahaṇ*\*, to continue reading.

*khāindō thō watē*, he goes on eating.

**D. Inceptives** are formed by conjugating *laggan*\*, to come in contact with, with the **Oblique Infinitive** of the main verb, as in *karan*\* *laggan*\*, to begin to do; *ruan*\* *laggiō*, he began to weep.

The following examples of compound verbs are taken from the specimens :—

**Intensives—**

*gun*\* *thi-viō-hō*, he had become lost.

*ghōrō chōrī thi-viō*, the horse became a theft, *i.e.* was stolen (II).

*sō mū-khē khañi-dḍē*, set to and give that to me.

*ghōrō waṭhi* . . . *āyus*\* *Mōrē*, I brought the horse to Mōrō (II).

*uchē-khā uchō waggō khañi achi*, having lifted the best robe, having come, *i.e.* having brought forth the best robe.

*Rabū viō-haliō*, Rabū went away (II).

**Inceptives—**

*samujh*\*-*mē achi chawan*\* *laggō*, having come into his senses, he began to say.

*uhē khūshi karan*\* *laggā*, they began to make merry.

**INDECLINABLES.**

For these, reference should be made to the dictionary. The usual **negative** is *na*, not, which, as we have seen (*vide* p. 59), is often compounded with the verb substantive, as in *na āhē* or *nāhē*, he is not. In prohibitions, *ma* is used with the imperative and *matā* is used with the present subjunctive (old present), as in *hē kam*\* *tū matā karē*, you must not do this thing.

The following list of the more common **postpositions** governing the oblique case is mostly taken from Stack's Grammar :—

*ā*, *ū*, *ō* (amongst Hindūs), or *āū* (amongst Musalmāns), from.

*bhan*\*, on, upon, with such a part downwards.

*ḍḍē*, *ḍḍāh*\*, *ḍḍahā*, *ḍḍahō*, *ḍḍāhē*, or *ḍḍāhō*, towards, to.

*jō*, of.

*kan*\* or *kan*\*, to.

*khā*, *khū*, *khō*, *khāū*, from.

*khē*, to.

*lākū*, from, since; up to, till.

*mañjh*\*, in, inside.

*mē*<sup>1</sup>, in.

*rē*, without, wanting.

*sā*, *sān*\*, with, along with.

*sāō*, with, at the same time as.

*sandū*, of, belonging to.

*sārū*, in proportion to, according to.

*sūdhō*, *sūdhā*, along with, accompanied by; up to, during.

*tāi*, *tōi*, *tōn*, *tōrē*, till, up to.

*tē*, *utē*, on, upon.

*wa!*\*, near, with.

<sup>1</sup> Usually indicated by the sign ۛ in the Perso-Arabic alphabet.



Of the above, *sandō*, of, is almost confined to poetry, and is now nearly obsolete in prose, except when compounded with pronominal suffixes, as will be explained below. The common postposition of the genitive is *jō*, which, on the other hand, never takes pronominal suffixes. *Sāḍ*, with, and *sūdhō*, along with, may optionally be declined as adjectives, on the same principle as *jō* and *sandō*.

When a postposition governs a personal pronoun, it may optionally be compounded with it, the pronoun taking the form of a suffix. Such suffixes are common with the postposition *sandō*, of, the compound so obtained forming a set of possessive pronouns,—*sandum*, my; *sandū*, thy; *sandus*, his or her, and so on. These are declined as adjectives, as follows:—

	Sing.		Plur.	
	Nom.	Obl.	Nom.	Obl.
My, Masc.	<i>sandum</i> <sup>e</sup>	<i>sandam</i> <sup>e</sup>	<i>sandam</i> <sup>e</sup>	<i>sandanim</i> <sup>e</sup>
Fem.	<i>sandyaṃ</i> <sup>e</sup>	<i>sandyaṃ</i> <sup>e</sup>	<i>sandyaṃ</i> <sup>e</sup>	<i>sandyaṃim</i> <sup>e</sup>
Thy, Masc.	<i>sandū</i> <sup>e</sup>	<i>sandū</i> <sup>e</sup>	<i>sandū</i> <sup>e</sup>	<i>sandanī</i>
Fem.	<i>sandya</i> <sup>e</sup>	<i>sandya</i> <sup>e</sup>	<i>sandya</i> <sup>e</sup>	<i>sandyaṇī</i>
His, her, Masc.	<i>sandus</i> <sup>e</sup>	<i>sandas</i> <sup>e</sup>	<i>sandas</i> <sup>e</sup>	<i>sandanis</i> <sup>e</sup>
Fem.	<i>sandyaṣ</i> <sup>e</sup>	<i>sandyaṣ</i> <sup>e</sup>	<i>sandyaṣ</i> <sup>e</sup>	<i>sandyaṇis</i> <sup>e</sup>
Our, Masc.	<i>sandāṇ</i>	<i>sandāṇ</i>	<i>sandāṇ</i>	<i>sandāṇēṇ</i>
Fem.	<i>sandyaṇ</i>	<i>sandyaṇ</i>	Not in use.	Not in use.
Your, Masc.	<i>sanduw</i> <sup>a</sup>	<i>sandaw</i> <sup>a</sup>	<i>sandaw</i> <sup>a</sup>	<i>sandiniw</i> <sup>a</sup>
Fem.	<i>sandyaṇw</i> <sup>a</sup>	<i>sandyaṇw</i> <sup>a</sup>	<i>sandyaṇw</i> <sup>a</sup>	<i>sandyaṇiw</i> <sup>a</sup>
Their, Masc.	<i>sandun</i> <sup>e</sup>	<i>sandan</i> <sup>e</sup>	<i>sandan</i> <sup>e</sup>	<i>sandanin</i> <sup>e</sup>
Fem.	<i>sandyan</i> <sup>e</sup>	<i>sandyan</i> <sup>e</sup>	<i>sandyan</i> <sup>e</sup>	<i>sandyanin</i> <sup>e</sup>

Note as regards the masculine that the oblique singular is always the same as the nominative plural; and, as regards the feminine, that the nominative and oblique singular are always the same.

The following examples of the use of postpositions are taken from the grammars of Stack and Trumpp:—

From *sāṇ*, with, we have —

*sāṇum*<sup>e</sup>, for *māṇ sāṇ*, with me.

*sāṇu*<sup>e</sup>, or *sāṇuh*<sup>e</sup>, for *tō sāṇ*, with thee.

*sāṇus*<sup>e</sup>, for *hun sāṇ*, with him.

*sāṇuhṇ*, for *aṣṇ sāṇ*, with us.

*sāṇuw*<sup>e</sup>, for *tavhā sāṇ*, with you.

*sāṇun*<sup>e</sup>, for *hun sāṇ*, with them.

So also other postpositions ending in *a*.

From *kaṇ'*, to, we have—

<i>kaṇim'</i> , to me.	<i>kaṇeũ'</i> , to us.
<i>kaṇē'</i> , to thee.	<i>kaṇio'</i> , to you.
<i>kaṇis'</i> , to him.	<i>kaṇin'</i> , to them.

So also other postpositions ending in '.

The postposition *khē'*, to, simply adds the suffixes without change, as in *khēs'*, to him; *khēn'*, to them. On the other hand, *utē'*, upon, has *utis'* or *utehis'*, upon him, and *utin'* or *utehin'*, upon them.

From *khā'*, from, we have *khās'* or *khāūs'*, from him, and *khān'* or *khāun'*, from them.

With most postpositions the suffixes of only the third person are in use.

The following examples of postpositions with suffixes are taken from the specimens :—

*sandus' nanḥō puṭ' hekire ḍḍūrāhē ḍḍēh'-ḍḍē uthi haliō*, his younger son arose and went to a far country.

*sandus' waḍḍō puṭ' bbani'-mē thī*, his elder son, being on his way home from in the field.

*khēs' kāh' be kī kī na ḍḍinō*, no one gave anything at all to him.

*jāh', ḍḍōrī, bhākun' pāē, khēs' chumiō*, who, having run, having given an embrace, kissed him.

*khēs' chañō-bhalō ladhō-athas'*, he has got him safe and sound.

*piṇas' khēs' samujhāyō*, his father caused him to understand.

The usual word for 'and' is *a'* or *ā'*. In the Perso-Arabic Alphabet it is not customary to write this word out, the sign *⁂* being used instead.

## VICHŌLĪ.

Of the three following specimens of standard Sindhi, the first is a version of the Parable of the Prodigal Son, written both in the Perso-Arabic and in the Nāgarī character, with a transliteration and translation. In addition, the first few lines are given in the Khudāwādī character, which possesses no medial vowels, and in the improved Hindū Sindhī character, which supplies these missing vowels.

The second specimen is the statement of a person accused in a criminal court, written both in the Perso-Arabic and in the Nāgarī character, with a transliteration and translation.

Both these specimens come from Hyderabad where the number of speakers of standard Sindhī was reported for the purposes of this Survey to be 791,000. The language is almost exactly that described in the foregoing grammatical sketch, and the specimens have been utilized for providing examples of the various grammatical forms. The only departures from the standard are the following:—

The genitive of the reflexive pronoun is *pāh<sup>i</sup>-jō* instead of *pāh<sup>a</sup>-jō*; the word for 'by his father' is *piṇas<sup>a</sup>*, not *piṇhas<sup>a</sup>*; and the past participle of the verb *laggan*", to begin, is *laggō*, not *laggiō*.

There are also one or two instances of careless spelling. Thus we find اهيان for اهيان, *āhiyā*, I am; and اُنهي کي for اُنهي کي, *unhē-khē*, to him.

The third specimen is another version of the Parable, which I have taken from the version of the New Testament in Sindhī, published by the British and Foreign Bible Society, and printed in London, in the Perso-Arabic character, in the year 1890. For this also a transliteration has been provided, but it has not been thought necessary to add an interlinear translation.

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[ No. I.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHI.

STANDARD DIALECT.

DISTRICT HYDERABAD.

## SPECIMEN I.

(PERSO-ARABIC CHARACTER.)

هڪڙي ماڻهو، کي ٻه پٽ هئا، تن مان ننڍي پٽ کي چيو، اي بابا مال مان جيڪو پاڻ کي هڪڙي حصي  
 اچي سومون کي کڻي ڏي، جنهن تي هن مال پنهنجي کي ورائي ڏنو. ٿورن ڏينهن کان پوءِ سندس ننڍو پٽ  
 سڀڪي مٿ ڪري هڪڙي ڏوراهين ڏيهه ڏي اچي مليو، جتي پنهنجو مال اجهلائي مين وڃايائين.  
 سڀ ڪاٺ ڪان پوءِ اتفاقاً اُهي ڏيهه مين ڏاڍو ڏڪر اچي پيو، جنهن ڪري هو پر وڻن لڳو. (پاڻ کي  
 تنگ حال ڏسائي) اُهي ڏيهه جي هڪڙي رهندڙ کي جيئن ٿيڻ ڪري وڃي چڻي پيو، جنهن پنهني  
 پنهني مين سسر چارڻ لاءِ موڪليس. ٻه ائين ٿي پيا يائين ته جيڪي ڀلوڻ سسر ٿا ڪاٺين سڀي هڪڙي  
 مان ڪاٺي پنهنجو پٽ ڀرسان، پر کيس ڪنهن به ڪٿي ڪاٺ ڏنو. اتي سمجهه مين اچي پٽ لڳو ته مهڻي  
 پڪ وٺ ڪيترن ئي ڀور هن کي همهمهي ماني پيئي هلي ۽ اهو ڏٺو ته مٿي بگه پيو مٿان: سو آئون اتي  
 پهتي پٽ وٺ وڃي چوندو. سان اي بابا مون آسمان جو ٻه ٽن جوڳا ڪٽيو آهي، هاڻي اچي لائق آهيان  
 جو وري پنهنجو پٽ چوڻيان، سومون کي پنهني ڀور هن مان هڪڙي جهڙو ڪري ڄاڻ. (ڏانهن ڦٽي،  
 اچي پنهني پٽ ڏي هليو. اها رهي هره. اچي کي ڏسائي پٽ کي ڏاڍي ٻاجه آهي، جنهن جو وري



پا هڙ پاڻي کيس چميو. تنهن تي پش چيس اي بابا مون آسمان جو ۾ ٿڃو گناه ڪيو آهي، هلي  
 اچي لائق نه آهيان جو وري ٿڃو پڻ چوايان. پر پش ٻيئي ٻانهن کي چيو، ته اچي کان اچو وڳو کڻي اچي  
 ٻاهر ايس، ۾ هت مين منڊي ۾ پيرن مين جتي پايون، ته پوءِ کائي خوشي ڪريون، چوڻ هين  
 مڃو پڻ مٿو مو سوماڻي جيئو آهي ۾ گڻي ويو هو سوماڻي لڏو آهي ته تڏهن اهي خوشي ڪرڻ لڳا.  
 ۾ سنئون وڌو پڻ پسي مان ٿڃي هين گهر ڪيو بجمو آيو تڏهن ٻانهن ٻانهن ۾ ناچ جو ڀر لڳو  
 تي پيس، سومڪري ٻانهن کي ڪوئي پڇيائين ته هتي ڇا پيو ٿي؟ چيائين ته ٿڃو پاءُ آيو آهي  
 ۾ پڻ بي مهياني ڪئي آهي، اچي لاءِ جو کيس چڱو ڀلو لڏو آهي. هي ٻڌي ڪاوڙجي اندر وڃي چڱو  
 ته پايائين، تڏهن پش ٻاهر اچي کيس سمجهايو. پر پڻ کي ورندي مين چيائين جو تڏهن آئون  
 ڪيترن ورهن کان ٿڃي خدمت پيو ڪريان ۾ ڪڏهن ٿڃي ڪم. هي ابتري نه هليو آهيان،  
 تڏهن ۾ مون کي ڪڏهن چيا و نه ٿي جو آئون (ڪمي) ٻيئي دوستن سان گڏ خوشي ڪريان.  
 پر هن ٻيئي پڻ جي اچڻ تي جنهن ٿڃو مال ڪيچري مين وڃايو تنهن لاءِ تو وڏي معافي  
 ڪئي. تنهن تي پش چيس اي ٻي تون ته هميشه مون وٽ ئي آهين ۾ جيڪي اٿن  
 سو سڀ ٿڃو ئي آهي، پر خوشي ڪرڻ ۾ سرهو ٿڳ اسان تي واجب هو، چوڻ هين  
 ٿڃو پاءُ مٿو مو سوماڻي جيئو آهي ۾ گڻي ويو هو سوماڻي لڏو آهي.

[ No. I.]

## INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHI.

STANDARD DIALECT.

DISTRICT HYDERABAD.

## SPECIMEN I.

NĀGARĪ CHARACTER.

हिकिडे माण्ड्र-खे व पुट हुआ । तिनि-माँ नंटे पिउ-खे चयो, ए बाबा, माल-माँ जेको भाडो मुँहिँ-जे हिसे अचे, सो मूँ-खे खणी डे । जँहिँ-ते हुन मालु बिन्ही-खे विराहे डिनो । थोगनि डँहिँनि-खाँ पोद सन्दुसि नंटे पुट सभु-की हथि करे हिकिडे डूराहें डेह डे उथी हलिओ, जिते पँहिँ-जो मालु अभलाद्व-में विजायाँई । सभि खपाइण-खाँ पोद इतिफाकाँ उन्हे डेह-में डाढो डुकु अची पिओ, जँहिँ-करे हो परवसि थिअण लग्गो । (पाण-खे तंगि हाल-में डिसी) उन्हे डेह-जे हिकिडे रहंदड-खे जीअँ-तीअँ करे वजी चंबिडिओ, जँहिँ पँहिँ-जे बनिअ-में सुअर चारण-लोड मोकिलिउसि । अइँ इएँ थे-भायाँई त जेको छिलूँ सुअर था-खाइनि, से जेकर माँ खाई पँहिँ-जो पेटु भयाँ, पर खेसि काँहिँ बि की-की-न डिनो । इते समुभ-में अची चवण लग्गो त मुँहिँ जे पिउ-वटि केतिरनि-ई पोरिहतनि-खे भभी मानी पेई-मिले, अइँ आजँ-ई हिति बुख पिओ-मराँ । सो आजँ उथी पँहिँ-जे पिउ-वटि वजी चवंदोसाँसि, ए बाबा, मूँ आसिमान-जो अइँ तुँहिँ-जो गुनाहु कयो-आहे, हाणे इन्हे लाइकु न आहियाँ जो वरी तुँहिँ-जो पुट चवायाँ, सो मूँ-खे पँहिँ-जे पोरिहतनि-माँ हिकिडे जहिँडो करे ज़ाण । (इएँ रिथे) उथी पँहिँ-जे पिउ-डे हलिओ । अजा परे-ई हो त उन्हे-खे डिसी पिणसि-खे डाढी ब्राभ आई, जँहिँ डोडी भाकुरु पाए खेसि चुमिओ । तँहिँ-ते पुटसि चयुसि, ए बाबा, मूँ आसिमान-जो अइँ तुँहिँ-जो गुनाहु कयो-आहे, हाणे इन्हे लाइकु न आहियाँ जो वरी तुँहिँ-जो पुट चवायाँ । पर पिणसि पँहिँ-जे बान्हनि-खे चयो त, उचे-खाँ उचो वग्गो खणी अची पहिरायोसि; अइँ इय-में मुंडी, अइँ पेरनि-में जुती पायोसि, त पोद खाई खुशी करूँ; को-त हिउ मुँहिँ-जो पुट मुओ हो, सो हाणे जीओ ओहे; अइँ गुमु थी विओ-हो, सो हाणे लधो-आहे । तड़हीं उहे खुशी करण लग्गा ॥

अड्डं संदुसि वडो पटु बनिअ-माँ थी, जडुहों घर-खे वेभो आयो, तडुहों  
 गादुण अड्डं नाच जो परिलाउ कन-ते पिउसि । सो हिकिडे बान्हे-खे कोठे पुछि-  
 याँई त हियु छा पिओ-थिए । चयाँईसि त तुँहिँ-जो भाउ आयो-आहे, अड्डं  
 पिणहे महिमानी कर्द-आहे, इन्हे-लाडु जो खेसि चडो-भलो लधो-अथसि । ही  
 बुधी काविडिजी अंदरि वअणु चडो न भायाँई । तडुहों पिणसि बाहिरि अची  
 खेसि समुभायो । पर पिउ-खे वरंदिअ-में चयाँई जो, डिंसु आजँ केतिरनि  
 वरिहनि-खाँ तुँहिँ-जी-ई खिजिमत पिओ कयों अड्डं कडुहों तुँहिँ-जे हुकिम-जे  
 उवतडि न हलिओ-आहियाँ; तडुहों वि मूँ-खे कडुहों खेलो न डिनुड, जो आजँ  
 (कुही) पँहिँ-जे दोसितनि-साँ गडु खूशी कयों; पर हिन पँहिँ-जे पुट-जे अचण-ते,  
 जँहिँ तुँहिँ-जो मालु कजिरिउनि-में विजायो, तँहिँ-लाडु तो वडी महिमानी  
 कर्द । तँहिँ-ते पिणसि चयुसि, ए बचा, तूँ त हमेश मूँ-वटि-ई आहीं अड्डं  
 जेको अथमि सो सभि तुँहिँ-जो-ई आहे; पर खूशी करणु अड्डं सरहो थिअणु  
 असाँ-ते वाजिबु हो; छो-जो हियु तुँहिँ-जो भाउ मुओ हो, सो हाणे जीओ आहे;  
 अड्डं गुमु थी विओ-हो. सा हाणे लधो-आहे ॥





[No. 1.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## SINDHĪ.

STANDARD DIALECT.

DISTRICT HYDERABAD.

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Hekirē-māṇhu <sup>a</sup> -khē	bba	puṭ <sup>a</sup>	huā.	Tin <sup>o</sup> -mā	nandhē
<i>One-man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-from-among</i>	<i>by-the-younger</i>
pi <sup>a</sup> -khē	chayō,	‘ē	bābā,	māl <sup>a</sup> -mā	jēkō bhānō
<i>the-father-to</i>	<i>it-was-said,</i>	<i>‘O</i>	<i>father,</i>	<i>the-property-from-in</i>	<i>whatever</i> <i>portion</i>
mūh <sup>ē</sup> -jē-hiṣē	achē,	sō	mū-khē	khaṇi-dḍē,’	jāh <sup>ē</sup> -tē hun <sup>a</sup>
<i>in-me-of-the-share</i>	<i>may-come,</i>	<i>that</i>	<i>me-to</i>	<i>set-to-and-give,’</i>	<i>which-upon</i> <i>by-him</i>
māl <sup>a</sup>	bbinhī-khē	virāhē-dḍinō.	Thōran <sup>o</sup> -dḍīhan <sup>o</sup> -khā-pō <sup>o</sup>		
<i>the-property</i>	<i>the-two-to</i>	<i>was-divided(-and)-given.</i>	<i>A-few-days-from-after</i>		
sandus <sup>o</sup>	nandhō	puṭ <sup>a</sup>	sabh <sup>a</sup> -kī	hath <sup>o</sup>	karō
<i>his</i>	<i>younger</i>	<i>son</i>	<i>everything</i>	<i>in-hand</i>	<i>having-made</i>
uthī	haliō,	jitē	pāh <sup>ē</sup> -jō	māl <sup>a</sup>	ajhalāi <sup>a</sup> -mē
<i>having-arisen</i>	<i>went,</i>	<i>where</i>	<i>his-own</i>	<i>property</i>	<i>licentiousness-in</i>
viñāyāñ.	Sabh <sup>o</sup>	khapāin <sup>a</sup> -khā-pō <sup>o</sup>	itifāqā	unhē-dḍēh <sup>a</sup> -mē	
<i>was-wasted-by-him.</i>	<i>All-things</i>	<i>spending-from-after</i>	<i>by-chance</i>	<i>that-country-in</i>	
dḍādhō	dḍukar <sup>a</sup>	achī	piō,	jāh <sup>ē</sup> -karē	hō
<i>severe</i>	<i>famine</i>	<i>having-come</i>	<i>fell,</i>	<i>which-through</i>	<i>he</i>
laggō.	(Pāṇ <sup>a</sup> -khē	taṅg <sup>o</sup> -hāl <sup>a</sup> -mē	dḍisī)		
<i>began.</i>	<i>(Himself (acc.)</i>	<i>straitened-circumstance-in</i>	<i>having-seen)</i>		
unhē-dḍēh <sup>a</sup> -jē-hekirō-rahandaṇ <sup>a</sup> -khē	jī <sup>a</sup> -tī <sup>a</sup>	karē,	wañī,		
<i>that-country-of-one-resident-to</i>	<i>somehow-or-other</i>	<i>having-done,</i>	<i>having-gone,</i>		
chambiriō,	jāh <sup>ē</sup>	pāh <sup>ē</sup> -jē-bbani <sup>a</sup> -mē	suar <sup>a</sup>	chāraṇ <sup>a</sup> -lā <sup>o</sup>	mōkilius <sup>o</sup> .
<i>he-adhered,</i>	<i>by-ichom</i>	<i>his-own-field-in</i>	<i>swine</i>	<i>feeding-for</i>	<i>it-was-sent-as-for-him.</i>
Λ <sup>ē</sup>	iē	thē-bhāyāñ	ta,	‘jēkē	chhilū
<i>And</i>	<i>thus</i>	<i>it-was-being-thought-by-him</i>	<i>that,</i>	<i>‘whatever</i>	<i>husks</i>
thā-khāin <sup>o</sup> ,	sē	jēkar <sup>a</sup>	mā	khāi	pāh <sup>ē</sup> -jō
<i>are-eating,</i>	<i>those</i>	<i>would-that</i>	<i>I</i>	<i>having-eaten</i>	<i>my-own</i>
par <sup>a</sup>	khēs <sup>o</sup>	kāh <sup>ē</sup>	be	kī-kī-na	dḍinō.
<i>but</i>	<i>to-him</i>	<i>by-anyone</i>	<i>even</i>	<i>anything-at-all-not</i>	<i>was-given.</i>
achī	ohawaṇ <sup>a</sup>	laggō	ta,	‘mūh <sup>ē</sup> -jē-pi <sup>a</sup> -waṭ <sup>o</sup>	kētiran <sup>o</sup> -ī-pōrehatan <sup>o</sup> -khē
<i>having-come</i>	<i>to-say</i>	<i>he-began</i>	<i>that,</i>	<i>‘me-of-father-near</i>	<i>how-many-even-labourers-to</i>

jhajhī mānī pēi-milē, a<sup>ē</sup> āũ-i het<sup>o</sup> bukh<sup>a</sup> piō-marā.  
*abundant bread is-being-got, and I-indeed here of-hunger am-dying.*  
 Sō āũ uthī pāh<sup>ē</sup>-jē-pi<sup>u</sup>-wat<sup>o</sup> wañī chawandōsās<sup>o</sup>,  
*Therefore I having-arisen my-own-father-near having-gone I-will-say-to-him,*  
 “ ē bābā, mū āsimān<sup>a</sup>-jō a<sup>ē</sup> tūh<sup>ē</sup>-jō gunāh<sup>u</sup> kayō-āhē, hāpē  
*“ O father, by-me heaven-of and thee-of sin been-done-is, now*  
 inhē-lāiq<sup>a</sup> na āhiyā jō warī tūh<sup>ē</sup>-jō put<sup>u</sup>  
*for-this-fit not I-am that again thee-of the-son*  
 chawāyā,  
*I-should-cause-to-say (i.e. I-should-call-myself),* sō mū-khō  
 pāh<sup>ē</sup>-jē-pōrehatā<sup>o</sup>-mā hekiṛē-jaheṛō karē jjā<sup>u</sup>.” (I<sup>ē</sup>  
*thine-own-labourers-from-among one-like having-made esteem.” (Thus*  
 rithē), uthī pāh<sup>ē</sup>-jē-pi<sup>u</sup>-dḍē haliō. Añā  
*having-planned), having-arisen his-own-father-towards he-went. Still*  
 parō-i hō ta unhē-khē dḍisī piṇas<sup>o</sup>-khē dḍādhi  
*distant-even he-was that him (acc.) having-seen his-father-to great*  
 bbājh<sup>a</sup> āī, jāh<sup>ē</sup> dōṛī bhākur<sup>u</sup> pāc<sup>o</sup> khēs<sup>o</sup>  
*compassion came, by-whom having-run embrace having-caused-to fall to-him*  
 chumiō. Tāh<sup>ē</sup>-tē putas<sup>o</sup> chayus<sup>o</sup>, ‘ ē bābā, mū  
*it-was-kissed. That-on by-his-son it-was-said-to-him, “ O father, by-me*  
 āsimān<sup>a</sup>-jō a<sup>ē</sup> tūh<sup>ē</sup>-jō gunāh<sup>u</sup> kayō-āhē, hāpē inhē-lāiq<sup>a</sup> na āhiyā  
*heaven-of and thee-of sin been-done-is, now for-this-fit not I-am*  
 jō warī tūh<sup>ē</sup>-jō put<sup>u</sup> chawāyā.’ Par<sup>a</sup> piṇas<sup>o</sup>  
*that again thee-of the-son I-should-cause-to-say.’ But by-his-father*  
 pāh<sup>ē</sup>-jē-bbānhan<sup>o</sup>-khē chayō ta, ‘ uchē-khā uchō waggō khañi  
*his-own-slaves-to it-was-said that, ‘ good-than good dress having-taken*  
 achī pahirāyōs<sup>o</sup>; a<sup>ē</sup> hath<sup>a</sup>-mē mundī, a<sup>ē</sup> pēran<sup>o</sup>-mē  
*having-come clothe-ye-him; and hand-on a-ring, and feel-on*  
 jutī pāyōs<sup>o</sup>, ta pō<sup>o</sup> khāī khūshī  
*a-pair-of-shoes put-ye-on-him, and afterwards having-eaten rejoicing*  
 karyū; chhō-ta hi<sup>u</sup> mūh<sup>ē</sup>-jō put<sup>u</sup> muō hō, sō hāpē  
*let-us-make; because-that this me-of the-son dead was, he now*  
 jūō-āhē; a<sup>ē</sup> gum<sup>u</sup> thī viō-hō, sō hāpē ladhō-āhē.  
*alive-is; and lost having-become gone-was, he now been-got-is.’*  
 Taddahī uhē khūshī karaṇ<sup>a</sup> laggā.  
*Then they rejoicing to-make began.*

A<sup>ē</sup> sandus<sup>o</sup> waddō put<sup>u</sup> bbani<sup>a</sup>-mā  
*And his great son the-field-from-in*  
 thī, jaddahī ghar<sup>a</sup>-khē vējhō āyō,  
*having-become (i.e. having-retained), when the-house-to near he-came,*

taddahĩ      ggāin<sup>a</sup>-a<sup>i</sup>-nāch<sup>a</sup>-jō      parilā<sup>a</sup>      kan<sup>a</sup>-tē      pius<sup>o</sup>.      Sō  
*then      singing-and-dancing-of      sound      the-ear-on      fell-to-him.      So*  
 hekīrē-bbānhē-khō      kōthē      puchhiāĩ      ta, 'hi<sup>a</sup>      ohhā  
*one-slave-to      having-called      it-was-asked-by-him      that, 'this      what*  
 piō-thiē ? '      Chayāĩs<sup>o</sup>      ta, 'tūh<sup>i</sup>-jō      bhā<sup>a</sup>      āyō-āhē,  
*is-becoming ? '      It-was-said-by-him-to-him      that, 'thee-of      the-brother      come-is,*  
 a<sup>i</sup>      piñhē      mahemānī      kaī-āhē,      inhē-lā<sup>o</sup>      jō      khēs<sup>o</sup>  
*and      by-thy-father      hospitality      been-made-is,      this-for      that      him*  
 chañō-bhalō      ladhō-athas<sup>o</sup>.      Hi      bbudhī,      kāvirijī,  
*safe(-and)-sound      been-got-is-by-him.'      This      having-heard,      having-become-angry,*  
 andar<sup>o</sup>      wañan<sup>a</sup>      chañō      na      bhāyāĩ.      Taddahĩ      piñas<sup>o</sup>  
*within      to-go      good      not      it-was-thought-by-him.      Then      by-his-father*  
 bbāhir<sup>o</sup>      achi      khēs<sup>o</sup>      samujhāyō. .      Par<sup>a</sup>      pi<sup>a</sup>-khē  
*outside      having-come      to-him      it-was-caused-to-understand.      But      the-father-to*  
 warandī<sup>a</sup>-mē      chayāĩ      jō, 'd̥dis<sup>a</sup>,      āñ      kētiran<sup>a</sup>-warehan<sup>a</sup>-khā  
*answer-in      it-was-said-by-him      that, 'see,      I      how-many-years-from*  
 tūh<sup>i</sup>-jī-i      khizimat<sup>a</sup>      piō-karyā,      a<sup>i</sup>      kaḍḍahĩ      tūh<sup>i</sup>-jē-ḥukim<sup>a</sup>-jē-ubatar<sup>o</sup>  
*thee-of-only      service      am-doing,      and      ever      thee-of-the-order-of-against*  
 na      haliō-āhiyā;      taddahĩ      be      mū-khō      kaḍḍahĩ      chhēlō      na  
*not      gone-am;      then      even      me-to      ever      a-kid      not*  
 d̥dinu<sup>o</sup>,      jō      āñ      (kuhī)      pāh<sup>i</sup>-jē-dōsitān<sup>a</sup>-sā      gadd<sup>a</sup>  
*was-given-by-thee,      that      I      (having-slaughtered)      my-own-friends-with      together*  
 khūshī      karyā;      par<sup>a</sup>      hin<sup>a</sup>-pāh<sup>i</sup>-jē-put<sup>a</sup>-jē-achan<sup>a</sup>-tē,      jāh<sup>i</sup>  
*rejoicing      may-make;      but      this-Your-Honour-of-son-of-coming-on,      by-whom*  
 tūh<sup>i</sup>-jō      māl<sup>a</sup>      kañirion<sup>o</sup>-mē      viñāyō,      tāh<sup>i</sup>-lā<sup>o</sup>      tō      waḍḍi      mahemānī  
*thee-of      property      harlots-in      was-wasted,      him-for      by-thee      great      feast*  
 kaī.'      Tāh<sup>i</sup>-tē      piñas<sup>o</sup>      chayus<sup>o</sup>,      'ē      bbachā,      tū      ta  
*was-made.'      That-on      by-his-father      it-was-said-to-him,      'O      child,      thou      that*  
 hamēsh<sup>a</sup>      mū-waṭ<sup>o</sup>-ī      āhī,      a<sup>i</sup>      jēki      atham<sup>o</sup>      sō      sabh<sup>o</sup>  
*always      me-with-very      art,      and      whatever      is-of-me      that      all*  
 tūh<sup>i</sup>-jō-i      āhē;      para      khūshī      karan<sup>a</sup>      a<sup>i</sup>      sarahō      thian<sup>a</sup>      asā<sup>a</sup>-tē  
*thee-of-only      is;      but      rejoicing      to-make      and      happy      to-become      us-on*  
 wājib<sup>a</sup>      hō;      chhō-jō      hi<sup>a</sup>      tūh<sup>i</sup>-jō      bhā<sup>a</sup>      muō      hō,      sō      hānē      jīō  
*proper      was;      because-that      this      thee-of      brother      dead      was,      he      now      alive*  
 āhē;      a<sup>i</sup>      gum<sup>a</sup>      thī      viō-hō,      sō      hānē      ladhō-āhē.  
*is;      and      lost      having-become      gone-was,      he      now      been-got-is.'*

[ No. 2.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHI.

STANDARD DIALECT.

DISTRICT HYDERABAD.

## SPECIMEN II.

(PERSO-ARABIC CHARACTER.)

آمون تيدار مشي صويراج وت نوڪر موم موري مين. اٽڪل ٻه مناشندا  
 جو نوڪري چڏي ڏنيه ۽ گهوٽرو جيڪو منجني سوار پئي جو هو سو چوري ٿي ويو.  
 پوءِ اٽڪل ۱۵-۱۶ ڏينهن ٿيندا جو موري کان نارو شاهه ويس ٿي باقي اڌ ٻه سبج  
 هو ته ڏنيه ته ليکوءَ وائي جو کوءَ نارو شاهه کان مل پند اوري آهي اتي هڪ ماهون  
 گهوٽرو ڪاهي پي آيو مون ڏٺو. ان کان پيچيم ته ڪير آهين چيائين ته ماڻهي آهيان نالو اٿم  
 ربو پٽ ڏاندي جو ويٺل نارو شاهه جو. پوءِ مون سڀا توجو اڳهه منجيو واقف هو. پاڻ گهوٽري  
 تي چتر هيل هو. مون کي ڏسي گهوٽري تان لٿو. ۽ مون کي چيائين ته گهوٽرو ڪيئي ڪاهي وڃ مون  
 چيس ته چڱو مون کي ڏي. گهوٽرو رنگ جو ڪميت عمر چوٿال هو. پوءِ گهوٽرو وٺي ان تي چتر ٿي  
 آيس موري ۽ ربو ويو مليو. مون کي چيائين ته پسا ۲۶ رپيا وٺندو سانئي. مون چيس ته هيسڪر  
 مون وٽ ڪين آهن جڏهن ٿيند م تڏهن ٿيندس. انهي وقت ٻيو ماهون هو ڪونه هو.

اماراتِ موري تڪيس، بي راتِ قاصي جي ڳوٺِ مسافر خاني مين تڪيس چوئين ڏينهن  
 ٽنڊي الهيار مين پئش ۽ اچي منشي ناري مل ٿيڌار وٽ هوتار پئش گهوٽرو مون سان هو  
 ۽ ٽيون ڏينهن اهو گهوٽرو ٽڪن واري منشي جي پٽي والي کي ڏنوا ٿي گاهه جي کٽ لاءِ جوابي  
 وٽ آهي ۽ اڄ صبح جو مون کي صوبيدار پڪڙيو آهي ته توارو گهوٽرو چور ٿيڻ جو آهي ۽  
 صوبيدار گهوٽرو ڪونه گهرايو آيا گهوٽرو اُضي پٽي والي وٽ آهي.

[ No. 2.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHI.

STANDARD DIALECT.

DISTRICT HYDERABAD.

## SPECIMEN II.

NĀGARĪ CHARACTER.

आजँ तपदार मुनिशी सोभराज-वटि नौकरु होसि मोरे-में अटिकल व  
 महिना थींदा जो नौकिरी छड़ी डिनिअमि अइँ घोड़ो जेको मुँहिंजे  
 सुवारिअ-जो हो सो चोरी थी विअो । पोइ अटिकल पंद्रहँ सोरहँ डीँहँ थींदा  
 जो मोरे-खाँ ठारुशाह विउसि-थे, बाक्की अधु पहिरु सिजु हो त डिठुमि त  
 लेखुअ वाणिअ-जो खूह, ठारुशाह-खाँ मइलु पंधु ओरे आहे, उतं हिकु माणूँ  
 घोड़ो काहे पे-आयो, सो मूँ डिठो । उन-खाँ पुछिउमि त केरु आहीँ ?  
 चयाँई त माक्की आहियाँ । नालो अथमि रबू पुटु ठाँदे-जो, वेठलु ठारुशाह-जो ।  
 पोइ मूँ सुआतो जो अगु मुँहिं-जो वाक्किफु हो । पाण घोडे-ते चडिहिअलु  
 हो । मूँ-खे डिस्सी घोडे-ताँ लथो अइँ मूँ-खे चयाँई त घोड़ो खपेई त काहे  
 वजु । मूँ चयुसि त चडो मूँ-खे डे । घोड़ो रंग-जो कुमेतु उमिरि चौसाल  
 हो । पोइ घोड़ो वठी उन-ते चडिही आयुसि मोरे अइँ रवु विअो हलिअो ।  
 मूँ-खे चयाँई त पइसा क्वीह रुपया वठंदोसाँइ । मूँ चयुसि त हीँअर मूँ-वटि  
 के-न आहिनि । जइहीं थींदमि तइहीं डीँदुसि । उन्हिअ वक्किति बियो  
 माणूँ को-को-न हो । इहा राति मोरे टिकिउसि, बी राति काजिअ-जे गोठि  
 मुसाफिर खाने-में टिकिउसि, चोथे डीँहँ टंडे अलछार-में पहुतुसि अइँ अची  
 मुनिशी ठारुमल तपदार-वटि कोटारु बीठुसि । घोड़ो मूँ-साँ हो अइँ दिअो  
 डीँहँ उहो घोड़ो टुकनिवारे मुनिशिअ-जे पटेवाले-खे डिनो-अथमि गाह-जे  
 खणण-लाइ, जो उन्हे-वटि आहे । अइँ अजु सुबूह-जो मूँ-खे सूबेदार पकिडिओ-  
 आहे त तो-वारो घोड़ो चोरिअ-जो आहे । अइँ सूबेदार घोड़ो को-न घरायो ।  
 अत्रा घोड़ो उन्हे पटेवाले-वटि आहे ॥

[ No. 2.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## SINDHI.

STANDARD DIALECT.

DISTRICT HYDERABAD.

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Āñ Tapadār\*-Munishī-Sōbharāj\*-wat° naukar" hōs° Mōrē-mē. Aṭikal" bba  
*I Tapadār-Munshī-Sōbhrāj\*-with servant was Mōrō-in. About two*  
 mahinā thindā jō naukiri chhaddī-dḍiniam°, a° ghōrō  
*months will-become that service was-abandoned-by-me, and the-horse*  
 jēkō mūh°-jē-suwāri\*-jō hō, sō chōrī thī-viō. Pō° aṭikal"  
*whichever me-of-riding-of was, that a-theft became. Afterwards about*  
 pandrah° sōrah° dḍih° thindā, jō Mōrē-khā Thārūshāh°  
*fifteen sixteen days will-become, that Mōrō-from (to-)Thārūshāh°*  
 vius°-thē, bāqī adh" pahir" sij" hō, ta dḍithum° ta  
*I-was-going, remaining half a-watch the-sun was, that was-seen-by-me that*  
 Lēkhū-wāṇiē-jō khūh", Thārūshāh°-khā mail" pandh" ōrē āhē, utō  
*Lēkhū-Baṇiyā-of the-well, Thārūshāh°-from a-mile distance near it-is, there*  
 hek" mānhū ghōrō kāhē pē-āyō, sō mū dḍithō.  
*a man horse having-driven was-coming, he by-me was-seen.*  
 Un°-khā puchhium° ta, 'kōr" āhī?' Chayāñ ta,  
*Him-from it-as-asked-by-me that, 'who art-thou?' It-was-said-by-him that,*  
 'Māchhī āhiyā. Nālō atham° Rabū, puṭ" Dhāndē-jō, vēthal"  
*'Māchhī I-am. Name is-to-me Rabū, son Dhāndō-of, seated (i.e. resident)*  
 Thārūshāh°-jō.' Pō° mū suṇātō jō agg" mūh°-jō  
*Thārūshāh°-of.' Then by-me he-was-recognized that formerly me-of*  
 wāqif" hō. Pāp" ghōrē-tē chareheal" hō. Mū-khē  
*acquaintance he-was. He-himself a-horse-on mounted was. Me (acc.)*  
 dḍisi, ghōrē-tā lathō, a° mū-khē chayāñ  
*having-seen, the-horse-from-on he-descended, and me-to it-was-said-by-him*  
 ta, 'ghōrō khapēi, ta kāhē wāñ'. Mū  
*that, 'a-horse may-be-needed-by-thee, then having-driven go.' By-me*  
 chayus° ta, 'chanō, mū-khē dḍē.' Ghōrō rang°-jō  
*it-was-said-to-him that, 'good, me-to give.' The-horse colour-of*

kumēt<sup>a</sup>, 'umir<sup>e</sup> chausāl<sup>a</sup> hō. Pō<sup>e</sup> ghōrō waṭhī, un<sup>a</sup>-tē  
*bay, age in-the-fourth-year was. Then the-horse having-taken, it-on*  
 charehī, āyus<sup>e</sup> Mōrō, a<sup>e</sup> Rabū viō-haliō. Mũ-khē  
*having-mounted, I-came to-Mōrō, and Rabū went-away. Me-to*  
 chayāñi ta, 'paisā chihavih<sup>a</sup> rupayā waṭhandōsā<sup>e</sup>.  
*it-was-said-by-him that, 'money twenty-six rupees I-will-take-from-thee.'*  
 Mũ chayus<sup>e</sup> ta, 'hīar<sup>a</sup> mũ-waṭ<sup>e</sup> kē-na āhin<sup>e</sup>. Jaddahī  
*By-me it-was-said-to-him that, 'now me-near any-not are. When*  
 thīndam<sup>e</sup>, taddahī dḍindus<sup>e</sup>. Unhe<sup>a</sup>-waqit<sup>e</sup> bbiyō māṇhū  
*they-will-become-to-me, then I-will-give.' At-that-time other man*  
 kō-kō-na hō. Ihā-rāt<sup>e</sup> Mōrō ṭikius<sup>a</sup>, bbī-rāt<sup>e</sup>  
*any-at-all-not was. On-this-very-night at-Mōrō I-stayed, on-the-next-night*  
 Qāzī<sup>a</sup>-jē-Ggōṭh<sup>e</sup> musāfir<sup>a</sup>-khanē-mē ṭikius<sup>a</sup>, chōthē-dḍīh<sup>a</sup>  
*at-Qāzī-jē-Gōṭh<sup>a</sup> the-travellers-rest-house-in I-stayed, on-the-fourth-day*  
 Ṭandē-Alahyār<sup>a</sup>-mē pahutus<sup>a</sup>, a<sup>e</sup> achi, Munshī-Ṭhārūmal<sup>a</sup>-Ṭapadār<sup>a</sup>-  
*Ṭandē-Alahyār<sup>a</sup>-in I-arrived, and having-come, Munshī-Ṭhārūmal-the-Tapadār-*  
 waṭ<sup>e</sup> kōṭār<sup>a</sup> bīṭhus<sup>e</sup>. Ghōrō mũ-sā hō, a<sup>e</sup> t(r)iō-dḍīh<sup>a</sup>  
*with a(-public)-servant I-stood. The-horse me-with was, and the-third-day*  
 uhō ghōrō ṭukan<sup>a</sup>-wārō-munshī<sup>a</sup>-jē-paṭēwālē-khē dḍinō-atham<sup>e</sup>  
*that horse the-vaccinator-Munshī's-orderly-to been-given-is-by-me*  
 gāh<sup>a</sup>-jē-khaṇaṇ<sup>a</sup>-lā<sup>e</sup>, jō unhē-waṭ<sup>e</sup> āhē, a<sup>e</sup> ajj<sup>a</sup> ṣubūh<sup>a</sup>-jō mũ-khē  
*grass-of-carrying-for, which him-with is, and today morning-of me-as-for*  
 ṣubēdār<sup>a</sup> pakirīō-āhē ta 'tō-wārō ghōrō chōri<sup>a</sup>-jō āhē.' A<sup>e</sup>  
*by-the-Ṣubēdār been-arrested-it-is that 'your horse theft-of is.' And*  
 ṣubēdār<sup>a</sup> ghōrō kō-na ghurāyō. Añā ghōrō  
*by-the-Ṣubēdār the-horse at-all-not was-sent-for. Still the-horse*  
 unhē-paṭēwālē-waṭ<sup>e</sup> āhē.  
*that-very-orderly-with is.*

## FREE TRANSLATION OF THE FOREGOING.

(STATEMENT OF AN ACCUSED PERSON IN A CRIMINAL COURT.)

I was a servant with Munshī Śobhrāj, the Tapadār, in Mōrō. About two months ago I left his employment, and my riding horse was stolen. Fifteen or sixteen days afterwards I was going from Mōrō to Ṭhārūshāh, and about half a watch before sunset I came in sight of Lēkhū Baṇiyā's well, situated about a mile from Ṭhārūshāh, and there I saw a man coming along on horseback. I asked him who he was, and he said that he was a Māchhī, that his name was Rabū, the son of Dhāndō, and that he lived in Ṭhārūshāh. At this I recognized him as an old acquaintance. He was mounted on his horse, and on seeing me he got off and said to me that if I needed a horse, I could ride off on that one. I said I was willing to take it. The colour of the horse was bay, and



it was in its fourth year. So I took over the horse, mounted it, and rode to Mōrō, while Rabū went off (in another direction). He told me that I should have to give him twenty-six rupees for the horse, and I replied that I had no money at the time, but that when I got any I would pay him. No one else was present at the time. That night I stayed at Mōrō, the next night in the travellers' rest-house at Qāzī jō Gōṭh. On the next day I arrived at Tāṇḍō Alahyār, and engaged myself as a Government servant to Munshī Ṭhārūmal, the Tapadār. I had the horse with me, and on the third day I gave it to the Paṭēwālō of the Vaccinator Munshī for carrying grass, and it is still with him. This morning I was arrested by the Police Ṣūbēdār on the charge that the horse that was with me was stolen property. The Ṣūbēdār has never sent for the horse (to inspect it), and it is still in possession of the Paṭēwālō to whom I made it over.

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[No. 3.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHI.

STANDARD DIALECT.

## SPECIMEN III.

(British and Foreign Bible Society, 1890.)

(PERSO-ARABIC CHARACTER.)

ڊڪڙي ماڻهو کي هر پُٽ هوا ( ۱۲ ) تِن مون ننڍي پيءُ کي چيو اي بابا  
 مال مون چڪو پاڻو مهنجو ٿئي سو مون کي ڏي تر انهي مال تِن کي وراهي  
 ڏنو ( ۱۳ ) ۽ ٿورڙن ڏينهن کان پوءِ اهو ننڍو پُٽ سڀي ڪڏ ڪري ڊڪڙي  
 ڏور ٿي ڏيه ڏي هليو ويو ۽ اُتي پهتو سڀ مال اجهائي وڃاڻا ( ۱۴ )  
 ۽ جڏه سڀ کپائي رهيو تر انهي ڏيهه ۾ ڏاڍو ڏڪر اچي پيو ۽ اهو ڀروس  
 ٿيڻ لڳو ( ۱۵ ) تر انهي ڏيهه جي ڊڪڙي رهندڙ کي وڃي چنبڙيو ۽ انهي  
 پهتجي ٻئي ۾ سُر چارڻ لاءِ موڪليو ( ۱۶ ) ۽ اُتي ٿي ڀانڻا تر چڪي چئون  
 سُرڻا کانين تِن ما پهتو پيٽ ڀريان ۽ انهي کي ڪنڊ به نه ٿي ڏنو ( ۱۷ ) ۽ ٿڌه  
 سنڀال ۾ اچي چيائو تر مهنجي پيءُ وٽ ڪيترن پورهيتن کي جهجهي ماني ٿي ملي  
 ۽ اُن هٿ بکر پئو هوان ( ۱۸ ) تر آءُ اُتي پهتجي پيءُ ڏي هليو ويندس ۽ چوندو ساس  
 اي بابا مون آسمان جو ۽ تهنجو گناه ڪيو آهي ( ۱۹ ) ۽ هاڻي انهي لائق نه  
 آهيان جو وري تهنجو پُٽ چوايان سو مون کي پهتجي پورهيتن مون ڊڪڙي  
 جهڙو ڪري ڇڻ ( ۲۰ ) پوءِ اُتي پهتجي پيءُ ڏي هليو ۽ اڃا پري ئي هو تر انهي  
 کي ڏسي پڻس کي ڏاڍي باهر آئي ۽ ڊوڙي پاڪر پائي ڪنڊ کي چميا ( ۲۱ ) تر  
 پڻس چيس اي بابا مون آسمان جو ۽ تهنجو گناه ڪيو آهي هاڻي انهي لائق نه آهيان  
 جو وري تهنجو پُٽ چوايان ( ۲۲ ) تر پڻس پهتجي ٻانهن کي چيو ڪا وڃي کان

اُچو وڳو ڪٽي اچي پهر ايو س ۽ هٿ ۾ منڊي ۽ پيرن ۾ جٽي وڃهوس (۲۳) ۽ ٿلهو  
وڃو اچي ڪٺو تر کانئون ۽ خوشي ڪريون (۲۴) ڇو جو هي ٽه منڇجو پٽ مٿو هو  
سو هاڻي ڄڻو آهي ۽ گهر ٿي ويو هو سو هاڻي لڏو آهي تڏه اهي خوشي  
ڪرڻ لڳا۔

(۲۵) ۽ انهي جو وڏو پٽ ٻني ۾ هو سو جڏه گهر کي وڃهيو آيو تر ڳاڙھ ۽  
ناچ جو پر لاءِ ڪن ٿي پئس (۲۶) تڏه هڪڙي نوڪر کي ڪوئي پڇيا ته هي  
ڇا ٿو ٿئي (۲۷) انهي چيس ته تهنجو ڀاءُ آيو آهي ۽ تهنجي ڀي ٿلهو وڃو ڪٺو آهي  
ڇو جو انهي کي چڱو ڀلو لڏا (۲۸) ته انهي ڪاوڙجي اندر وڃي چڱو نه ڀانيو  
تڏه پٽس ڀاءُ اچي تنه کي سمجهايو (۲۹) ته انهي ورندي ۾ ڀي کي چيو جو  
تس آهه پيرن ورهين کان تهنجي خدمت ۾ ڪريان ۽ ڪڏه تهنجي حڪم  
کان آبتو نه هليو آهيان پر ڪڏه به تو مون کي هڪڙو ڇيلو نه ڏنو ته آهه تهنجي  
دوستن سا ڪڏ خوشي ڪريان (۳۰) پر جڏه هي ٽه منڇجو پٽ آيو جنه تهنجو مال  
ڪڇيرين ۾ وڃايو آهي ته تو انهي لاءِ ٿلهو وڃو ڪٺو (۳۱) تڏه انهي چيس اي  
پٽ تون هميشه مون وٽ آهي ۽ جيڪي مون وٽ آهي سو تهنجو ئي آهي (۳۲)  
پر خوشي ڪرڻ ۽ سرهو لٽڻ اسان کي واجب هو ڇو جو هي ٽه منڇجو ڀاءُ مٿو هو سو هاڻي  
ڄڻو آهي ۽ گهر ٿي ويو هو سو هاڻي لڏو آهي —

[No. 3.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## SINDHĪ.

STANDARD DIALECT.

SPECIMEN III.<sup>1</sup>*(British and Foreign Bible Society, 1890.)*

## TRANSLITERATION.

(11) Hekirē-māṇhu<sup>a</sup>-khē bba puṭ<sup>a</sup> huā. (12) Tin<sup>a</sup>-mō nandhē pi<sup>a</sup>-khē chayō, ‘ē bābā, māl<sup>a</sup>-mō jēkō bhānō mūh<sup>ē</sup>-jō thiē, sō mū<sup>a</sup>-khē dḍē.’ Ta unhē māl<sup>a</sup> tin<sup>a</sup>-khē virāhē-dḍinō. (13) A<sup>ē</sup> thōriṇ<sup>a</sup>-dḍiḥan<sup>a</sup>-khā pō<sup>a</sup> uhō nandhō puṭ<sup>a</sup> sabh<sup>a</sup>-kī gadd<sup>a</sup> karē hekirē dḍūriē-dḍēh<sup>a</sup>-dḍē haliō-viō, a<sup>ē</sup> utē pāh<sup>a</sup>-jō sabh<sup>a</sup> māl<sup>a</sup> ajhalāi<sup>a</sup>-mē viṇāyāi. (14) A<sup>ē</sup> jaddēhī sabh<sup>a</sup> khapāē rahiō, ta unhē-dḍēh<sup>a</sup>-mē dḍādhō dḍukar<sup>a</sup> achī piō, a<sup>ē</sup> uhō parawas<sup>a</sup> thiaṇ<sup>a</sup> laggō. (15) Ta unhē-dḍēh<sup>a</sup>-jē-hekirē-rahandar<sup>a</sup>-khē waṇī chamburiō, a<sup>ē</sup> unhē pāh<sup>a</sup>-ji<sup>a</sup>-bbani<sup>a</sup>-mē suar<sup>a</sup> chāraṇ<sup>a</sup>-lā<sup>a</sup> mōkilius<sup>a</sup>. (16) A<sup>ē</sup> iē thē bhāyāi ta ‘jē-kē chhilū suar<sup>a</sup> thā-khāin<sup>a</sup>, tin<sup>a</sup> mū<sup>a</sup> pāh<sup>a</sup>-jō pēt<sup>a</sup> bharyā,’ a<sup>ē</sup> unhē-khē kāh<sup>ē</sup> be na thē-dḍinō. (17) Taddēhī sambhāl<sup>a</sup>-mē achī chayāi ta, ‘mūh<sup>ē</sup>-jē-pi<sup>a</sup>-waṭ<sup>a</sup> kētiran<sup>a</sup>-pōrahyatan<sup>a</sup>-khē jhajhi mānī thī-milē, a<sup>ē</sup> āū het<sup>a</sup> bukh<sup>a</sup> piō mārā. (18) Ta āū uthī pāh<sup>a</sup>-jē-pi<sup>a</sup>-dḍē hali vëndus<sup>a</sup>, a<sup>ē</sup> chawandōsās<sup>a</sup>, ‘ē bābā, mū<sup>a</sup> āsmān<sup>a</sup>-jō a<sup>ē</sup> tūh<sup>ē</sup>-jō gunāh<sup>a</sup> kayō-āhē, (19) a<sup>ē</sup> hāṇē inhē-lāiq<sup>a</sup> na āhiyā jō warī tūh<sup>ē</sup>-jō puṭ<sup>a</sup> chawāyā, sō mū<sup>a</sup>-khē pāh<sup>a</sup>-jē-pōrahyatan<sup>a</sup>-mō hekirē-jeharō karē jjan<sup>a</sup>.’ (20) Pō<sup>a</sup> uthī pāh<sup>a</sup>-jē-pi<sup>a</sup>-dḍē haliō; a<sup>ē</sup> āū parē-i hō, ta unhē-khē dḍiṣi piṇis<sup>a</sup>-khē dḍādhī bbāj<sup>a</sup> āi, a<sup>ē</sup> dōri, bhākur<sup>a</sup> pāē, tāh<sup>ē</sup>-khē chumiāi. (21) Ta puṭas<sup>a</sup> chayus<sup>a</sup>, ‘ē bābā, mū<sup>a</sup> āsmān<sup>a</sup>-jō a<sup>ē</sup> tūh<sup>ē</sup>-jō gunāh<sup>a</sup> kayō-āhē, hāṇē inhē-lāiq<sup>a</sup> na āhiyā jō warī tūh<sup>ē</sup>-jō puṭ<sup>a</sup> chawāyā.’ (22) Ta piṇis<sup>a</sup> pāh<sup>a</sup>-jē-bbānhan<sup>a</sup>-khē chayō ke, ‘ūchē-khā ūchō waggō khaṇi-achī pahirāyōs<sup>a</sup>; a<sup>ē</sup> hath<sup>a</sup> mē munda, a<sup>ē</sup> pēran<sup>a</sup>-mē jutī vijhōs<sup>a</sup>, (23) a<sup>ē</sup> thulhō wachhō achhi kuhō, ta khāū a<sup>ē</sup> khūshī karyū; (24) chhō-jō hi<sup>a</sup> mūh<sup>ē</sup>-jō puṭ<sup>a</sup> muō hō, sō hāṇē jiō āhē; a<sup>ē</sup> gum<sup>a</sup> thī viō-hō, sō hāṇē ladhō-āhē.’ Taddēhī uhō khūshī karaṇ<sup>a</sup> laggā.

(25) A<sup>ē</sup> unhē-jō waddō puṭ<sup>a</sup> bbani<sup>a</sup>-mē hō. Sō jaddēhī ghar<sup>a</sup>-khē vējhō āyō, ta ggāiṇ<sup>a</sup>-a<sup>ē</sup>-nāch<sup>a</sup>-jō parlā<sup>a</sup> kan<sup>a</sup>-tē pius<sup>a</sup>. (26) Taddēhī hekirē-naukar<sup>a</sup>-khē kōthē puchhi-iaī ta, ‘hi<sup>a</sup> ohhā thō-thiō?’ (27) unhē chayus<sup>a</sup> ta, ‘tūh<sup>ē</sup>-jō bhā<sup>a</sup> āyō-āhē, a<sup>ē</sup> tūh<sup>ē</sup>-jē-pi<sup>a</sup> thulhō wachhō kuṭhō-āhē, chhō-jō unhē-khē chaṇō-bhalō ladhāi.’ (28) Ta unhē kāvirijī andar<sup>a</sup> waṇaṇ<sup>a</sup> chaṇō na bhāyō. Taddēhī piṇis<sup>a</sup> bbāhar<sup>a</sup> achī tāh<sup>ē</sup>-khē samujh-āyō. (29) Ta unhē warandi<sup>a</sup>-mē pi<sup>a</sup>-khē chayō jō, ‘dḍis<sup>a</sup>, āū hētiran<sup>a</sup>-warahyun<sup>a</sup>-khā tūh<sup>ē</sup>-ji khidmat<sup>a</sup> piō-karyā, a<sup>ē</sup> kaddēhī tūh<sup>ē</sup>-jē-hukum<sup>a</sup>-khā ublau na haliō-āhiyā, par<sup>a</sup> kaddēhī be tō mū<sup>a</sup>-khē hekirō chhēlō na dḍinō ta āū pāh<sup>a</sup>-jē dōstan<sup>a</sup>-sā gadd<sup>a</sup> khūshī karyā. (30) Par<sup>a</sup> jaddēhī hi<sup>a</sup> tūh<sup>ē</sup>-jō puṭ<sup>a</sup> āyō, jāh<sup>ē</sup> tūh<sup>ē</sup>-jō māl<sup>a</sup> kaṇiryun<sup>a</sup>-mē viṇāyō-āhē, ta tō unhē-lā<sup>a</sup> thulhō wachhō kuṭhō.’ (31) Taddēhī unhē chayus<sup>a</sup>, ‘ē puṭ<sup>a</sup>, tū ham-ēsh<sup>a</sup> mū<sup>a</sup>-waṭ<sup>a</sup> āhē, a<sup>ē</sup> jē-kī mū<sup>a</sup>-waṭ<sup>a</sup> āhē, sō tūh<sup>ē</sup>-jō-i āhē; (32) par<sup>a</sup> khūshī karaṇ<sup>a</sup> a<sup>ē</sup> sarahō thiaṇ<sup>a</sup> asā-khē wājib<sup>a</sup> hō, chhō-jō hi<sup>a</sup> tūh<sup>ē</sup>-jō bhā<sup>a</sup> muō hō, sō hāṇē jiō-āhē; a<sup>ē</sup> gum<sup>a</sup> thī viō-hō, sō hāṇē ladhō-āhē.’

<sup>1</sup> The above so closely resembles the Hyderabad specimen that no interlinear translation is necessary. The only important difference is that in this version the fattened calf is referred to, while mention of it is avoided in the version from Hyderabad. Regarding the transliteration of جَدَّ by *jaddēhī* instead of *jaddēh*, see the remarks on p. 21.

## STANDARD SINDHĪ OF KARACHI.

It was reported for this Survey that there were 370,780 speakers of Standard Sindhī in the District of Karachi. Two specimens have been received from that district, each being written both in the Perso-Arabic and in the improved Hindū Sindhī character. The specimens are here given only in the latter character. The first specimen is a version of the Parable of the Prodigal Son, and it so closely resembles the versions already given that it has not been thought necessary to provide an interlinear translation. Instead, an interlinear transliteration has been added to the facsimile representation of the original manuscript. The second specimen is an extract from the famous Diwān of the Sindhī poet 'Abdu'l-Laṭīf Shāh, entitled the *Shāh-jō Risālō*, or 'Tractate of the Shāh.' The extract is the *Wāi*, or Epilogue, of the fourth *Sur*, or Song, entitled *Surāgg*. I have shown in footnotes where the text as given differs from the edition of Trumpp.

The language of these specimens is practically the same as that illustrated in the preceding grammatical sketch. There is a tendency to substitute a final *°* for a final *°* or *°*, but these are probably merely instances of careless writing. Examples are *hālat°* for *hālat°*, *pān°* for *pān°*, *guzirān°* for *guzirān°*, *rakh°* for *rakh°*, *gun°* for *gun°*, and, in the second specimen, *sun°* for *sun°*, and *chhin°* for *chhin°*. There is a strong tendency to insert a *y* between concurrent vowels, as in *chayāyī*, he said; *piy°*, a father, and so on. The termination *āi* is written *āi* or *āyī*, with no nasal mark over the *ā*. Thus, *chhadḍi-yāi*, he abandoned; *chayāyī*, he said. These are, however, merely matters of spelling, and do not affect the pronunciation.

In the second specimen, *āhē*, thou art, takes the poetical form *āhiyē*.

[No. 4.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT.

DISTRICT KARACHI.

## SPECIMEN I.

Hekrē

māṇhū<sup>h</sup>-khē

bba

puṭ<sup>a</sup>

huā.

Ā<sup>a</sup>tin<sup>a</sup>-mā<sup>h</sup>

nandhē

pāh<sup>a</sup>-jē-piy<sup>a</sup>-khē

chayō,

ē

bābā

māl<sup>a</sup>-mā<sup>h</sup>

jēkō

bhānō

muh<sup>a</sup>-jō

thiē,

sō

mū<sup>h</sup>-khē

dḍē.

Ā<sup>a</sup>hun<sup>a</sup>pāh<sup>a</sup>-jōmāl<sup>a</sup>

virahāē (for virāhē)

hunan<sup>a</sup>-khē

dḍinō.

Thōriṇan<sup>a</sup>.



پيو. مڪڙو ٿو ٿو ٿو ٿو

piyō,

ā<sup>3</sup>hun<sup>a</sup>-jōguzirān<sup>e</sup> (*for* guzirān<sup>n</sup>)

ٿو ٿو ٿو ٿو ٿو ٿو ٿو ٿو

tang<sup>e</sup>thiyan<sup>a</sup>laggō.<sup>1</sup>Ā<sup>3</sup>

ٿو ٿو ٿو ٿو ٿو ٿو ٿو ٿو

hun<sup>a</sup>pāh<sup>e</sup>-jōbhanī<sup>a</sup> (*for* bhani<sup>a</sup>)-mē

ٿو ٿو ٿو ٿو ٿو ٿو ٿو ٿو

suar<sup>a</sup>chāran<sup>a</sup>-tērakhiyus<sup>a</sup>.

ٿو ٿو ٿو ٿو ٿو ٿو ٿو ٿو

Jékē

tuh<sup>a</sup>suaran<sup>a</sup>

thē-khādhā,

ٿو ٿو ٿو ٿو ٿو ٿو ٿو ٿو

sē

hū

khūshī<sup>a</sup>-sā (*for* khūshī<sup>a</sup>-sā)

khāi

pāh<sup>e</sup>-jō

ٿو ٿو ٿو ٿو ٿو ٿو ٿو ٿو

pēt<sup>a</sup>

bharē-hā,

par<sup>a</sup>kāh<sup>a</sup>

ٿو ٿو ٿو ٿو ٿو ٿو ٿو ٿو

ḍḍinas<sup>e</sup>

kē

na.

Jaddhī

hun<sup>a</sup>

<sup>1</sup> The following words have been omitted after this :—*hun<sup>a</sup>-ḍḍha-jē-hekṛē-rahandar<sup>a</sup>-khē wānī laggō.*



پاڻي سان ٺاهڻ وارا

pāṇ°

sambhālyō,

taddhī

ڪاٺي ۽ ٻين ٻنهي جي

chayāī

ta,

‘muh°-jē-piy°-jī

پڙهي ٿا ۽ ڪنهن به شيءِ

pōrheyatan°-waṭ°

jhajhī

mānī

ڪاٺي ۽ ٻين ٻنهي جي

khāin°-kāṇ° (*for eating*)

ābē,

ā°

uh°

پاڻي ۽ ٻين ٻنهي جي

pāchhī (*remaining over*) be (*also*) vijhī (*having cast*) thā-saghan° (*they are able*), ā°

ڪاٺي ۽ ٻين ٻنهي جي

āū

bukh°

piyō-marā.

Āū

ڪاٺي ۽ ٻين ٻنهي جي

uthī

piy°-waṭ°

thō-wañā,

ā°

ڪاٺي ۽ ٻين ٻنهي جي

wañī

thō-chawās°

ta,

“ō

bābā,

میں نے وہ دیکھا کہ وہ مجھے دیکھتا ہے

āñ

Bhagguwant<sup>a</sup>ā<sup>e</sup>tuh<sup>e</sup>-jōḍḍuhārī (*guilty*)

میں نے اسے دیکھا کہ وہ مجھے دیکھتا ہے ✓

āhiyā,

hāpē

mā

lāik<sup>a</sup>

na

میں نے اسے دیکھا کہ وہ مجھے دیکھتا ہے

āhiyā

jō

tūh<sup>a</sup>-jōpuṭ<sup>a</sup>

saddāyā ;

میں نے اسے دیکھا کہ وہ مجھے دیکھتا ہے ✓

sō

mū-khē

pāh<sup>e</sup>-jan<sup>e</sup>-paghārāwāran<sup>e</sup>-

میں نے اسے دیکھا کہ وہ مجھے دیکھتا ہے ✓

naukaran<sup>a</sup>-mā

hekṛō

karē

rakh<sup>e</sup> (*for* rakh<sup>a</sup>)."

میں نے اسے دیکھا کہ وہ مجھے دیکھتا ہے ✓

Ā<sup>e</sup>

uthi

piy<sup>a</sup>-ḍḍē

haliyō.

Par<sup>a</sup>

میں نے اسے دیکھا کہ وہ مجھے دیکھتا ہے ✓

.añā

ghaṇō

parē

hō

ta

piṇas<sup>e</sup>

میں نے اسے دیکھا کہ وہ مجھے دیکھتا ہے ✓

ḍḍisi-wartus<sup>e</sup>,ā<sup>e</sup>hun<sup>a</sup>-khēbbājh<sup>a</sup>

ਮਿਥ ਮਿਥੋ ਭੁਭੁਤਾ ਭਿਅੰਨਿ ਭਿਅੰਨਿ

āī, ā̃ hū ḍōṛī-viyō aī ggirā-

-ਥਰ੍ਯੁ (for ggirāhetiryū) ਪਾਏ, ਚੁਮ੍ਯੁ ਧੰਨਾਇੰ.

-tharyū (for ggirāhetiryū) pāē, chumyū ḍḍināis̃.

ਤਦ੍ਧਿ ਪੁਤ੍ਰ ਚਾਯੋ, ਬਾਬਾ, ਮਾ ਪਰਮੇ-

Taddhī put̃a chayō, 'bābā, mā Parmē-

ਸ਼ਿਵਾਰ੍ਯੋ ਧੁਲਾਰੀ ਆਹਿਯਾ ਆਇੰ

-shīwar̃-jō ḍḍulārī āhiyā aī

ਤੁਹ੍ਯੋ-ਯੋ ਬੇ, ਆ ਆ ਲਾਇਕਾ ਨਾ

tūh̃-jō be, ā̃ ā̃ lāik̃ na

ਆਹਿਯਾ ਯੋ ਤੁਹ੍ਯੋ-ਯੋ ਪੁਤ੍ਰ ਸਦ੍ਧਾਇੰ

āhiyā jō tūh̃-jō put̃a saddāyā̃.

ਪਰ ਪਿਨਾਸ ਪਾਹ੍ਯਾਨ-ਨਾਕਰਾਨ

Par̃ pinas̃ pāh̃-jañ-naukarañ-

ਖੇ ਚਾਯੋ, ਤਾ, 'ਤਮਾਮ' ਸੁਠੋ (nice) ਵਾਗੋ ਖਾਨੇ

khē chayō ta, 'tamām' suṭhō (nice) waggō khaṇē

महाराज - २३ अक्टूबर २०२०

॥ श्री गुरुभ्यो नमः ॥

ਭੈਰਵਾ ਤੁ ਮਾਤੁ ਤੁ ਭੈਰਵਾ ਤੁ ਮਾਤੁ

॥ ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय

० शुद्धे माते मंगल पुत्रि आ

✓ ၆၃၅ နှင့် ၁၁၂ တို့

०६७८९१०१११२१३१४१५१६१७१८१९२०२१२२२३२४२५२६२७२८२९३०३१३२३३३४३५३६३७३८३९४०४१४२४३४४४५४६४७४८४९५०५१५२५३५४५५५६५७५८५९६०६१६२६३६४६५६६६७६८६९७०७१७२७३७४७५७६७७७८७९८०८१८२८३८४८५८६८७८८८९९०९१९२९३९४९५९६९७९८९९१००

<sup>1</sup> Here the following words have been omitted:—*āṭ hath<sup>a</sup>-mē mundī payḍ<sup>a</sup>.*

جاءت في دارهم  
jaddhī ghar<sup>a</sup>-khē vējhō achī ddisē

و قال لهم يا  
ta rāgg<sup>n</sup> ā<sup>o</sup> nāch<sup>n</sup> bbudhō. Tāh<sup>o</sup>-tē

هو من  
huna hekṛē-naukar<sup>n</sup>-khē kōthō

في بيتي  
puchhiyō ta, 'hin<sup>a</sup>-jō matilab<sup>n</sup>

يا! هو  
chhā ?' Hun<sup>a</sup> chayus<sup>o</sup> ta, 'bhānē āyō-

من  
āhē, ā<sup>o</sup> piṇē majilis<sup>a</sup> dḍini-

من  
āhē, chhō-jō hū un<sup>a</sup>-khē sahī-

سلامت  
salāmat<sup>a</sup> achī milyō-āhē.

STANDARD SINDHI OF KARACHI.

٭✓→ مٺو ۽ دڙي جي ڪري

·Un<sup>n</sup>-khē

**kāwar<sup>a</sup>**

laggī,

 $\tilde{a}^r$ 

andar<sup>o</sup>

✓निर्देश : निम्नलिखित में से

**.nd**

piō-wañē.

**Tâh<sup>é</sup>-karê**

piñas<sup>o</sup>

ਭਾਗਿਨੀ ਮਾਤਾ ਜੀ ☒ ਭਾਗਿਨੀ

**bbāher<sup>n</sup>**

āyō,

 $\hat{a}^i$ 

# hin<sup>3</sup>-khē

minath<sup>n</sup> (*entreaties*)

n 31.08. 2021

kayâî.

Hun<sup>a</sup>

warāṇī<sup>a</sup> (*for* warāṇī<sup>a</sup>)-mē

piy<sup>u</sup>-

✓ ۱۰۰٪ و ۸۰٪ و ۷۰٪ و ۶۰٪ و ۵۰٪ و ۴۰٪ و ۳۰٪ و ۲۰٪ و ۱۰٪ و ۵٪ و ۱٪ و ۰٪

khē

chayō

ta,

' ddis<sup>n</sup> ta

## hētiran<sup>o</sup>-warhan<sup>o</sup>-

பிள்ளைப் பூக்கள்

khă

212

tũh̃<sup>6</sup>-jī

chákrī

riyō-

$m \geq m_0$

**karyā,**

മു.

**kaddhî**

be

tũh̃-jẽ-

ମା.ପି.ଆ.ସି. ଓ.ସି.ସି. ✓✓

**āgiā-khē**

ulanghan<sup>o</sup> ( *for* ulanghan<sup>u</sup>)

na.

ڪاڙو اٿام ۽ ٿڌي

kayō-atham°;

Taddhī

be

ٿو ڪاڙي ٻي ڪاڙي ڪاڙي ڪاڙي

tō

kaddhī

be

mū-khē

hek°

chhēlō

na

ڏينو جو آڻ پاڻي-جان-ياران-

ḍḍinō

jō

āṭ

pāh°-jan°-yāran°-

سا ڪوشئي مان ڪاڙي ڪاڙي ڪاڙي

sā

khushiyū

mānyā.

Par° hiy°

ٿو-جو پٺڙي ڪاڙي ڪاڙي ڪاڙي ڪاڙي

tūh°-jō

puṭ°,

jāh°

tūh°-jō

māl°

ڪاڙي ڪاڙي ڪاڙي ڪاڙي ڪاڙي ڪاڙي

kasibṇiyun° (for kasbiṇiyun°)-mē

viñāyō-āhē,

ڪاڙي ڪاڙي ڪاڙي ڪاڙي ڪاڙي ڪاڙي

achī

pahutō-āhē,

ta

tō

hin°-kān°

ڪاڙي ڪاڙي ڪاڙي ڪاڙي ڪاڙي ڪاڙي

majilis°

ḍḍinī-āhē.'

Taddhī

ڪاڻي سڻي ۽ ڪن ۾ ڪاڻي سڻي

chayāīs°

ta,

‘puṭ’,

tū

sadā-ī

mū.

ڪاڻي سڻي ۽ ڪن ۾ ڪاڻي سڻي

waṭ°

āhī,

ā°

jēkī

mū-waṭ°

ڪاڻي سڻي ۽ ڪن ۾ ڪاڻي سڻي.

āhē

sō

sabh°

tuh°-jō

āhē.

ڪاڻي سڻي ۽ ڪن ۾ ڪاڻي سڻي

Ihā

ggālh°

juggāindī (*proper*)

āhē

jō

ڪاڻي سڻي ۽ ڪن ۾ ڪاڻي سڻي

asī

khushiyū

karyū

ā°

ڪاڻي سڻي ۽ ڪن ۾ ڪاڻي سڻي

sarahā

thiyū,

chhō-jō

hiy°

tūh°-jō

ڪاڻي سڻي ۽ ڪن ۾ ڪاڻي سڻي

bhā°

muō

hō,

sō

warī

jiō-āhē;

ڪاڻي سڻي ۽ ڪن ۾ ڪاڻي سڻي

ā°

gum° (*for gum°*)

thī-viyō-hō,

ā°

ladhō-

ڪاڻي -

āhē.



[ No. 5.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT.

DISTRICT KARACHI.

## SPECIMEN I.

مَن ٻڌو ٿو ڪي ڪو ڪو ✓

ڪو ڪو ڪو ڪو ڪو ڪو ڪو ڪو ✓

ڪو ڪو ڪو ڪو ڪو ڪو ڪو ڪو ڪو ڪو ✓

ڪو ڪو ڪو ڪو ڪو ڪو ڪو ڪو ڪو ڪو ✓

ڪو ڪو ڪو ڪو ڪو ڪو ڪو ڪو ڪو ڪو ✓

ڪو ڪو ڪو ڪو ڪو ڪو ڪو ڪو ڪو ڪو ✓

ڪو ڪو ڪو ڪو ڪو ڪو ڪو ڪو ڪو ڪو ✓

ڪو ڪو ڪو ڪو ڪو ڪو ڪو ڪو ڪو ڪو ✓

ڪو ڪو ڪو ڪو ڪو ڪو ڪو ڪو ڪو ڪو ✓



[No. 5.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## SINDHĪ.

STANDARD DIALECT.

DISTRICT KARACHI.

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Kandhī sāryā<sup>1</sup> kā-na.  
*Shore I-find any-not.*

Yā Ilāhī, bbājh<sup>a</sup> bbilāṭi bhāiyā<sup>1</sup>.  
*O God, (thy) mercy an-island I-esteem.*

Ggaṇaṇ<sup>a</sup>-ggāṇṇtrō nāh<sup>o</sup> kō, apar<sup>a</sup> thiyā isiyān<sup>a</sup> (for 'isyān<sup>a</sup>).  
*In-counting-a-counter is-not anyone, countless were sins.*

Khābar<sup>a</sup> na āhē kabār<sup>a</sup>-jī, nisōrā nisyān<sup>a</sup>.  
*Knowledge not is the-grave-of, completely forgetful.*

5. Wālī, rasiy<sup>o</sup> wahelō, ōrakh<sup>a</sup> (for ōrak<sup>o</sup>) thiyā inisān<sup>a</sup>.  
*O-Lord, arrive quickly, at-the-end were men.*

Suṇ<sup>o</sup> (for suṇ<sup>a</sup>), sabbhājhā, supirī, niritā<sup>o</sup> nigahabān<sup>a</sup>.  
*Hear, O-Merciful, Beloved, O-Watchful Guardian.*

Mandiyū<sup>o</sup> paṣī mūh<sup>o</sup>-jū, sharmāyā Shētān<sup>a</sup>.  
*Sins having-looked-at me-of, became-aghast the-devils.*

Hin<sup>a</sup>-mūh<sup>o</sup>-jē-hāla-tē haē haē kan<sup>o</sup> hēwān<sup>a</sup>.  
*At-this-my-condition alas alas make the-beasts.*

Sāī, sukhānī āhiyē, sāmūḍarē sujān<sup>a</sup>.  
*Lord, the-helmsman thou-art, a-seaman skilful.*

10. Turahō chhin<sup>o</sup> (for chhin<sup>a</sup>) ma tāra (for tā<sup>o</sup>)-mē, rasiy<sup>o</sup> tū rahemān<sup>a</sup>.  
*The-raft break not the-deep-water-in, arrive Thou O-Merciful.*

Bbēli jō bbuḍḍan<sup>o</sup>-jō, mū-tē mōtē mān<sup>a</sup>.  
*Friend who (is) of-drowning, me-on he-may-return would-that.*

Vēthō pinē piniṇō, kaj<sup>o</sup> kō bhērō mathē bhān<sup>a</sup>.  
*Seated begs the-beggar, make some visit upon the-suppliant.*

Khālik<sup>a</sup> khūb<sup>o</sup> (for khūb<sup>a</sup>) khalikyā gōlan<sup>o</sup>-jā guzirān<sup>a</sup>.  
*By-the-Creator well were-created servants-of provisions.*

Āī puṇ<sup>o</sup> (for puṇ<sup>a</sup>) aghilō un<sup>o</sup>-mē, vēthō pinā (for pinā) pān<sup>a</sup>.  
*I also wicked them-among, seated I-beg (for) myself.*

15. Sabh<sup>a</sup> (for sabh<sup>o</sup>) suwāli samughiyā, dātā ḍḍēi dān<sup>a</sup>.  
*All applicants were-satisfied, the-Giver having-given alms.*

<sup>1</sup> This line is a refrain, repeated after each of the following lines:—Verse 4, Trumpp, *nāh* for *na āh*; 5, Tr., *arikh* for *ōrakh*; 6, Tr., *niritō*; 9, Tr., *sukhānī*, *sāmūḍarī*; 13, Tr., *gguzrān*; 17, Tr., *chhaḍḍiē*, *bbah* *guṇ*.

Vilahā      sabh<sup>u</sup> (*for* sabh<sup>o</sup>)      wahā<sup>~</sup> (*for* wāhiyā)      kiyā,      tūh<sup>o</sup>-jē-  
*Needy-ones*      *all*      *rich*      *were-made,*      *by-thy-*  
                          jōd<sup>a</sup> (*for* jūd<sup>a</sup>)      juwān<sup>a</sup>.  
                          *bounty*      *ever-fresh.*

Matā<sup>~</sup>      mū-khē      chhadḍī<sup>~</sup>,      Bbah<sup>o</sup>gun<sup>a</sup>,  
*Not*      *me*      *mayst-thou-abandon,*      *O-possessor-of-many-virtues,*  
                          lāi (*for* lāē)      bbān<sup>a</sup>.  
                          *having-inflicted*      *arrows.*

Vir<sup>a</sup>,      wasilō      āhiyē<sup>~</sup>,      dārū<sup>~</sup>      mē<sup>~</sup>      dīwān<sup>a</sup>.  
*Lord,*      *the-refuge*      *thou-art,*      *the-remedy*      *in*      *the-judgment-day.*

Lā<sup>o</sup>      dḍuhāran<sup>o</sup> (*for* dḍuhārin<sup>o</sup>)      dḍīh<sup>ā</sup>-khē,      khīmō      addyō  
*For*      *the-sinners*      *(broad)-day-in,*      *a-tent*      *was-erected*  
                          Khān<sup>a</sup>.  
                          *by-the-Lord.*

20. Utō      Abidulilatīf<sup>a</sup>      chaē,      ‘suṇijī,      kā      sulitān<sup>a</sup>.’  
*There*      *‘Abdu’l-Latīf*      *says,*      *‘hear,*      *O*      *Lord.’*

### FREE TRANSLATION OF THE FOREGOING.

1. No shore can I find (upon the trackless ocean).
2. (*Refrain*) O God, Thy mercy (alone) do I look upon as an island (and haven of refuge).
3. Beyond number were my sins. No counter was there who could count them.
4. Completely forgetful am I. No knowledge have I of the grave.
5. Lord, quickly haste Thou to me, for men have been driven to extremities.
6. O Merciful, Beloved, Ever-wakeful Guardian, hear me.
7. Even the devils, when they looked upon my sins, became aghast.
8. The very beasts utter lamentations upon this my state.
9. Lord, Thou art the helmsman, a skilful seaman.
10. Cut Thou not off my raft among the deep waters. Haste Thou to me, O Merciful.
11. Would that the Rescuer of the drowning might come back to me.
12. The beggar is seated begging of Thee. Make Thou a visit to this suppliant.
13. The Creator hath amply created provision for His servants.
14. I also, wicked that I am, am amongst them, and am seated begging for myself.
15. The Giver gave alms, and all were satisfied by Him.
16. All the needy have become rich, through Thy bounty ever fresh.
17. O Thou who art the Fullness of Excellence, inflict not Thine arrows, nor abandon me.

18. Lord, Thou art the Refuge, Thou art the Remedy on the day of judgment.
  19. The Lord hath erected a tent for the sinners in broad day.
  20. Quoth 'Abdu'l-Laṭīf, 'Hear me, O my King.'
-

### STANDARD SINDHĪ OF KHAIRPUR.

In the State of Khairpur 119,000 persons were returned for the purposes of this Survey as speaking Standard Sindhī. It is the only form of the language spoken in the State, as the Sirāikī reported to be spoken by 3,000 people is not Sindhī, but is a form of Lahndā, and is hence described on pp. 359ff. under that head.

One specimen, a folktale, is given of the Standard Sindhī of Khairpur. Its language is that illustrated in the foregoing grammatical sketch. The only irregularities noted are the following :—As elsewhere, the word *chayō*, said, is written *chiyō*, and the pronominal suffix *āĩ* is written *āĩ*, as in *chiāĩ*, he said. The verb *bbundhāĩ*, to hear, makes its causal *bbudhāĩ*\* instead of the regular form *bbundhāĩ*\* given in the dictionaries.

[ No. 6.]

## INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHI.

STANDARD DIALECT.

STATE KHAIRPUR.

ڊڪڙو ماڻهون پهتجو گهڻون مال هڪڙي واپاري وقت امانت رکي مسافري  
 مي ويو جڏهن هو موٽي آيو تڏهن واپاري کان مال گهرياءُ ۽ واپاري انڪار ڪيو  
 ۽ قسم کڻي ويو ته تو مون کي ڪي به ڪين ڏنو هو - انهي ماڻهون قاضي کي وڃي  
 ۽ انهن قاضي نه فلاڻي واپاري کي پهتجو مال ڏنو هو ۽ هو هاڻي انهي کان انڪار  
 نه ڪري قاضي سوچ کان پوءِ هن کي چيو ته ٻئي ماڻهون کي نه ٻڌاء ته  
 فلاڻو واپاري تو کي پهتجو مال موٽائي نٿو ڏئي آءٌ بندوبست ڪريان ٿو - قاضي  
 واپاري کي گهرايو ۽ هن کي چيائون مون کي ڪم تمام گهڻو ٿيو آهي ۽ آءٌ ڊڪڙو پورو  
 ڪري نٿو سگهان تون ايماندار ماڻهو آهين تهن کي بادشاهه جي حڪم موجب  
 تو کي نائب قاضي مقرر ڪريان ٿو - واپاري قبول ڪيو ۽ گهڻون خوش ٿيو هو ۽ گهر ويو  
 تهنگان پوءِ قاضي انهي ماڻهون کي چيو ته تون وڃي واپاري کان پهتجو مال  
 گهر ۽ هو تو کي ڏيندو - اهو ماڻهو واپاري وقت آيو واپاري هن کي ڏسنديئي چيو ته  
 ڇڏو ٿيو جو تون آئين مون تي تهتجو مال آهي جو مون کان وسري ويو هو هاڻي  
 اهو مال وٺ - نيٺ هن اهو مال انهي ماڻهون کي موٽائي ڏنو - ٻي ڏينهن  
 واپاري قاضي وقت ويو قاضي هن کي چيو ته بادشاهه جو ارادو آهي ته تو کي وڏو  
 عهدو ڏئي تهن کي شڪرانا خدائو ڪر جو تو کي ڪم نه ٿو ڪري ملندي ۽ آءٌ  
 نائب قاضي پيو مقرر ڪندس -

مطلب گهرايو جو ته قاضي واپاري کي هن دلاسي سان ڪڍي ڇڏيو ۽ انهي  
 ماڻهون کي انهي تجويز سان ويل مال وٺائي ڏنا -

[ No. 6.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## SINDHĪ.

STANDARD DIALECT.

STATE KHAIRPUR.

## TRANSLITERATION AND TRANSLATION.

Heḱirō	māṇhũ	pāh <sup>ā</sup> -jō	ghaṇṇō	māl <sup>u</sup>	heḱirē-wāpārī <sup>ā</sup> -waṭ <sup>o</sup>	amānat <sup>ā</sup>
<i>One</i>	<i>man</i>	<i>his-own</i>	<i>much</i>	<i>property</i>	<i>one-merchant-near</i>	<i>deposit</i>
rakhī	musāfirī <sup>ā</sup> -tē	viō.	Jaddēh <sup>o</sup>	hū	mōṭī	āyō,
<i>having-placed</i>	<i>journeying-on</i>	<i>went.</i>	<i>When</i>	<i>he</i>	<i>having-returued</i>	<i>came,</i>
taddēh <sup>o</sup>	wāpārī <sup>ā</sup> -khā	māl <sup>u</sup>		ghurīāī,		par <sup>ā</sup>
<i>then</i>	<i>the-merchant-from</i>	<i>the-property</i>		<i>was-demanded-by-him,</i>		<i>but</i>
wāpārī <sup>ā</sup>	inkār <sup>u</sup>	kayō,	a <sup>o</sup>	qasam <sup>u</sup>	khaṇī-viō	ta,
<i>by-the-merchant</i>	<i>denial</i>	<i>was-made,</i>	<i>and</i>	<i>oath</i>	<i>having-taken-he-went</i>	<i>that,</i>
'tō	mũ-khē	kī-be-kī-na		ḍḍinō-hō.		Unhē-māṇhu <sup>ā</sup>
<i>'by-thee</i>	<i>me-to</i>	<i>anything-even-at-all-not</i>		<i>given-was.'</i>		<i>By-that-man</i>
Qāzī <sup>ā</sup> -khē	waḍī	dāh <sup>u</sup>	ḍḍinī	ta,		'fulāṇē-wāpārī <sup>ā</sup> -khē
<i>the-judge-to</i>	<i>having-gone</i>	<i>complaint</i>	<i>was-given</i>	<i>that,</i>		<i>'such-and-such-a-merchant-to</i>
pāh <sup>ā</sup> -jō	māl <sup>u</sup>	ḍḍinō-hōm <sup>o</sup> ,	jō	hū	hāṇē	unhē <sup>ā</sup> -khā
<i>my-own</i>	<i>property</i>	<i>given-was-by-me,</i>	<i>which</i>	<i>he</i>	<i>now</i>	<i>it-from</i>
thō-karē.	Qāzī <sup>ā</sup>	sōch <sup>ā</sup> -khā	pōe	hun <sup>ā</sup> -khē	chiō	ta,
<i>is-making.'</i>	<i>By-the-judge</i>	<i>consideration-from</i>	<i>after</i>	<i>him-to</i>	<i>it-was-said</i>	<i>that,</i>
'bbiē-kāh <sup>ē</sup> -māṇhu <sup>ā</sup> -khē	na	bbudhā <sup>o</sup>	ta	fulāṇō	wāpārī	to-khē
<i>'other-any-man-to</i>	<i>not</i>	<i>tell-thou</i>	<i>that</i>	<i>such-and-such</i>	<i>merchant</i>	<i>thee-to</i>
tūh <sup>ē</sup> -jō	māl <sup>u</sup>	mōṭāē	na	tho-ḍḍiē.	Āũ	bandobast <sup>u</sup>
<i>thee-of</i>	<i>property</i>	<i>having-given-back</i>	<i>not</i>	<i>is-giving.</i>	<i>I</i>	<i>arrangement</i>
karyā <sup>ā</sup> -thō.	Qāzī <sup>ā</sup>	wāpārī <sup>ā</sup> -khē	ghurāyō,	a <sup>i</sup>	hun <sup>ā</sup> -khē	
<i>making-am.'</i>	<i>By-the-judge</i>	<i>the-merchant-to</i>	<i>it-was-summoned,</i>	<i>and</i>	<i>him-to</i>	
chiāī,	'mũ-khē	kam <sup>u</sup>	tamām <sup>u</sup>	ghaṇṇō	thiō-āhē,	a <sup>i</sup> āũ
<i>it-was-said-by-him,</i>	<i>'me-to</i>	<i>work</i>	<i>entirely</i>	<i>heavy</i>	<i>become-is,</i>	<i>and I</i>
pūrō	karē	na	thō-saghā.	Tũ	īmāndār <sup>u</sup>	māṇhũ āhī;
<i>finished</i>	<i>to-make</i>	<i>not</i>	<i>am-able.</i>	<i>Thou</i>	<i>trustworthy</i>	<i>man art;</i>
hādishāh <sup>ā</sup> -jē-hukum <sup>ā</sup> -mūjib <sup>u</sup>	tō-khē	nāib <sup>u</sup> -Qāzī	muqarir <sup>u</sup>	karyā <sup>ā</sup> -thō.		
<i>the-king-of-order-according-to</i>	<i>thee (acc.)</i>	<i>assistant-judge</i>	<i>appointed</i>	<i>l-making-am.'</i>		
Wāpārī <sup>ā</sup>	qabūl <sup>u</sup>	kiyō,	a <sup>i</sup>	ghaṇṇō	khūsh <sup>u</sup>	thiō.
<i>By-the-merchant</i>	<i>agreed-to</i>	<i>it-was-made,</i>	<i>and</i>	<i>much</i>	<i>glad</i>	<i>he-became.</i>
						<i>He</i>



ghar<sup>a</sup> viō. Tāh<sup>h</sup>-khā<sup>h</sup> pō° Qāzi<sup>a</sup> unhē-māṇhu<sup>a</sup>-khē chiō  
*home went. That-from after by-the-judge that-man-to it-was-said*  
 ta, 'tū wañī wāpāri<sup>a</sup>-khā<sup>h</sup> pāh<sup>h</sup>-jō māl<sup>a</sup> ghur<sup>a</sup>, a<sup>h</sup>  
*that, 'thou having-gone the-merchant-from thine-own property demand, and*  
 hū tō-khē dḍindō.' Uhō māṇhū wāpāri<sup>a</sup>-waṭ<sup>h</sup> āyō.  
*he thee-to he-will-give.' That man the-merchant-near came.*  
 Wāpāri<sup>a</sup> hun<sup>a</sup>-khē dḍisandō-ī chiō ta, 'chañō thiō  
*By-the-merchant him (acc.) on-seeing-even it-was-said that, 'good it-became*  
 jō tū āñ. Mū-waṭ<sup>h</sup> tūh<sup>h</sup>-jō māl<sup>a</sup> āhē, jō mū-khā<sup>h</sup>  
*that thou camest. Me-near thy property is, which me-from*  
 visri-viō-hō. Hāñē uhō māl<sup>a</sup> 'waṭh<sup>a</sup>.' Nēṭh° hun<sup>a</sup> uhō  
*forgotten-gone-was. Now that property take.' 'At-last by-him that*  
 māl<sup>a</sup> unhē-māṇhu<sup>a</sup>-khē mōtāñ dḍinō. Bbiē-dḍīh<sup>h</sup>  
*property that-man-to having-given-back was-given. On-the-next-day*  
 wāpāri Qāzi<sup>a</sup>-waṭ<sup>h</sup> viō. Qāzi<sup>a</sup> 'hun<sup>a</sup>-khē chiō ta,  
*the-merchant the-judge-near went. By-the-judge him-to it-was-said that,*  
 'bādishāh<sup>a</sup>-jō irādō āhē ta tō-khē waddō 'uhdō dḍiē, tāh<sup>h</sup>-karē  
*'the-king-of intention is that thee-to great office he-may-give, therefore*  
 shukrūnā Khudāi<sup>a</sup>-jā kar<sup>a</sup>, jō tō-khē chañī naukari milandī, a<sup>h</sup>  
*thanks God-of make, because thee-to good service will-be-got, and*  
 āñ nāib<sup>a</sup>-Qāzi bbiō muqarir<sup>a</sup> kandus<sup>a</sup>.'  
*I assistant-judge another appointed will-make-I.'*  
 Matlab<sup>a</sup> ggālh<sup>h</sup>-jō ta Qāzi<sup>a</sup> wāpāri<sup>a</sup>-khē hin<sup>a</sup>-dilāsē-sā<sup>h</sup>  
*Object story-of that by-the-judge the-merchant-from this-promise-by*  
 kadhi-chhaddiō, a<sup>h</sup> unhē-māṇhu<sup>a</sup>-khē inhe<sup>a</sup>-tajwiz<sup>a</sup>-sā<sup>h</sup> vial<sup>a</sup> māl<sup>a</sup>  
*was-extracted, and that-man-to this-device-by gone property*  
 waṭhāñ-dḍināñ.  
*was-caused-to-be-taken(-and)-given.*

### FREE TRANSLATION OF THE FOREGOING.

A man once went on a journey, after leaving a large amount of property with a merchant for safe custody. On his return, he went to the merchant and demanded his property back, but the merchant denied having received it, and took an oath that the man had never given him anything. The man went to the judge and complained saying, 'I gave my property to such-and-such a merchant, and now he denies having received it.' After some consideration, the judge said, 'don't tell anyone else that such-and-such a merchant is not giving you your property, and I'll make it all right.'

The judge sent for the merchant and said to him, 'I have too much work, and I alone cannot get through it. You are an honest man, and therefore, under the orders of His Majesty, I am going to appoint you to be assistant judge. The merchant accepted the appointment, and went home in high glee.

Then the judge sent for the man, and told him to go and ask again for his property and he would get it. The man went to the merchant, and the latter, immediately on seeing him, said, 'it's a lucky thing that you have come. I find I have your property after all, and had forgotten all about it. So, now you can take it away.' So, in the end, the man got his property back.

Next day the merchant went to the judge, who said to him, 'His Majesty now intends to give you some great office, so you must thank God that you are going to get a great post. As for the assistant judgship, I have appointed someone else.'

The point of the story is that by exciting this hope in the merchant the judge got the lost property from him, and had it restored to the man who complained to him.

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## STANDARD SINDHĪ OF THAR AND PARKAR.

The District of Thar and Parkar consists of two tracts, *viz.* (1) the *Paṭ* or plain of the eastern Nara, in the north-west and centre-west of the district; (2) the *Thar*, or Desert. The language of the *Paṭ* is Standard Sindhī, and in the extreme south-east of the district it is Gujarātī. The language of the Thar is the Tharēlī dialect of Sindhī, which will be described later on. The number of speakers of these two dialects in Thar and Parkar District was returned for the purposes as follows :—

Standard Sindhī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	178,425
Tharēlī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	75,000
TOTAL															.	<u>253,425</u>

As a specimen of the Standard Sindhī, I give a popular song. It calls for no remarks as to language.

[ No. 7.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## SINDHĪ.

## STANDARD DIALECT.

## DISTRICT THAR AND PARKAR.

خا ما ڪپڙا ٻٽ ٿي ڪري  
 ٺهنڪي چٽاڇي پڪو سوار  
 ڇڙهي ڪهوڙي کي ٿياري چال  
 ٺهنڪي چٽاڇي پڪو سوار  
 ڇڙهي ڪهوڙي ٿي ڇوڙي ٻاٺ  
 ٺهنڪي چٽاڇي پڪو سوار

۱ جيڪو ڪهوڙي اوٺي ڇڙهي  
 ڪٽي بندوق ۽ ٻنڌي ٿرار  
 ۲ مٿ ۾ ڀالو ٻٽ ٿي ڇال  
 وڃي جهنگن ۾ ڪري شڪار  
 ۳ کان ڪمان ڪٽي جو ساٺ  
 مٽي نهر جبل جي پار

[No. 7.]

**INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.****SINDHI.****STANDARD DIALECT.****DISTRICT THAR AND PARKAR.****TRANSLITERATION AND TRANSLATION.**

1. Jēkō ghōrē-utē charhē,  
*Whoever horse-upon mounts,*  
 Khāsā kaprā but<sup>a</sup>-tē karē,  
*Special clothes body-on makes,*  
 Khaṇē bādūq<sup>a</sup> a<sup>c</sup> bbandhē tarār<sup>a</sup>,  
*Carries gun and girts-on sword,*  
 Tāh<sup>ē</sup>-khē chaījē pakō haswār<sup>a</sup>.  
*Him-to it-should-be-said perfect knight.*
2. Hath<sup>a</sup>-mē bhālō puṭh<sup>a</sup>-tē dhāl<sup>a</sup>,  
*Hand-in lance back-on shield,*  
 Charhī ghōrē-khē ddiārē chhāl<sup>a</sup>,  
*Having-mounted horse-to he-causes-it-to-give leaps,*  
 Wañī jhangān<sup>c</sup>-mē karē shikār<sup>a</sup>,  
*Having-gone forests-in he-does hunting,*  
 Tāh<sup>ē</sup>-khē chaījē pakō haswār<sup>a</sup>.  
*Him-to it-should-be-said perfect knight.*
3. Kān<sup>a</sup> kamān<sup>a</sup> khaṇē jō sān<sup>a</sup>,  
*Arrow bow carries who with (himself),*  
 Charhē ghōrē-tē chhōrē bbān<sup>a</sup>,  
*Mounts horse-on lets-off the-arrow,*  
 Haṇē tīr<sup>a</sup> jabāl<sup>a</sup>-jē pār<sup>e</sup>,  
*Drives the-shaft mountain-of on-the-far-side,*  
 Tāh<sup>ē</sup>-khē chaījē pakō haswār<sup>a</sup>.  
*Him-to it-should-be-said perfect knight.*

**FREE TRANSLATION OF THE FOREGOING.**

1. Whoever bestrides a horse, and arrays his person in fine clothes, and takes up his gun and girts on his sword,—let him be called the perfect knight.

2. In his hand is his lance, on his back his shield, he bestrides his steed and urges it on. He hunts in the forests. So let him be called the perfect knight.

3. Whoever carries with him bow and arrow and astride of his horse speeds the shaft over the mountains,—let him be called the perfect knight.

## STANDARD SINDHĪ ELSEWHERE IN SINDH, IN BALUCHISTAN, AND IN BAHAWALPUR.

In the two remaining districts of Sindh,—Shikarpur<sup>1</sup> and the Upper Sindh Frontier,—Standard Sindhī has been returned for the purposes of this Survey as spoken by the following numbers :—

Shikarpur . . . . .	824,000
Upper Sindh Frontier . . . . .	100,000
TOTAL . . . . .	<u>924,000</u>

Languages called 'Sirāikī' and 'Ubhējī' were also reported from these districts as spoken by 20,000 in Shikarpur, and by 12,000 in the Upper Sindh Frontier, but these are not forms of Sindhī. They are dialects of Lahndā, and are dealt with on pp. 337ff.

In each district, Sindhī is spoken over the whole area. It depends upon nationality, and not upon locality, as to what language is spoken by any particular person. Sindhī is spoken by all persons of Sindh nationality and also, as a second language, by most Balūchīs.

In Baluchistan,—lying to the west of Sindh,—both Sindhī and Lahndā are popularly known as 'Jaṭkī' and it is hence difficult to distinguish between them. No information regarding this point can be gathered from the returns supplied for this Survey, and I accordingly take the estimate given by Mr. Bray in the Census Report for 1911. He estimates (Report, p. 137) the number of speakers of Sindhī 'Jaṭkī,' as distinguished from the speakers of Lahndā 'Jaṭkī,' in Baluchistan as follows :—

Jaṭkī unspecified . . . . .	33,570
Jaṭkī Sindhī . . . . .	14,940
Lāsi . . . . .	40,605
TOTAL . . . . .	<u>89,115</u>

Of these, Lāsi will be considered subsequently (pp. 158ff.). For the sake of statistics we may take the two others as representing Standard Sindhī, their total amounting to 48,510.

To the north-east of the Shikarpur District lies the Punjab State of Bahawalpur. Here the main language is Lahndā, but in the parts bordering on Shikarpur Standard Sindhī is reported to be spoken by 21,416 people.

To sum up,—the following are the totals for Standard Sindhī here dealt with :—

Shikarpur and Upper Sindh Frontier . . . . .	924,000
Baluchistan . . . . .	48,510
Bahawalpur . . . . .	21,416
TOTAL . . . . .	<u>993,926</u>

No specimens of Standard Sindhī of any particular interest have been received from any of these localities. Those sent are either versions of the Parable, or else

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<sup>1</sup> Regarding the District of Shikarpur, see the remarks on p. 10 (footnote).

depositions of witnesses in some police court or other, and merely repeat the standard dialect represented by the specimens already printed. No irregularities of any kind have been noted. As they would thus uselessly occupy valuable space, they are not here reproduced. From Baluchistan, no Sindhī specimens of any kind have been received.

## SIRĀIKĪ SINDHĪ.

In Sindhī, the word *sir* means 'head.' From it is derived *sirō*, the extremity of anything, and, hence, the upper part of Sindh, from the northern frontier down to, say, the 27th degree of north latitude, about midway between Larkana and Sehwan. From this, again, is derived the adjective *sirāikō*, of or belonging to Upper Sindh or the Sirō.

Trumpp, in his Grammar (p. ii), states that there is a distinct dialect of Sindhī, spoken in Upper Sindh, and called Sirāikī, but this is not borne out by any of the specimens received by me. As an example, I may quote the specimen received from Khairpur, which lies geographically within the Sirō, and the language of which in no way differs from the Vichōlī standard of Hyderabad. The same remark applies to the specimens received from the Upper Sindh Frontier and from Shikarpur, which, as explained on p. 138, it has not been thought necessary to publish. It is true that the word 'Sirāikī' is employed to indicate a form of speech, but this is not any dialect of Sindhī. It is the form of Lahndā spoken all over Sindh, but principally in Upper Sindh, chiefly by Jatts, and also by some Balōch tribes (Rind, Laghārī, etc.) and by Abbāssīs.<sup>1</sup> This form of Lahndā is dealt with under that language, *vide* pp. 359ff.

There are a few very minor peculiarities found in the Sindhī of Upper Sindh, but nothing like sufficient to entitle it to claim existence as an independent dialect. Indeed, so unimportant are they,—the majority being either matters of pronunciation or the non-use of forms allowed optionally elsewhere,—that they do not make themselves observable in any of the specimens received.

According to the Gazetteer (*loc. cit.*) there are in Sarāikī, besides differences of pronunciation, a good many words in common use that betray the influence of Hindōstānī, such as *dhōbī* instead of *khaṭī*, a washerman, and *bhangī* instead of *shikārī*, a sweeper. In addition to this, I have extracted the following few points from the grammars of Stack and Trumpp, and from Shirt, Thavurdas, and Mirza's Sindhī Dictionary.

The treatment of the consonantal groups *ṭr*, *ḍr*, and *ḍhr* differs in different parts of Sindh. In the Lār<sup>a</sup>, the *r* is dropped both in writing and in pronunciation. In the Vichōlō, it is not usually written, but is pronounced. In the Sirō, it is written and pronounced. Thus:—

Lār <sup>a</sup> .	Vichōlō.	Sirō.
<i>puṭ</i> <sup>a</sup>	<i>puṭ(r)</i> <sup>a</sup>	<i>puṭr</i> <sup>a</sup> , a son.
<i>chanḍ</i> <sup>a</sup>	<i>chanḍ(r)</i> <sup>a</sup>	<i>chanḍr</i> <sup>a</sup> , the moon.
<i>ḍḍaḍh</i> <sup>a</sup>	<i>ḍḍaḍh(r)</i> <sup>a</sup>	<i>ḍḍaḍhr</i> <sup>a</sup> , itch.

In connexion with the letter *r*, we may here note that, while in Standard Sindhī, the past participle of the verb *waṭhan*<sup>a</sup>, to take, is *waṭhitō*, *wartō*, *watō*, or *wardō*, in the Sirō it may also be *wadō*.

In the declension of nouns, the only point is that feminine nouns in <sup>a</sup>, like *sadh*<sup>a</sup>, a wish, may form their nominatives plural in *ā* instead of *ū*. Thus, *sadhā*, as well as *sadhū*.

<sup>1</sup> See Gazetteer of the Province of Sindh (1907), p. 189.

In the declension of the first personal pronoun, the forms *mā̃* and *maḥī* are more used in the Sirō than elsewhere, but we have seen that the same form is used even in the standard dialect of Karachi, where we have (first specimen) *mā̃ lūik" na āhiyā̃*, I am not worthy. The other forms of the pronoun are, of course, also used in the Sirō. In the Sirō the initial *h* of the demonstrative pronouns *hi* and *hū* is not dropped, as is done in the Lār", but not in the Vichōlō. The interrogative pronouns *kujjārō* and *kēō* are not used in the Sirō, but the other forms given in the grammar are used. The word *pinḍ*", in person, is peculiar to the Lār". According to the Gazetteer (*loc. cit.*), in the Sirō *hetrē* is used instead of *hetē*, here, and *kithrē* instead of *kithē*, where?, and so also, I presume, for the other cognate pronominal adverbs of place.

As regards the pronominal suffixes, the suffix *sā̃* of the first person plural is not so much used in the Sirō as in the Lār", and *sē̃* is sometimes used in the Sirō instead of *sī̃*, the other available form. When pronominal suffixes are added to the oblique case singular of nouns in *ō*, like *mathō*, a head, the junction vowel in the Sirō is often *i*, not *u*. Thus, *mathim*", instead of *mathum*".

As regards the conjugation of verbs, the only point is that the infinitive of all transitive verbs in the Sirō commonly ends in *in*", whereas in Vichōlī only some verbs take this termination, the others taking *an*". Thus, Sirāikī Sindhī, commonly *jhalin*", to seize, but Vichōlī, *jhalan*".

It will be seen that, as already stated, in nearly every one of the points noted above, the peculiarity of the Sirō so-called dialect is that when in the standard form of Sindhī there are several optional forms for the same thing, in Sirō one or more of these optional forms are not used. Only in one or two instances are forms found in the Sirō which are not found elsewhere, and even these are always optional, the standard form being equally correct.

It is no doubt that for this reason none of the specimens received from Upper Sindh can be distinguished, so far as language goes, in any respect from those received from Vichōlō. Standard forms could always be used, and consequently were used. I hence give no special specimens of the so-called Sirāikī Sindhī dialect.



## THARELĪ.

The most eastern district of Sindh is that of Thar and Parkar. We have already pointed out that it consists of two main tracts,—the *Paṭ* (commonly called ‘Pat’) or plain of the eastern Nara, and the *Thar* (commonly called ‘Thar’) or desert. To the south-east of the Thar lies the tract called Pārkar, which differs from the Thar in possessing hills of hard rock instead of hills of sand. In the extreme south-east of Pārkar the language is Gujarātī, but elsewhere, and all over the Thar, it is the so-called Tharēlī or Tharēchī dialect of Sindhī, also called, especially in Rajputana, Dhātḱī.

In Rajputana the word ‘Dhāt’ means ‘desert,’ and is applied specifically to this *Thar* together with the adjoining desert tract of the Rajputana State of Jaisalmer, which is a continuation of it. Native authorities say that it includes the following towns:—

## A. In Thar and Parkar :—

Umarkot.  
Chhor.  
Gadhra.  
Mitti.  
Rangdar.  
Chachra.  
Jaisinghdar.  
Chelar.  
Parno.  
Naursar (? Nabisar).  
Gundra.

## B. In Jaisalmer :—

Mayajlar.  
Khuri of Samkhabha Pargana.

The language of this latter tract is a mixture of Sindhī and of the Mār-wārī spoken in Jaisalmer.

South of the Rajputana State of Jaisalmer, and still to the east of Thar and Parkar, lies, also in Rajputana, the Mallani tract of the Marwar State. The main language of Mallani is Mār-wārī, but along the common frontier between it and Thar and Parkar there is a narrow tract in which the language is called Sindhī by Mār-wārīs. This is a mixture of Mār-wārī and Sindhī, and is spoken along the common frontier right up to the Dhāt of Jaisalmer. East of this strip and of the Dhāt the desert is continued into the heart of Rajputana, and the first language we meet is the Thālī form of the Mār-wārī dialect of Rājasthānī.

To sum up,—we have in South-West Marwar-Mallani and in the Thar or Dhāt of Thar and Parkar and of Jaisalmer a number of forms of speech, all mixtures of Mār-wārī and Sindhī in varying proportions. They may be considered either as dialects of Sindhī, or as dialects of Mār-wārī. In Sindh they are looked upon as falling under the

former category, and are called Tharēlī, etc., as stated above. The following are the estimated numbers of the speakers of these dialects :—

Mixed Mārwarī and Sindhī of Mallani . . . . .	131,960
Jaisalmer Dhātki . . . . .	150
Thar and Parkar Tharēlī or Dhātki . . . . .	72,639
TOTAL . . . . .	<u>204,749</u> <sup>1</sup>

All these forms of speech have already been discussed as mixed forms of Mārwarī and Sindhī under the head of Mārwarī (Vol. IX, Pt. ii, pp. 122ff.) and, for statistical purposes, the above figures have been included among the figures for that language. They therefore cannot here be again entered to the credit of Sindhī. At the time of writing the account of these dialects for Vol. IX, I was under the impression that there was, besides them, a distinct dialect of Sindhī also called Tharēlī, but the examination of the facts regarding Sindhī now at my disposal has shown me that this is not the case. The so-called Tharēlī dialect of Sindhī is only one of these mixtures of Mārwarī and Sindhī and has been already included in the statistical accounts. It might therefore be thought unnecessary to give any account of it under the head of Sindhī, but for convenience' sake I repeat here the specimen of the Tharēlī of Thar and Parkar already given in Vol. IX; and also give a version of the Parable of the Prodigal Son and a popular song in the Dhātki of Jaisalmer. It will be seen that all these specimens are in the same mixed form of speech, although, curiously enough, the Jaisalmer specimens more closely resemble Standard Sindhī than does the specimen from Thar and Parkar. It will be observed that the mixture of dialects is purely mechanical. The Sindhī peculiar double consonants appear but rarely in the Thar and Parkar specimen, and not at all in the others. Moreover, the pronunciation of a final short vowel is very rarely indicated. In fact, contrary to the spirit of Sindhī, in which every word must end in a vowel, many words are, as in Mārwarī, practically sounded as ending in consonants.

<sup>1</sup> The Thar extends also into the eastern parts of the State of Khairpur, and here, also, Tharēlī is no doubt spoken, but no figures are available.

[ No. 8.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHI.

THARĒLĪ OR DHĀTKĪ DIALECT.

DISTRICT THAR AND PARKAR.

## SPECIMEN I.

आज अवेला क्यूँ आविआ कहरो मुज-में काम ।  
 थाँ-रो मँहतो घर नहीं दूए सुगणी-रो शाम ॥  
 शहर उजेणी हूँ फिरिओ महले आविओ आज ।  
 तास अवलो आविओ तुज बलावण काज ॥  
 चंदर ग्यो घर आपने राजा तूँ भी घर जा ।  
 मैं अबला-सी-से कैसी बलणो तूँ केहिर हूँ गा ॥  
 केहिर कवली बखे छाली बखे नाहर ।  
 जोखो लागे जिंदु-नाँ लाखों करे बिचार ॥  
 अईओ शौंह पचाणा हेकल गिर अबीह ।  
 घर जँदराँ-गा दुण्ड तो त-नाँ शरमु न आवे शौंह ॥ ५ ॥  
 सज सहेची सिंगार राज करे पुकार ।  
 जोखमु लागसी जिअ-नाँ लाखों करे बिचार ॥  
 बारि डीजे खेतर-नाँ बारि खेठ-नाँ खाइ ।  
 राजा डण्डे रईअत-नाँ जिणे-रे कूक कणे लग जाइ ॥  
 कूक मत कर रे सहेची कूक कैआँकि होइ ।  
 केहर-के मुख बकरी कूटी सुणी न कोइ ॥  
 आणि डिआँ आप-री आणि मत लोपो आप ।  
 हूँ कवली तूँ ब्राह्मण हूँ बेटो तूँ बाप ॥

[No. 8.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## SINDHĪ.

THARĒLĪ OR DHĀTKĪ DIALECT.

DISTRICT THAR AND PARKAR.

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Āj avēlā kyñ āviā, kah-rō muj-mē kām ?  
*Today late why came, what-of me-in business ?*

Thā-rō māl<sup>h</sup>tō ghar nahī, iē sugaṇī-rō śām.  
*You-of clerk at-home not, this chaste-one-of husband.*

Śah<sup>r</sup> Ujōnī hñ phiriō, mah<sup>l</sup>ē āviō āj.  
*City Ujjain I walked, in(-this)-quarter came today.*

Tās avēlō āviō, tuj bbalāwaṇ kāj.  
*Therefore late came, to-you talking for.*

Chandar gyō ghar āp<sup>n</sup>ē, rājā tñ bhī ghar jā.  
*The-moon has-gone house its-own, O-king thou also house go.*

Maī abbalā-sī-sē kaisō bbaṇō, tñ kēhir hñ gā.  
*Me humble-like-with what talking, thou lion I cow.*

Kēhir kawālī bakhē, chbālī bakhē nāhar,  
*Lion cow devours, goat devours wolf,*

Jōkhō laggō jind<sup>n</sup>-nā, lākhō karē bichār<sup>n</sup>.  
*Peril happens life-to, hundreds-of-thousands you-may-make pretext.*

5. Aīō, śīh pachāṇā, hēkal gir abbīh.  
*Ah, lion fearless, alone roaring brave.*

Ghar ūd<sup>r</sup>ā-rā ḍhuṇḍi, tō ta-nā śaram<sup>n</sup> na āwē śīh.  
*Houses mice-of searching, then thee-to shame not come lion.*

Saj Sahēchī sīgār, rājā karē pukār,  
*Put-on Sahēchī good-apparel, king makes command,*

Jōkham<sup>n</sup> lagg<sup>n</sup>sī jia-nā, lākhō karē bichār<sup>n</sup>.  
*Peril will-happen life-to, hundreds-of-thousands you-may-make pretext.*

Bbāri ḍijē khētar-nā, bbāri khēṭ-nā khāi ?  
*Hedge put fields-to, hedge the-field eats ?*

Rājā ḍaṇḍē raīat-nā jīṇ-rē, kūk kaṇē lagg jāi ?  
*King injures subjects his, complaint whom near goes ?*

Kūk mat kar, rē Sahēchī, kūk kaiāki hōi ?  
*Complaint not make, O Sahēchī, from-complaint what results ?*  
 Kēhar-kē mukh bbak<sup>ri</sup>, chhūti suṇi na kōi.  
*Lion-of (in-)mouth goat, escaped was-heard not by-any-one.*  
 Āṇi dīā āp-rī, āṇi mat lōpō āp,  
*Oath I-give thee-of, oath not transgress thou,*  
 Hū kawali tū brāhmaṇ, hū bbēti tū bbāp.  
*I cow thou brāhmaṇ, I daughter thou father.*

### FREE TRANSLATION OF THE FOREGOING.

#### DIALOGUE BETWEEN A WOMAN AND A KING.

*Woman.*—Why have you come today at this late hour ; what business have you with me ? I am an honest woman and my husband, who is your clerk, is not in the house.

*King.*—I have walked over the whole of Ujjain city and at last today have come to your quarter. That is why I have come so late to converse with you.

*Woman.*—The moon has gone to her abode. You, O king, go to your own abode. What converse can you have with a humble woman like me ? You are the lion, I the cow.

*King.*—The lion devours the cow, the wolf the goat. You may put forward a thousand pretexts, but your life will only be imperilled.

*Woman.*—O fearless lion, roaring alone so bravely, are you not ashamed to come searching the houses of mice ?

*King.*—O Sahēchī, put on your best apparel for so the king desires. You may make a thousand pretexts, but you will only imperil your life.

*Woman.*—Round the field is put a hedge. Does that hedge swallow up the field (by overgrowing it) ? If the king injures his subjects to whom can they go for redress ?

*King.*—Do not complain, Sahēchī ; what will you gain by complaint ? Have you ever heard that a goat, once in the lion's mouth, escaped ?

*Woman.*—I hold you on your honour, do not transgress your oath. I am the cow, you are the Brāhmaṇ. I am the daughter, you my father.

It will be observed that the above is nearly all Mārwarī. The only distinctive Sindhī characteristics are the use of a cerebral *ḍ* instead of the dental letter, as in *ḍiā* (Sindhī *ḍḍiā*), I give; double *bb*, as in *bbalāwan*, etc. (but not double *ḍḍ*, cf. *ḍiā*); and the final " in words like *bichār*" (Sindhī *vichār*"), etc.

While the specimen from Thar and Parkar is really Mārwarī with a few Sindhī corruptions, the specimens of Tharēlī received from Jaisalmer present an entirely converse appearance. They are corrupt Sindhī, with a slight infusion of Mārwarī. In this respect the two following specimens are very interesting and it will be worth while to devote some attention to the forms used.

The final short vowels that are typical of Sindhī appear quite at random. We know that in the standard they are hardly audible, and it is plain that this is still more the case in Jaisalmer. So faint is their sound that not only are they often omitted, but sometimes, when they do appear, one is interchanged for another. Examples are:—*mārḥū-khē*, for *mārḥu"-khē*, to a man; *manjh*", *manjh*", and *manjh*, in; *hunan-khē*, for *hunan"-khē*, to them, but *hun*", by him, and *nōkaran"-khē*, to the servants; *ḍēh*", for *ḍḍēh*", in a country; both *putr*" and *putr*", for *put(r)"*, a son; *ḍukār*, for *ḍḍukār*", a famine; *dhan*" and *dhann*", wealth; *langachāi thyau" lagī*, want began to exist, but *karan lagā*, they began to make; *vīndus*, for *vīndus*", I will go; *chāwadus*, for *chawandus*", I will say; and so on.

More regular are *sabl*", all; *mulk"-jō*, of a country; *māl*", property, and others.

In *hūnd*" and *hundā*, forming a past conditional, " and *ā* are interchanged.

The peculiar Sindhī double sonant mutes appear only sporadically. Thus, *ba*, for *bbā*, two; *abā* and *abbā*, a father; *ḍē*, for *ḍḍē*, give; both *gaḍḍ*" and *gaḍ*", together; *ḍāḍhō*, for *ḍḍāḍhō*, severe; *ḍukār*, for *ḍḍukār*", a famine; *pēyō-ḍē*, for *pī"-ḍḍē*, towards the father; *ḍiṭhō* and *ḍiṭhō*, for *ḍḍiṭhō*, seen, and so on. We even have the Mārwarī *dīndō*, with a dental *d*, for *ḍḍīndō*, giving. Other Mārwarī words are such as *kyō*, done, *gyō* (instead of *viō*), gone, and *luchchāi*, debauchery. The last word, with its double *chch*, is impossible in Sindhī.

The Sindhī nasal *ṇ* is represented by *ṅ*, as in *bhāṅgō*, for *bhāṇō*, a share, and *ṇ* becomes *nj*, as in *wanjau*", for *waṇau*", to go. We may note the forms *pēyō*, for *pī*", a father, and *nūḷhō*, for *nanḷhō*, young.

In the declension of nouns, besides the points noted above, we may note *khā*, for *khā*, from, and *chhil*", instead of *chhil*", husks. The word for 'in' has been noted above.

For the personal pronouns, note *mah*, *mē* and *mu*, all used as the oblique form of *āū*, I. *Mhē* is 'by me.' The nominative plural *apā*, we (including the speaker), is taken from Mārwarī. From *tū*, thou, we have as oblique forms *tah*, *tō* and *tā*. The agent singular is *tō*. 'Own' is *pāh-jō*, *pāh-jō*, *pā-jō*, and *pāu-jō*. *Hun*", by him, is regular, but the oblique plural is *hunan*. The agent singular of the relative pronoun is *jēhē*.

Present participles are nearly all irregular. We have *khāundō*, for *khāindō*, eating; *chāwadō*, wishing; and *dīndō*, with dental *d*, giving. Note the transfer of the nasal in *chāwadō*. The same occurs in *chāwadus*, I will say.

The following past participles may be noted: *ḍinō*, *ḍinhō*, and *ḍanhō*, for *ḍḍinō*, given; *ḍiṭhō* and *ḍiṭhō*, for *ḍḍiṭhō*, seen; and *payō*, for *piō*, fallen.

For the verb substantive, we have *ahē*, 'I am,' and 'thou art'; and *āhē* and *ahē*, he is.

For the future, we have *vīndus* and *chāwadus*, already quoted. There is also, in the third specimen, *kandāsē*, for *kandāsī*, we shall make.

Sindhī has no past conditional, using the imperfect, past, or pluperfect tense of the indicative instead. In this respect it differs from Mārwarī, which, like most other Indo-Aryan languages, has a past conditional formed from the present participle. So in Tharēlī, we have in the second specimen *karī-hūnd*, I might have made; and in the third specimen, *samhā-hundā*, if I had slept (2); *ḍihū*, I would have shut (the door) (2); *karī-hundā*, thou wouldst have made (2); *ḍiṭhā-hē*, if they had been seen (7); *wahā-hundā*, would have been caused to flow (7); *vijhē-hundā*, thou wouldst have thrown (7); and *hundā*, thou wouldst have been (7); of these, *ḍihū* is based on the Mārwarī old present, and *ḍiṭhā-hē* on the pluperfect. The others are based on the present participle of *huan*, and, except the last, agree in principle of formation with the Sindhī future perfect.

No instances of pronominal suffixes appear, except the usual nominative forms used in conjugating the future indicative.

[ No. 9.]

# INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHI.

THARELĪ OR DHĀTKĪ DIALECT.

STATE JAISALMER.

## SPECIMEN II.

हिक माडू खे व पुत्र हा. हुनन मंभा निढे पुत्र अबाखे चयो ए अब्बा माल मंभा मझो भांगो हो सो मेखे डे. तड्डीं हुन हुनखे पांङ्गजी मुराग बिराहे डिन्ही. घणा डींह न थ्या त निढो पुत्र सभु गड्डु करे अघणं डेह हल्यो ग्यो अजं ओथी लुच्चाई मंभ पांङ्गजो धन्न विंजाये. डन्ही. जड्डीं सभु विंजाय चुको तड्डीं उन्ही डेह में डाढो डुकार पयो अजं हुनखे तंगचाई थ्यण लगी. तड्डीं हो हुनी मुल्क जे हिक माडू वटि टिक्यो जेहें हुनखे पंङ्गजन खेचन मंभ मिळु चारण खे मुको अजं उहो जे किलुं मिळु खाउंदा हा तहिं-सां पाण जो पेटु भरण चांवदो हो से पण हुनखे कोई कीन दींदो हो तड्डीं हुनखे अकुलु आयो अजं चवण लगे त मंझे पेयोजे पोर्छतन खे खावण खां वधंदी मानी थे थी अजं आं बुख थो मरां. आं उथी पंङ्गजे पेयो वटि वींदुस अजं हुनखे चंवदुस अबा म्हे अलाहजो अजं तड्डो गुनाहु क्यो आहे हाणे तड्डो पुत्र चवण लायकु कीन अहीं मुखे तड्डन पोर्छतन मंभा हिक जेडो करि पोय उहो उथी पेयो डे ग्यो पण उहो अरगोज हो त हुनखे पेयो डिढो अजं रहमु करे दुकी भाकुर विभे गड्यो अजं मिट्टे डिन्हें. पुत्र बाबे खे चयो अबा म्हे अलाह जो अजं तड्डो गुनाहु क्यो आहे हाणे तड्डो पुत्र चवण लायकु कीं न अहीं पर पेयो पंङ्गजन नोकरनिखे चयो त मूर भलो लेओ गिन्ही अची हुनखे पेहरायु अजं हुनजे अंगुरी-मंभ मुट्टी अजं पेरनि मंभ जूती पेरायु अजं अपां खाई पी खुसी कर्यूं क्यूं जो इहो मझो पुत्र मरी गयो हो मोटी जीयो आहे विंजाजी प्यो हो, वरी लधो आहे. तड्डीं उहे खुसी करण लगा ।

उन्ही वेल वडो पुत्र खेच मंभ हो अजं जड्डीं घर खे वेभो आयो तड्डीं सरोज अजं नाच जी धूम बुधी. नोकरन मंभा हिकखे वेभो घुराए



पुढ्यो त इहा धुम ख्याई आहे, हुन चयो तहो भाऊ आयो आहे,  
 अजं तहो पेयो मिज्मानी की आहे हिन खा त हुन पांजे पुत्र  
 खे चंगो भलो डीठो पर हुनखे इहा गाल बुधी कावड़ आई अजं  
 घर मंझि कीन ग्यो. तहिं खा हुन जो पेयो बाहर निकरी हुनखे मनावण  
 लगे. तहीं हुन पेयो खे वर्दी डिनी त डिसु आं हेचन बर्हन खा तहो  
 चाकरी करां थो अजं कहीं तहो हुकुमु कीन रेख्यो; अजं तो मेखे कहीं  
 बकरु ई कीन डिन्हो त आं महुन संगत्यन साण खसी करीं हूंद. पर तहो  
 ही पुत्र जो कंजगियां साण तहो धनु मालु खाई आयो तहिंखे ईंदे सई तो  
 मिज्मानी डिनी. पेयो हुनखे चयो, पुत्र, तू सदा में सां गडु अहीं; अजं  
 जे की मे वटि आहे, सो सभु ताजो आहे. पर अपां-खे खसी कर्णी अजं  
 राजी थेवण लायकु हो; क्यूं जो तहो भाऊ मरी ग्यो हो, वरी जीयो आहे;  
 विंजाजी प्यो हो, मोटी लधो आहे ॥

[ No. 9.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## SINDHĪ.

THARĒLĪ OR DHĀTKĪ DIALECT.

STATE JAISALMER.

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Hek<sup>a</sup>-mārḥū-khē    ba    putr<sup>a</sup>    hā.    Hunan-manjhā    niḍhō-putr<sup>a</sup>  
*One-man-to    two    sons    were.    Them-from-among    by-the-younger*  
 abā-khē    chayō,    ‘ē    abbā,    māl<sup>a</sup>-manjhā    mah-jō    bhāḡō    hō,  
*the-father-to    it-was-said,    ‘O    father,    property-from-in    me-of    share    may-be,*  
 sō    mē-khē    dē.’    Tadhī    hun<sup>a</sup>    hunan-khē    pāh-jī    murāḡ<sup>a</sup>    birāhē  
*that    me-to    give.’    Then    by-him    them-to    his-own    property    having-divided*  
 dīnhī.    Ghaṇ<sup>a</sup>    dīh<sup>a</sup>    na    thyā,    ta    niḍhō    putr<sup>a</sup>    sabh<sup>a</sup>    gaḍḍ<sup>a</sup>  
*was-given.    Many    days    not    were,    that    the-younger    son    all    together*  
 karē    aghaē-dēh<sup>a</sup>    halyō-gyō,    aũ    ōthī    luechāi-manjh<sup>a</sup>  
*having-made    (to)a-distant-country    went-away,    and    there    debauchery-in*  
 pāh-jō    dhann<sup>a</sup>    vinjāyē    danhō.    Jadhī    sabh<sup>a</sup>    vinjhāy-chukō,  
*his-own    wealth    having-wasted    was-given.    When    all    was-wasted-completely,*  
 tadhī    unhī-dēh<sup>a</sup>-mē    dādhō    dukār    payō,    aũ    hun<sup>a</sup>-khē    tangachāi    thyaṇ<sup>a</sup>  
*then    that-country-in    a-severe    famine    fell,    and    him-to    want    to-become*  
 lagī.    Tadhī    ho    hunī-mulk<sup>a</sup>-jē-hek<sup>a</sup>-mārḥū-waḷ<sup>a</sup>    ṭikyō,    jēhē    hun<sup>a</sup>-khē  
*began.    Then    he    that-land-of-a-man-near    settled,    by-whom    him-as-for*  
 pāh-jan-khētran-manjh<sup>a</sup>    mirū    chāraṇ-khē    mukō.    Aũ    uho    jē    chhīl<sup>a</sup>  
*his-own-fields-in    swine    feeding-for    it-was-sent.    And    he    what    husks*  
 mirū    khāundā-hā,    tah<sup>a</sup>-sā    pāṇ-jō    pēt<sup>a</sup>    bharaṇ    chāwadō-ho;    sō  
*the-swine    eating-were,    that-with    his-own    belly    to-fill    wishing-he-was;    those*  
 paṇ    hun<sup>a</sup>-khē    kōi    kī-na    dīndō-hō.    Tadhī    hun<sup>a</sup>-khē    akul<sup>a</sup>    āyō,  
*even    him-to    anyone    at-all-not    giving-was.    Then    him-to    sense    came,*  
 aũ    chawaṇ<sup>a</sup>    lagō    ta,    ‘māh-jē-pēyō-jē-porhyatan-khē    khāwaṇ-khā  
*and    to-say    he-began    that,    ‘me-of-father-of-servants-to    eating-than*  
 wadhandī    mānī    thē-thī,    aũ    ā    bukh<sup>a</sup>    thō-marā.    Ā    uthī  
*exceeding    bread    is-becoming,    and    I    by-hunger    am-dying.    I    having-arisen*  
 pāh-jē-pēyō-waḷ<sup>a</sup>    vīndus,    aũ    hun<sup>a</sup>-khē    chāwadus,    “abā,    mkē    Alāh-jō  
*my-own-father-near    will-go,    and    him-to    I-will-say,    “father,    by-me    God-of*

aũ tah-jō gunāh<sup>a</sup> kyō-āhē; hāpē tah-jō putr<sup>a</sup> chawaṇ lāyak<sup>a</sup> kī-na  
*and thee-of sin done-is; now thee-of son to-say fit at-all-not*  
 ahī; mu-khē tah-jan-pōrhyatan-manjhā hek<sup>a</sup>-jērō kar<sup>a</sup>.'' Pōy  
*I-am; me (acc.) thee-of-servants-from-among one-like make.''' Afterwards*  
 uhō uthī pēyō-dē gyō. Paṇ uhō argō-j hō,  
*he having-arisen the-father-towards went. But he distant-even was,*  
 ta hun<sup>a</sup>-khē pēyō dīthō, aũ raham<sup>a</sup> karē,  
*that him-to by-the-father it-was-seen, and compassion having-made,*  
 drukī, bhākur vijhē, gadyō, aũ mitthē dīnhē.  
*having-run, embracing having-put, he-was-met, and kisses were-given.*  
 Putr<sup>a</sup> hābē-khē chayo, 'abā, mhē Alāh-jō aũ tah-jō  
*By-the-son the-father-to it-was-said, 'father, by-me ' God-of and thee-of*  
 gunāh<sup>a</sup> kyō-āhē; hāpē tah-jō putra chawaṇ lāyak<sup>a</sup> kī-na ahī.' Par<sup>a</sup>  
*sin done-is; now thee-of son to-say fit at-all-not I-am.'* But  
 pēyō pāh-jan-nōkaran<sup>a</sup>-khē chayō ta, 'mūr bhalō lēō  
*by-the-father his-own-servants-to it-was-said that, 'very good robe*  
 ginhī-achī hun<sup>a</sup>-khē pēcharāy<sup>a</sup>; aũ hun<sup>a</sup>-jē-angurī-manjh mudrī, aũ  
*having-brought him-to put-ye-on; and him-of-finger-in a-ring, and*  
 pēran<sup>a</sup>-manjh<sup>a</sup> jūtī pērāy<sup>a</sup>; aũ apā khāi pī  
*feet-in a-pair-of-shoes put-ye-on; and we having-caten having-drunk*  
 khusī karyū; kyū-jō ihō mah-jō putr<sup>a</sup> marī-gayō-hō,  
*rejoicing may-make; because this me-of son having-died-gone-was,*  
 moṭī jīyō āhē; vinjājī-pyō-hō, warī ladhō-āhē.' Tadhi  
*back-again alive is; having-been-lost-fallen-was, again got-is.'* Then  
 uhō khusī karaṇ lagā.  
*they rejoicing to-do began.*

Unhi-vēl<sup>a</sup> waḍō putr<sup>a</sup> khētr<sup>a</sup>-manjh<sup>a</sup> hō, aũ jadhi ghar-khē  
*At-that-time the-big son the-field-in was, and when the-house-to*  
 vējhō āyō, tadhi sarōj-aũ-nāch-jī dhum budhī.  
*near he-came, then music-and-dancing-of sound was-heard.*  
 Nōkaran-manjhā hek<sup>a</sup>-khē vējhō ghurāē puchhyō ta, 'ihā  
*Servants-from-among one-to near having-called it-was-asked that, 'this*  
 dhum khyā-i āhē?' Hun<sup>a</sup> chayō, 'tah-jō bhāū āyō-āhē,  
*noise what-verity is?' By-him it-was-said, 'thee-of brother come-is,*  
 aũ tah-jō-pēyō mijmānī kī-āhē, hin<sup>a</sup>-khā ta hun<sup>a</sup> pā-jē-putr<sup>a</sup>-khē  
*and by-thy-father a-feast made-is, this-from that by-him his-own-son-to*  
 changō-bhalō dītho.' Par<sup>a</sup> hun<sup>a</sup>-khē ihā gāl budhī kāwaṇ  
*safe(-and)-sound it-was-seen.' But him-to this thing having-heard anger*  
 āi, aũ ghar-manjh<sup>a</sup> kī-na gyō. Tah<sup>a</sup>-khā hun<sup>a</sup>-jō pēyō  
*came, and house-in at-all-not he-went. That-from him-of the-father*

bāhar nikarī hun<sup>a</sup>-khē manāwan lagō. Tadhi<sup>ñ</sup> hun<sup>a</sup> pēyō-khē  
*outside having-emerged him-to to-persuade began. Then by-him the-father-to*  
 wardī dīnī ta, 'dis', ā hētran-warhan-khā tah-jī chākari  
*answer was-given that, 'see, I so-many-years-from thee-of service*  
 karā-thō, ā<sup>ñ</sup> kadhi<sup>ñ</sup> tah-jō hukum<sup>a</sup> kī-na rētyō; ā<sup>ñ</sup> tō  
*doing-am, and ever thee-of command at-all-not was-turned-aside; and by-thee*  
 mē-khē kadhi<sup>ñ</sup> bakar<sup>a</sup>-ī kī-na dīnhō, ta ā mah-jan-sangatyān-sān  
*me-to ever a-goat-even at-all-not was-given, that I me-of-friends-with*  
 khusī karī-hūnd<sup>a</sup>. Par<sup>a</sup> tah-jō hī putr<sup>a</sup>, jō kanjariyā-sān  
*rejoicing might-have-made. But thee-of this son, who harlots-with*  
 tah-jō dhan<sup>a</sup>-māl<sup>a</sup> khāi-āyō, tah<sup>ē</sup>-khē īndē-sai tō  
*thee-of wealth-property devoured, him-to coming-immediately-on by-thee*  
 mijmānī dīnī.' Pēyō hun<sup>a</sup>-khē chayō, 'putr<sup>a</sup>, tū sadā  
*a-feast was-given.'* By-the-father him-to it-was-said, 'son, thou always  
 mē-sā<sup>ñ</sup> gaḍ<sup>a</sup> ahī, ā<sup>ñ</sup> jē-kī mē-waṭ<sup>a</sup> ahē, sō sabh<sup>a</sup> tā-jō  
*me-with together art, and whatever me-near is, that all thee-of*  
 ahē. Par<sup>a</sup> āpā-khē khusī karaṇī ā<sup>ñ</sup> rājī thēwan<sup>a</sup> lāyak<sup>a</sup>  
*is. But us-to rejoicing to-make and happy to-become fit*  
 hō; kyū-jō tah-jō bhāū marī-gyō-hō, warī jīyō ahē;  
*was; because thee-of brother having-died-gone-was, again alive is;*  
 vinjājī-pyō-ho, mōṭī ladhō-ahē.  
*having-been-lost-fallen-was, back-again got-is.'*

The third specimen of Tharēlī is an extract from the celebrated Sindhī folk-epic of Rāṇō and Mūmal. A full analysis of the poem is given in Burton's *Sindh*, pp. 114ff. The hero of the poem is Rāṇō Mahēndra (often called Mēndhrō in the poem), a Sōdhā of Umarkōṭ. Mūmal, the heroine, was a Rāthōr by caste, and lived at Ludarwā on the bank of the river Kāk, about ten miles north-west of Jaisalmer, and a hundred miles from Umarkōṭ. Rāṇō used to visit her by night, but jealous enemies captured and imprisoned him. At length he escaped and hastened to his beloved. Mūmal,<sup>1</sup> in order to beguile her grief during Rāṇō's absence, had hit upon the curious expedient of dressing her sister Sūmal in Rāṇō's old clothes, and of causing her to sleep on the same couch. As it was night when the lover arrived after his escape, he merely saw that the bed contained more than one occupant, and, in the fury of his jealousy, drew his sword to kill the pair. After a few minutes' reflection, however, he put up the weapon, and planting a stick by the side of the couch, left the house in silence. When Mūmal awoke and saw the sign, she guessed the full extent of her misfortune.—

'Thou hast ridden to Kāk, and yet thou believest thy love faithless.

O Jaṭṭ! hath thine intellect fled for ever?

With grief as thine only companion hast thou departed, O Mēndhrō!'

<sup>1</sup> Most of what follows is taken from Burton.

Mūmal follows Rāṇō in disguise, and after several adventures is recognized by him. He charges her with having yielded to the solicitations of his rival Sital Rāo. This she denies. The extract given as a specimen forms the messages exchanged between them. Rāṇō refuses to believe her, and remains inexorable to her entreaties. Whereupon the unhappy Mūmal leaves the house. Feeling sick of life, she collects a pyre of firewood, and exclaiming,—

‘ If we meet not now, I go where our souls will reunite, O Mēndhrō ! ’  
sets fire to the mass, and is burnt to ashes.

Rāṇō, on hearing the news of her untimely fate, addresses the Manes of his Mūmal :—

‘ Our separation now ends, my beloved, our sorrows are over.  
Fired with desire of thee, I quit the world which contains thee not.  
Tell my friends, ye bystanders, that Rāṇō is gone to seek Mūmal.’

He then makes his servants throw up a heap of wood, lights it, and precipitates himself into the flames.

---

[ No. 10.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHĪ.

THARĒLĪ OR DHĀTKĪ DIALECT.

STATE JAISALMER.

## SPECIMEN III.

१. मूमल मिजमाननजा हिय न भजन हक ।  
हिक्कु ओजाका अंखन खे व्या लताडिया लक ।  
चाड़े चादर खट्ट वंजे सुते सीतल राव सां ।
२. जे सन्हा हुंदा सीतल राव सां त डिह्मं दुर्सुं दरी ।  
सड्डु करीं हुंदा केतरा डेही ताक तरी ॥
३. मा डह्मं मियां महेन्द्रा धीया कान कची ।  
रुगन रोसाहन जी तोखे पड्डा मय मची ।  
हेकर हिति अची करि मारिया मंभि मुकाबलो ॥
४. मूमल तह्नी काक ते ईंदुस कीन वरी ।  
तोजे बोल बह्नुं क्या तेह्नां कान परी ॥
५. आयो होसि अध राति जो कहीं सोक पर्दे ।  
सूती पर्दे ही सीतल राव सां खट्ट ते बेल बदे ॥
६. वैरी सीर वर्दे मोटी न कन्दासे मुलाकात ।  
तोड़े सीर वहे तो भी मोटे कन्दासे मुलाकात ॥
७. गड्ड डिठा हे “गाजी चे” तूं मोटे कीं न हुंदा मीर ।  
सट्टि विभे हुंदा सर्वाही सोठा वहण हुंदा सीर ।  
पोय करणु नजीर राणा कम्म रणन् जो ॥

[ No. 10.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## SINDHI.

THARĒLĪ OR DHĀTKĪ DIALECT.

STATE JAISALMER.

## SPECIMEN III.

## TRANSLITERATION AND TRANSLATION.

1. Mūmal<sup>a</sup>, mijamānan-jā hīy<sup>a</sup> na bhajan hak<sup>a</sup>.  
*O-Mūmal, guests-of thus not let-be-broken rights.*  
 Hek<sup>a</sup> ōjākā ankhan-khē, byā latāriyā lak<sup>a</sup>.  
*One wakings eyes-to, second were-trampled sandhills.*  
 Chārē chādar, khaṭṭ<sup>a</sup> wanjē, sutē Sital-Rāw-sā.  
*Having-put-on sheet, cot having-gone, you-slept Sital-Rāo-with.*
2. Jē samhā-hundā Sital-Rāw-sā, ta dīhñ durs<sup>a</sup> darī.  
*If I-had-slept Sital-Rāo-with, then I-would-have-shut properly doors.*  
 Sadd<sup>a</sup> karī-hundā kētarā, dēhī tāk<sup>a</sup>  
*Calls thou-wouldst-have-made how-many, thou-wouldst-have-given (to)shutters*  
*tari.*  
*palms.*
3. Mā-dahñ, Miyā Mahēndrā, thīyā kā-na kachī.  
*My-from-direction, Sir Mahēndra, became any-not bad-action.*  
 Rugan rōsāhan-jī tō-khē paīā may<sup>a</sup> machī.  
*Only anger-of thee-to fallen wine fermented.*  
 Hēkar<sup>a</sup> het<sup>a</sup> achī kar<sup>a</sup> māriyā-manjh<sup>a</sup> mukābalō.  
*Once here having-come make-thou upper-room-in confronting.*
4. Mūmal<sup>a</sup>, tal-jī-Kāk-tē inlus kī-na varī.  
*O-Mūmal, thee-of-Kāk-on I-will-come at-all-not again.*  
 Tō-jē-bōl<sup>a</sup> bahyñ kyā, tēh-mā kā-na parī.  
*Thee-of-promises many were-made, them-in any-not was-fulfilled.*
5. Āyō-hōs<sup>a</sup> adh<sup>a</sup>-rāt-jō, kahñ-sōk paī.  
*Come-I-was midnight-at, with-what-love having-fallen.*  
 Sūti paī-hī Sital-Rāw-sā khaṭṭ<sup>a</sup>-tē bēl<sup>a</sup> baī.  
*Sleeping fallen-thou-wast Sital-Rāo-with cot-on two-together both.*
6. Vairī sir<sup>a</sup> wai-mōṭī, na kandāsē mulākāt<sup>a</sup>.  
*(Is-)gone the-stream having-flowed, not we-shall-make interview.*  
 Tōṛē sir<sup>a</sup> wahē, tō-bhī mōṭē kandāsē mulākāt<sup>a</sup>.  
*Although the-stream flow (away), s'll back-again we-shall-make interview.*

7. Gadd<sup>a</sup>                      dīṭhā-hē,                      Gāji      chē,                      tñ                      mōṭē                      kī-na  
*Together (if) they-had-been-seen, Gāzī says, thou back-again at-all-not*  
    hundā,                      Mir<sup>a</sup>.  
    *thou-wouldst-have-been, O-Prince.*
- Satt<sup>a</sup>                      vījē-hundā                      sarwāhī,                      Sōḍhā,                      wahaē-  
*Slaughtered thou-wouldst-have(with) a-sword, O-Sōḍhā, would-have-been-*  
    hundā                      sir<sup>a</sup>.  
    *caused-to-flow the-stream.*
- Pōy<sup>a</sup>                      karaṇ<sup>a</sup>                      nazīr,                      Rāṇā,                      kamm<sup>a</sup>                      raṇan-jō.  
*Afterwards to-make accusations, O-Rāṇō, work women-of.*

### FREE TRANSLATION OF THE FOREGOING.

1. RĀṆŌ MAHĒNDRA.—O Mūmal, break not thus the rights of guests. In the first place were there wakings of my eyes. In the second place have I trampled (many) sandhills (to come to thee). Thou coveredst thyself with a sheet, and on a couch didst sleep with Sital Rāo.

2. MŪMAL.—If I had slept with Sital Rāo, I should have tightly shut the door. How many calls wouldst thou have made (in vain), and how often wouldst thou have smitten the shutters with thy palms.

3. Nothing wrong hath been done by me, O Mahēndra. It is but the wine of (causeless) anger that is fermented within thee. Come thou here but for once, and stand face to face with me in the upper chamber.

4. RĀṆŌ.—O Mūmal, ne'er will I come again to the banks of thy Kāk (the river by which Mūmal dwelt). How many vows didst thou make, and not one of them hath been kept.

5. Full of a great love had I come to thee at midnight, and upon the same couch thou and Sital Rāo were asleep together.

6. The stream (of love) hath flowed by (and is now dry). Ne'er shall we meet again.

MŪMAL.—Although the stream have flowed away, still shall we meet again.

7. COMMENT OF THE POET.—Quoth Gāzī, 'Prince, hadst thou really seen them together, thou wouldst not have returned the way that thou camest. A Sōḍhā thou! thou wouldst have slain them with thy sword (as they lay), and wouldst have caused a stream (of blood, and not of love) to flow. But, Rāṇō, (thus to go back, and) afterwards to make such charges is a woman's deed.'



## LĀSĪ.

To the west of the Sindh District of Karachi lies the State of Las Bela. Here the main language is a form of Sindhī called 'Lāsī.' Brāhūī and Balōchī are also spoken. At the Census of 1911 the following numbers of speakers were recorded for each :—

Lāsī . . . . .	42,413
Balōchī . . . . .	14,087
Brāhūī . . . . .	8,845
TOTAL . . . . .	65,345

Of these, Balōchī is most spoken at the eastern and western ends of the State, and Brāhūī in the north. Lāsī is the language of the rest. In Baluchistan, both Lahndā and Sindhī are commonly known as 'Jaṭkī' (or, as the Balōch call it, 'Jagdālī' or 'Jagdālī'), and this has given rise to confusion which has been well described by Mr. Bray in the Baluchistan Census Report for 1911 (p. 137). In these pages, I have followed the lines of his division between Jaṭkī Sindhī and Jaṭkī Lahndā.

In the Karachi District, 200 speakers of Lāsī were reported for this Survey as living on the south-west border of the district, close to the frontier of Las Bela. These figures, like all those of the Survey, were based on the Census of 1891, but no dialect figures of that Census were forthcoming for Las Bela. I therefore for that State take the figures of 1911. We thus get the total number of speakers of Lāsī as follows :—

Las Bela (1911) . . . . .	42,413
Karachi (1891) . . . . .	200
TOTAL . . . . .	42,613

According to Mr. Bray (p. 137), the Lāsī boasts that his speech is one of the purest forms of Lārī Sindhī to be found anywhere. This dictum should be received with a certain reservation. If by 'pure' we mean 'resembling the Standard, and so far differing from Lārī,' the statement is approximately true, for Lāsī differs but little from Standard Sindhī. It has some local forms, especially prominent in the declension of pronouns and in the conjugation of the verb substantive, but it has little to do with Lārī. The typical peculiarities of Lārī are, as we shall see, the love for contraction and the dropping, or changes, of final short vowels. We find very few traces of these in Lāsī. On the other hand, it has borrowed a portion of the Lārī vocabulary.

A List of Words and Sentences and one specimen,—a version of the Parable of the Prodigal Son,—have been received from Karachi, and the following account of the dialect is based upon them. The list of words will be found on pp. 214ff.

In Lārī words are very commonly contracted, but in Lāsī I have noted only two instances, viz. *hēkrō*, for *hēkirō*, one; and *bbār*, for *bbāhar*, outside.

There are some instances of the dropping of a final short vowel, so that the word apparently ends in a consonant. But here, again, such dropping is not nearly so common as in Lārī. We have *bbār*, outside; *bilkul*, entirely; *ḡḡinōs*, gave to him; *gar*, near; *jar*, when; and *tar* or *tar*, then; both *lāiq* and *lāiq*, worthy; *mahr*, compassion; *maḡlab*, meaning; *lang*, contracted; *yeh-jō*, of this.

In Lārī disaspiration of aspirated consonants is very common. A few instances have been noted in Lāsī, but as a rule, aspiration is retained. The instances of disaspiration noted are,—*bbudō*, for *bbudhō*, heard; *ḍḍāḍlō*, for *ḍḍāḍlhō*, severe. The auxiliaries *thō*, etc., and *thē*, of the present tense and of the past habitual are always disaspirated in the List of Words and Sentences, and are often, but not always, disaspirated in the Parable. Thus, we have in the Parable *tō wañē*, I am going; *tō chavīs*, I am saying; *tē khādhā*, were being eaten, as compared with *thō marē*, I am dying; *saghan' thā*, they are able. No doubt the instances in which the aspiration is preserved are due to the influence of the standard dialect, and do not belong to Lāsī. In one case the letter *ḍ* has been aspirated to *ḍh*, viz. in *munḍhī*, for *munḍī*, a ring. This is probably a mere slip of the pen.

As regards the declension of nouns, the only general point to notice is that the oblique plural ends in the Standard *ā* for masculine nouns, not in the Standard *an*. Thus, *chābukā-sē*, with stripes (sentence 228); *suvarā tē khādhā*, the swine were eating; *kētirā pōriyatā-gar*, near how many servants; *thōrikā ḍḍīhā-nū pō*, after a few days. The word *rasi*, a rope (fem.), has its oblique plural *rasē* (sentence 236). As for irregular nouns, *pē*, a father (a Lārī form), has oblique singular *pē*, nom. plur. *piurā*, and obl. plur. *piurā*. *Dhī*, a daughter (Lārī *dī*), has oblique singular *dhī*, nom. plur. *dhīū*, and oblique plural *dhē*. These will all be found in the List (Nos. 101—118). *Pē* also occurs several times in the Parable.

The following postpositions may be noted:—*gar*, to, near, sign of the dative; *garā*, from, sign of the ablative; *nū*, from, sign of the ablative; *pāḍḍ*, towards; *sē*, with, in company with, by means of.

As regards pronouns, the pronoun of the first person is *ā*, I, obl. sing. *mā*, nom. plur. *asī*, obl. plur. *asā*. For the second person, we have *tū*, thou, obl. sing. *tō*, nom. plur. *ai*, obl. plur. *awā*. These all closely agree with Lārī. *Hī*, this, has its obl. sing. *hī* or *yeh* (*yeh-jō maḷlab chhō*, what is the meaning of this?). The emphatic form is *yehō*, occurring both in the Parable (this son) and in sentence 221. Its fem. sing. nom. is *ihā* ('this thing is proper,' near the end of the Parable).

*Hū*, that, he, has its oblique form *hū* or *wa*. In the Parable, *hū* is twice used for the agent singular (he divided the property, and he employed him). Elsewhere in the Parable we have *hū*. *Wa* is common in the List, e.g. in Nos. 225, 226, 227, 228, 234, 235, and should be noted. The nom. plur. is *hū*, and the obl. plur. *hun*. The word for 'self' is *pāḍ*, gen. sing., as in Lārī, *pā-jō*.

The relative and the correlative pronouns make their oblique forms singular *ja* and *ta* respectively. In one case, the Parable gives *tā*, which is probably a slip of the pen for *ta*.

The interrogative pronoun is *chhō*, what?, for *chhū*. Its obl. sing. is *chhē*. *Chhē-lā* is 'why?', and with *jō* following it means 'because.' *Kōi*, anyone, has its obl. sing. *ka*.

Pronominal suffixes are as in the Standard, except that the suffix *s* of the first person becomes *sī*. Also the final short vowels of terminations like the *s* of the third person are liable, as has already been observed, to be dropped. Examples of all these will be given under the head of verbs.

The present tense of the verb substantive presents several features that are strange to Standard Sindhi.

In Lahndā there is a verb substantive *ē*, he is, which becomes *vē* after a vowel (see p. 262). A corresponding form occurs in Lāsī, where we have *way*°, he is, which becomes *ay*° when following a consonant or half pronounced short vowel (these short vowels do not occur in Lahndā). There are also a second person singular *waĩ*, and a third person plural *wan*°. All these will be found in the List of Words (Nos. 158, 157 and 161). The original of this List was written in the Perso-Arabic character with the vowel points frequently omitted, but opposite No. 158 there is clearly written *وَي*, so that we may be pretty certain that the spellings *way*° and *ay*° are correct, although no vowel points are given for the latter. Other examples of these forms are :—

*tō-jō nālō chhō way*°, what is your name? (220).

*hetā Kashmīr*° *kētirō dḍūr*° *ay*°, how far is it from here to Kashmīr? (222).

It will be observed that both of these sentences are questions. I do not know if the forms are confined to interrogations, or can also be used in direct statements.

In the neighbouring Gujarātī there is a verb substantive *chhē*, he is, which also reappears in the Dardic languages of the North-West Frontier, e.g. in the Kāshmīrī *chhuh*, he is. In these languages it is defective, rarely occurring except in the present tense.

In Lāsī there is a verb substantive from the same root, which, however, appears to be conjugated throughout. Anyhow, the following forms appear in the Parable :—

Infinitive.—*wa-jō guzarān*° *tang chhan*° *laggō*, his means of livelihood began to become contracted.

Conjunctive Participle.—*hū gum*° *chhi viō-hō*, he had been lost (cf. Hindi *hō gayā-thū*).

Past Participle.—*jiurō chhō-āhē*, he has become alive. Here the past participle makes a perfect tense.

Present Subjunctive, plur. 1.—*sarāhā chhā*°, (it is proper that) we may become joyful.

Present Indicative, plur. 3.—*hetarā sāl*° *chhan*°, so many years are (i.e. have passed).

Corresponding to the standard *āhiyā*°, etc., we have (List 156-161) :—

Sing.	Plur.
1. <i>āhē</i> °, <i>āē</i> °	<i>āhiyā</i> °.
2. <i>āhē</i> °	<i>āhiyō</i> .
3. <i>āhē</i>	<i>āhin</i> °.

Similarly, in the Parable, we have :—

*ḍḍuhārī āhē*, I am a sinner.

*tū hamēsh*° *mā-gar āhē*, thou art ever with me.

*jē-kī mā-gar āhē*, *sō sabh*° *tō-jō āhē*, whatever is in my possession, that all is yours.

We have an example of a negative verb substantive in *ā lāiq\* nāhī*, I am not worthy.

For the past tense of the verb substantive, see below.

It should be noted that the first person singular ends in *ē*, not in *ā*, and that the first person plural ends in *ā*, not in *ū*. This runs right through the conjugation of every verb.

As regards the conjugation of the active verb, the conjunctive participle ends in *ī* or *ē*, as in the Standard, but, if I read the word aright, the final vowel is nasalized in *wañī tō-chavīs\**, having gone, I will say unto him.

We have an irregular past participle in *punō*, for *pahutō*, arrived (Parable).

Irregular imperatives are *ā\**, come (80), and *bē*, stand (82).

For the old present we have (179-184) :—

Sing.	Plur.
1. <i>kuṭē</i> , I strike	<i>kuṭyā</i> .
2. <i>kuṭē</i>	<i>kuṭyō</i> .
3. <i>kuṭē</i>	<i>kuṭin*</i> .

The above is an example of a verb of the *i*-conjugation. For the *a*-conjugation we have (205-210) :—

Sing.	Plur.
1. <i>wañē</i>	<i>wañā</i> .
2. <i>wañē</i>	<i>wañō</i> .
3. <i>wañē</i>	<i>wañan*</i> .

Other examples from the Parable are :—

*khūshiū karē*, I may make rejoicings.

*khūshiū karyā*, (it is proper that) we make rejoicings.

*achō, ta khāwāryā ā khūshiū karyā*, come ye, that we may eat and make rejoicings.

The present is formed, as in the Standard, by adding *thō* or *piō* to the old present. But, as has been said above, the *h* of *thō* is generally dropped, so that we have *tō*. This always occurs in the List (Nos. 179-184, 205-210). In the Parable the omission is not universal. The following examples occur in the Parable :—

*ā bukh\* thō-marē*, I am dying of hunger.

*ā uchhī pē-gar tō-wañē, wañī tō-chavīs\**, I having arisen will go to my father, and having gone will say unto him. Here the present is used in the sense of the future.

*hū ōbārē be saghan\*-thā*, they are also able to leave uneaten.

*ā tō-jī bbānap\* piō-karē*, I am doing thy service.

The following is the conjugation of a verb of the *i*-conjugation in the future tense masculine (195-200) :—

Sing.	Plur.
1. <i>kuṭindōsī</i> , I shall strike	<i>kuṭindāsī</i> .
2. <i>kuṭindē</i>	<i>kuṭindō</i> .
3. <i>kuṭindō</i>	<i>kuṭindā</i> .

So *hūndōsĩ*, I shall be (173) ; and passive *kuṭbōsĩ*, I shall be struck (204).

The transitive past calls for no remarks. The intransitive past is thus conjugated in the masculine gender (211-216) :—

Sing.	Plur.
1. <i>viōsĩ</i> , I went	<i>viāsĩ</i> .
2. <i>viẽ</i>	<i>viā</i> , <i>viāĩ</i> .
3. <i>viō</i>	<i>viā</i> .

The past tense of the verb substantive is similarly conjugated. Thus (162-167) :—

Sing.	Plur.
1. <i>hōsĩ</i> , I was	<i>huāsĩ</i> .
2. <i>huẽ</i>	<i>huā</i> , <i>huāĩ</i> .
3. <i>huō</i>	<i>huā</i> .

For the habitual past, we have *mā kuṭiō-tē*, I was beating him (192) ; *ñ kuṭiōsĩ-tē*, I was being struck (203) ; *jē-kē kakh suwarā tē-khādhā*, whatever grasses the swine were eating (Parable). Note that *thē* has become *tē*.

In attaching pronominal suffixes to verbs the usual rules are observed. We have seen that, as in *kuṭindōsĩ*, *viōsĩ*, *hōsĩ*, the nominative suffix of the first person singular is *sĩ*, not *s*. The suffix *s* of the third person is usually kept unchanged, as in (all in Parable) *tō-chavĩs*, I will say unto him ; *vijhōs*, put ye on him ; *chayōs*, said to him. Sometimes, however, the final *s* is dropped, as in *kaṛ dānōs kī-na*, no one gave him anything.

The passive is formed as in the Standard. In the Parable *chavĩ* is twice used to mean 'I may be called (thy son).'

As regards vocabulary, Lāsī uses many words not found in the standard dialect. We have already discussed the forms of the verb substantive. Other words seem to be borrowed from the Lārī dialect, or occur in that dialect. Others again have not been noted by me in any other Sindhī dialect. The following is a list of words not shown as Standard Sindhī in Shirt's Dictionary. Those to which the letter 'L' is appended are given in that Dictionary as belonging to Lārī. The letter 'P' indicates that the word occurs in the Parable :—

- ayĩ*, a she goat (151).
- bbānap*<sup>s</sup>, f., service (P.).
- bihāraṇ*<sup>s</sup>, to cause to stand, hence to employ at a certain work (P.).
- chapiraṇ*<sup>s</sup>, to stick to, to join oneself to (P.).
- gēhaṇ*<sup>s</sup>, to buy. Past part. *ggirō* (L.) (240).
- gharaṇ*<sup>s</sup>, to walk (238).
- ghatāiṇ*<sup>s</sup>, to summon (P.).
- ghātō* (=Standard *ghaṇō*), much, very (224, 228, and Parable).
- jar*, when (P.).
- ijērō*, fire (L.) (65).
- khāṣō* (132, etc.) or *khāshō* (236 and Parable), good.

*khāwāraṇ*\*, as well as *khāiṇ*\*, to eat (both in Parable). The former looks like an irregular causal, but this will not suit the meaning of the passage.

*khūḥar*\*, a well (237).

*mā*, a mother (48).

*māḍah*\* (L. *māḍ*\*), before, in front of (238).

*pē*, father (L.) (47 and Parable).

*phushinī*, a cat (71).

*putraṇ*\*, to enter (P.).

*tah*\*, down (88).

*tar*, *tar*\*, then (P.).

*tārā* (for *tārō*), a star (64).

*uchhaṇ*\* (for *uthaṇ*\*), to arise (P.).

*uggāraṇ*\*, to spend (P.). In the Standard this means 'to chew the cud.'

*vēs*\*, a robe (P.). In the Standard, 'a disguise.'

{ No. II. }

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## SINDHI.

## LĀSĪ DIALECT.

(DISTRICT KARACHI.)

هڪڙي ماڻهي جا ٻه پٽ هئا. تن مان ننڍي ٻانڌجي پيءُ کي چيو. اي ابا مال مان جيڪا پٽي ماڻهي هئي. سامان کي ڏي. هو ٻانڌجو مال هنڪي وراهي ڏنو. گورکان ڏينهان نو پوءِ ننڍي پٽ سڀ گڏ ڪري هڪڙي ڏورين ملڪ پاڻ ڏيو. نئي ٻانڌجو مال لنگائي وڃائي ڇڏيا. جڙ سڀ اڳاريائين. تنن گران پوءِ تنن ملڪ ۾ ڌاڙو ڌڪار اچي پيو. وڃو گذران تنهن ڇڻ لڳو. تنن ملڪ جي هڪڙي ٻيٽڪو کي وڃي ڇڏيو. هو ٻانڌجي پٽي ۾ سوران جي چارڻ بيهاريو. جيڪي ڪڪر سوران تي کاڌا سي حُب سين کائي ٻانڌجو پٽ پوي ۽ ٻه ڪمين ڏونس ڪين. جڙ هو پاڻ سنڀال ڪي. ٿر ڇيائين ٿر ماڻهي پيءُ جي ڪيتران پوريتان گرگهائي ماني کاڌ لاءِ آهي ۽ هو اوباري به سگهن ٿا. ان بکر ٿو مرين. ان اچي پيءُ گرتو وڃين. وڃين تو چوڻس. اي ابا ان الله تعاليٰ جو به تو جو به ڌاري آهين. هاڻ ان لائق ٺاهين جو تو جو پٽ چوڻ. سو مانڪي ٻانڌجي پگار واران پوريتان مان هڪڙو ڪري جهل. پوءِ هو اچي ٻانڌجي پيءُ پاڻ ڏيو. ٻه اڃان گهاٽو ڌور هو ته پيءُ کي ٻسي ورتو. وکي مهر پيئي ۽ هو ڏوڙي ويو. ۽ گرائيون وڃي ڇمياڻينس. ٿر پٽ چيو. ابا ان الله تعاليٰ جو ڌاري آهين ۽ تو جو به. ان لائق ٺاهين جو تو جو پٽ چوڻ. پر وڃي پيءُ ٻانڌجي پوريتان کي ڇيائين ته بلڪل ڪاشو ويس ڪٽي اچو ۽ جهوس. ۽ هٿ ۾ منڍي جهوس ۽ پيران ۾ جتي جهوس. اچو ته ڪا واريان ۽ خوشيون ڪريان. ڇيلاءُ جو يهو ماڻجو پٽ مري ويو هو ۽ وري جيئرو چو آهي. هو گم ڇي ويو هو ۽ وري لڌو آهي. ۽ هو خوشيون ڪرائي لڳا.

و جو وڏو پٽ ٻنهي ۾ هو سوچر آؤ ۽ گهر کي اوڏو آؤ ته هو راکڻ ٻڌو ۽ راند  
 ٽٽي . ته هو هڪڙي پو ريت کي گهٽائي پڇيو ته جو مطلب ڇو . هو چيو س .  
 تو جو ڀاءُ آؤ آهي ۽ تو جي ڀي شاد ماڻي ڪي آهي . ڇي لاءِ جو هو کي ارو سلامت  
 اچي کڻيو آهي . وکي ڪاڙڙ لڳي منجهه وڃي نه پٽريو . گنتي لاءِ وڃي ٻي ٻار اچي وکي  
 مدت ڪيائين . هو . راندي ۾ ٻي کي چيو . ته پس هيترا سال ڇن ته ان تو جي  
 ٻاٻ پيو ڪرين ڪڏهن به تو جي اڳتيان وريو ٺاهين . ته تو ڪڏهن به مان کي  
 هڪڙو ٻڪر به نه ٿو جو ان پانڊجي ٻيائين ۾ خوشيون ڪرين . پوءِ هو تو جو  
 پٽ ، جي تو جو مال ڪسي ۾ وڃايو آهي اچي پيو آهي تو و لاءِ شاد ماڻي ڪي  
 آهي . ته چيائينس پٽ تو ن هميشه مان گر آهين جهڙي مان گر آهي سو سڀ  
 تو جو آهي . ايهه ڳالهه لائق آهي جو اسين خوشيون ڪرين سرها ڇان ، ڇيلاءِ  
 جو بهو تو جو ڀاءُ هو سو وري چيئرو ڇو آهي ۽ گهر ڇي ويو هو ۽ لڏو آهي .



[No. II.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## SINDHI.

LĀSĪ DIALECT.

DISTRICT KARACHI.

## TRANSLITERATION AND TRANSLATION.

Hēkrē-māṇhē-jā	bba	put <sup>a</sup>	huā.	Tin <sup>a</sup> -mā	nandhē
<i>One-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-from-among</i>	<i>by-the-younger</i>
pā-jō-pē-khē	chayō,	‘ē	abā,	māl <sup>a</sup> -mā	jē-kā patī
<i>his-own-father-to</i>	<i>it-was-said,</i>	<i>‘O</i>	<i>father,</i>	<i>property-from-in</i>	<i>whatever share</i>
mā-jī	chhaī,	sā	mā-khē	ddē.	Hū
<i>me-of</i>	<i>may-be,</i>	<i>that</i>	<i>me-to</i>	<i>give.’</i>	<i>By-him</i>
virāhē	ddinō.	Thōrikā-ddīhā-nū	pō	nandhē-put <sup>a</sup>	
<i>having-divided</i>	<i>was-given.</i>	<i>A-few-days-from</i>	<i>after</i>	<i>by-the-younger-son</i>	
sabh <sup>e</sup>	gadd <sup>u</sup>	karē	hēkrē-ddūrē-mulk <sup>a</sup> -pādd <sup>e</sup>	viō.	Titē
<i>everything</i>	<i>together</i>	<i>having-made</i>	<i>one-far-country-towards</i>	<i>it-was-gone.</i>	<i>There</i>
pā-jō	māl <sup>u</sup>	lafangāi <sup>a</sup> -mē	viñāē-chhadīā.	Jar	sabh <sup>e</sup>
<i>his-own</i>	<i>property</i>	<i>debauchery-in</i>	<i>was-wasted-by-him.</i>	<i>When</i>	<i>all</i>
uggāriā,	ta <sup>e</sup> -garā	pō	ta <sup>e</sup> -mulk <sup>a</sup> -mē	ddādō	ddukār <sup>a</sup>
<i>was-spent-by-him,</i>	<i>that-from</i>	<i>after</i>	<i>that-country-in</i>	<i>severe</i>	<i>famine</i>
achī-piō.	Wa-jō	guzarān <sup>a</sup>	tang	chhaṇ <sup>a</sup>	laggō.
<i>having-come-fell.</i>	<i>Him-of</i>	<i>living</i>	<i>contracted</i>	<i>to-become</i>	<i>began.</i>
Ta <sup>e</sup> -mulk <sup>a</sup> -jē-hēkrē-bbaitḥaku <sup>a</sup> -khē	wañī	chapiṛiō,	ā <sup>e</sup>	hū	
<i>That-country-of-one-resident-to</i>	<i>having-gone</i>	<i>he-joined-himself,</i>	<i>and</i>	<i>by-him</i>	
pā-jō-bbani <sup>a</sup> -mē	suwarā-jē-chāraṇ <sup>a</sup>	biḥāriō.			
<i>his-own-field-in</i>	<i>swine-of-(on-)feeding</i>	<i>he-was-caused-to-stand</i>	<i>(i.e. employed).</i>		
Jē-kē	kakh <sup>a</sup>	suwarā	tē-khādhā,	sē	hubb <sup>a</sup> -sē
<i>Whatever</i>	<i>grasses</i>	<i>by-the-swine</i>	<i>were-being-eaten,</i>	<i>those</i>	<i>pleasure-with</i>
khāī	pā-jō	pēt <sup>u</sup>	bharē,	par <sup>a</sup>	ka <sup>e</sup>
<i>having-eaten</i>	<i>his-own</i>	<i>belly</i>	<i>he-would-fill,</i>	<i>but</i>	<i>by-anyone</i>
kī-na.	Jar	hū <sup>a</sup>	pāṇ <sup>a</sup>	sambhāl <sup>a</sup>	kī,
<i>anything-not.</i>	<i>When</i>	<i>by-him</i>	<i>himself</i>	<i>discretion</i>	<i>was-made,</i>
chayāī	ta,	‘mā-jō-pē-jē-kētirā-pōriyatā-gar	ghāṭī	mānī	
<i>it-was-said-by-him</i>	<i>that,</i>	<i>‘me-of-father-of-how-many-servants-near</i>	<i>ample</i>	<i>bread</i>	
khāṇ <sup>a</sup> -lā <sup>e</sup>	āhē,	ā <sup>e</sup>	hū	ōbārē	be
<i>eating-for</i>	<i>is,</i>	<i>and</i>	<i>they</i>	<i>to-leave(uneaten)</i>	<i>also</i>
thō-marē.	Ā	uchhī	pē-gar	tō-wañē,	wañī
<i>am-dying.</i>	<i>I</i>	<i>having-arisen</i>	<i>father-near</i>	<i>am-going,</i>	<i>having-gone</i>

tō-ohavĩs°,      “ē      abā,      ǣ      Allāh-ta‘ālā-jō      be      tō-jō      be  
*I-am-saying-to-him,      “O      father,      I      God-of      both      thee-of      and*  
 dḍuhārī āhčē.      Hān°      ǣ      lāiq      nāhĩ      jō      tō-jō      puṭ°      chavĩ.  
*sinner      am.      Now      I      worthy      am-not      that      thee-of      son      I-may-call-myself.*  
 Sō      mā-khē      pǣ-jē-pagār-wārā-pōriyatā-mā      hōkrō      karē-jhal°.”  
*So      me (acc.)      thine-own-hired-servants-from-among      one      keep.”*  
 Pō°      hū      uchhī      pǣ-jē-pē-pādd°      viō.      Par°      aññ  
*Afterwards      he      having-arisen      his-own-father-towards      he-went.      But      yet*  
 ghātō      dḍūr°      hō      ta      pē      wa-khē      paṣi-wartō.      Wa-khē  
*very      distant      he-was      that      by-the-father      him-to      it-was-seen.      Him-to*  
 mahr      pēī,      ā°      hū      dōrī      viō ;      ā°      ggirāṭhiñ      vijhī,  
*compassion      fell,      and      he      having-run      went ;      and      embraces      having-cast,*  
 chumiāñs°.      Tar°      puṭ°      chayō,      ‘abā,      ǣ      Allāh-ta‘ālā-jō  
*was-kissed-by-him-he.      Then      by-the-son      it-was-said,      ‘father,      I      God-of*  
 dḍuhārī āhē      ā°      tō-jō      be.      ǣ      lāiq°      nāhĩ      jō      tō-jō      puṭ°  
*sinner      am      and      thee-of      also.      I      worthy      am-not      that      thee-of      son*  
 chavĩ.’      Par°      wa-jē-pē      pǣ-jē-pōriyatā-khē  
*I-may-call-myself.’      But      by-him-of-the-father      his-own-servants-to*  
 chayāñ      ta,      ‘bilkul-khāshō vēs°      khañi-achō,      ā°      vijhōs°;  
*it-was-said-by-him      that,      ‘entirely-good      robe      bring-ye,      and      put-ye-on-him ;*  
 ā°      hath°-mē      mundhī      vijhōs°,      ā°      pērā-mē      juti  
*and      hand-on      ring      put-ye-on-him,      and      feet-on      pair-of-shoes*  
 vijhōs°.      Achō,      ta      khāwāryā      ā°      khūshiñ      karyāñ ;  
*put-ye-on-him.      Come-ye,      that      we-may-eat      and      rejoicings      we-may-make ;*  
 chhē-lā°      jō      yehō      mā-jō      puṭ°      marī-viō-hō,      ā°      warī      jīarō  
*because      that      this      me-of      son      having-died-gone-was,      and      again      alive*  
 chhō-āhē ;      hū      gum°      chhī-viō-hō,      ā°      warī      ladhō-āhē.’      Ā°  
*become-is ;      he      lost      having-become-gone-was,      and      again      been-got-is.’      And*  
 hū      khūshiñ      karap°      laggā.  
*they      rejoicings      to-make      began.*

Wa-jō      waddō      puṭ°      bbani°-mē      hō.      Sō      jar      āō,      ā°      ghar°-khē  
*Him-of      elder      son      field-in      was.      He      when      came,      and      the-house-to*  
 oḍḍō      āō,      ta      hō      rāgg°      bhudō      ā°      rānd°      dḍiṭhī.      Tar  
*near      came,      that      by-him      music      was-heard      and      sporting      was-seen.      Then*  
 hū°      hōkrē-pōriyat°-khē      ghatāē      puchhiō      ta,      ‘yeh-jō      maṭlab  
*by-him      one-servant-to      having-called      it-was-asked      that,      ‘this-of      meaning*  
 chhō ?’      Hū°      chayōs°,      ‘tō-jō      bhā°      āō-āhē,      ā°  
*what ?’      By-him      it-was-said-to-him,      ‘thee-of      brother      come-is,      and*  
 tō-jē-pē      shādmāuī      kī-āhē,      chhē-lā°      jō      hū°-khē  
*by-thee-of-the-father      feast      been-made-is,      because      that      him-to*

arō-salāmat<sup>a</sup>      achī      gaddiō-āhē.<sup>'</sup>      Wa-khē      kāwar<sup>c</sup>      laggī,  
*safe-(and-)sound    having-come    been-met-he-is.'*      *Him-to    anger    was-attached,*  
 manjh<sup>c</sup>      wañī      na      putriō.      Tā<sup>c</sup>-lā<sup>c</sup>      wa-jē-pē      bbār  
*within    having-gone    not    he-entered.    Therefore    by-him-of-the-father    outside*  
 achī      wa-khē      minath<sup>a</sup>      ki<sup>c</sup>āñ.<sup>'</sup>      Hū<sup>a</sup>      warandi<sup>a</sup>-mē  
*having-come    him-to    entreaty    was-made-by-him.    By-him    answer-in*  
 pō-khō      chayō      ta, 'pas',      hētarā      sāl<sup>a</sup>      chhan<sup>c</sup>      ta      ā      tō-jī  
*the-father-to    it-was-said    that, 'see,    so-many    years    are    that    I    thee-of*  
 bbānap<sup>a</sup>      piō-karē,      kaḍḍah<sup>c</sup>      be      tō-jē-aggitāñ      variō-nāhī.  
*service    am-doing,    ever    even    thee-of-order(-from)    gone-back-I-am-not.*  
 Tar<sup>a</sup>      tō      kaḍḍah<sup>c</sup>      be      mā<sup>c</sup>-khē      hēkrō      bbakar<sup>a</sup>      be      na      ḍḍinō,  
*Then    by-thee    ever    even    me-to    one    kid .    even    not    was-given,*  
 jō      ā      pā-jē-bbēliur<sup>c</sup>-sāñ      khūshiñ      karē.      Par<sup>a</sup>      yehō      tō-jō      puṭ<sup>a</sup>  
*that    I    my-own-friends-with    rejoicings    may-make.    But    this    thee-of    son*  
 ja<sup>c</sup>      tō-jō      māl<sup>a</sup>      kasbi<sup>a</sup>-mē      viñāyō-āhē,      achī      punō-āhē,  
*by-whom    thee-of    property    harlot-on    been-wasted-is,    having-come    arrived-is,*  
 tō      wa-lā<sup>c</sup>      shādmāñī      kī-āhō.<sup>'</sup>      Tar<sup>a</sup>      chayāñs<sup>c</sup>,      'puṭ<sup>a</sup>,  
*by-thee    him-for    feast    made-is.'*      *Then    it-was-said-by-him-to-him, 'son,*  
 tū      hamēsh<sup>a</sup>      mā<sup>c</sup>-gar      āhē;      jē-kī      mā<sup>c</sup>-gar      āhē,      sō      sabh<sup>c</sup>      tō-jō      āhō;  
*thou    ever    me-near    art;    whatever    me-of    is,    that    all    thee-of    is;*  
 ihā      ggālh<sup>c</sup>      lāiq      āhō,      jō      asī      khūshiñ      karyāñ,      sarahā      chhāñ;  
*this    thing    worthy    is,    that    we    rejoicings    may-make,    joyful    we-may-be;*  
 chhē-lā<sup>c</sup>      jō      yehō      tō-jō      bhā<sup>a</sup>      mō      hō,      sō      warī      jīarō      chhō-āhē;  
*because    that    this    thee-of    brother    dead    was,    he    again    alive    become-is;*  
 ā<sup>c</sup>      gum<sup>a</sup>      chhī-viō-hō,      ā<sup>c</sup>      ladhō-āhē.<sup>'</sup>  
*and    lost    having-become-gone-was,    and    been-got-is.'*

## LĀRĪ.

Lower Sindh, south of Vichōlō, from near Hyderabad to the sea, is known as the Lārī, and the form of Sindhī here spoken is called Lārī. This Lārī differs from the Standard Sindhī of the Vichōlō, or Central Sindh, and of the Siro, or Upper Sindh, in several particulars, and is considered to be an impure form of the language. So much is it looked down upon that there is a Sindhī proverb given by Trumpp on p. ii of his grammar,—*Lārī-jō parhyō, Sirē-jō dhaggō*, a learned man of the Lārī and an ox of the Sirō (are one and the same). Uncouth though it may be, Lārī preserves ancient peculiarities that do not appear in the standard dialect. The most important of these are the disaspiration of sonant aspirates, and the frequent change of cerebral *r* to dental *r*. In both these particulars Lārī shows its relationship with the Dardic languages of the North-West Frontier.

For the purposes of this Survey, Lārī is reported to be spoken by 40,000 people, all of whom belong to the Karachi District. As a specimen of Lārī I give a version of the Parable of the Prodigal Son. I also give a short vocabulary of words peculiar to the dialect, and, on pp. 215ff., the usual List of Words and Sentences.

The following are the points in which Lārī differs from Standard Sindhī :—

**Pronunciation.**—Contraction is very common. Thus,—*pē*, for *pī*\*, a father; *sō*, for *suō*, heard; *āyā*, for *āhiyā*, I am; *vēs*, for *viūs*\*, I went; *chēs*\*, for *chayūs*\*, said to him; *ranian*\*-*mē*, for *ranūlian*\*-*mē*, among harlots; *bī*, for *beh*\*, stand; *rē*, for *veh*\*, sit; *pōtō*, for *pahutō*, arrived; *jē*, for *jāh*\*, by whom; *bbār*\*, for *bbāhar*\*, outside; *khēṇ*\*, for *khian*\*, to eat; *nēṇ*\* or *nehan*\*, for *nian*\*, to take away; *chuan*\* or *chūṇ*\*, for *chawan*\*, to say; *dhūṇ*\*, for *dhuan*\*, to wash; *hūṇ*\*, for *huan*\*, to be; *nūṇ*\*, for *nāwan*\*, to bow; *pūṇ*\* or *pauṇ*\*, for *pawan*\*, to fall; *rūṇ*\*, for *ruan*\*, to weep.

There is a strong tendency to drop final short vowels, except *o*. The latter is generally preserved, as in *gar*<sup>a</sup> (sentence 223), *puṭ*<sup>a</sup> (223), *chābuk*<sup>a</sup> (228), *ggōḥ*<sup>a</sup> (241), *khuh*<sup>a</sup> (237), *wāṇ*<sup>a</sup> (230), *un*<sup>a</sup> (225). Sometimes, however, it is dropped, as in *haran*, for *haran*<sup>a</sup>, deer (155). Final *o* is often preserved, but is also not unfrequently dropped, as in oblique plurals such as *pēn-jō*, of fathers; third persons plural of verbs such as *mārīn* (184); *wañan* (210); *āhin* (161, 223); and sometimes, but not always, in the case of pronominal suffixes. Thus, *rakhius*, kept him, but *ḍḍinis*\*, gave to him, within a line of each other in the Parable.

Final *a* is hardly ever preserved. The only examples are *puṭ*<sup>a</sup>, a son (but once, in the Parable, *puṭ*<sup>a</sup>); *nōkar*<sup>a</sup>, a servant, the preceding word being *paghāradār*<sup>a</sup>, in which the final *a* has been changed to *o*; *rakh*<sup>a</sup>, keep, in the Parable, while sentence No. 227 has *rakh*<sup>a</sup>; and *rāgg*<sup>a</sup> *ā*<sup>a</sup> *nāch*<sup>a</sup>, singing and dancing, where the second word has *o*. In one case it becomes *o*, viz. in *dī*<sup>a</sup>, a daughter. But most often it is either dropped or changed to *o*. Thus, it is dropped in *ach*, come (80); *Alāh*, God (80); *bā*, for *bhā*<sup>a</sup>, a brother (49, 231); *bēṇ*, a sister (50, 225, 231); *Baggiwān*, God (60); *būt*, for *bhūt*<sup>a</sup>, a devil (61); *chand*, for *chandṛ*<sup>a</sup>, the moon (63); *ḍḍait*, a devil (61); *gar*, a house (67), but obl. sing. always *gar*<sup>a</sup>; *haran*, a deer (153); *huan*, to be (169); *kaḍ*, for *kaḍh*<sup>a</sup>, draw (water) (237); *kēr*, who? (92); *khā*, cat (78); *mā*, a mother (48); *māran*, to strike (176); *pagg*, a foot

(33); *pand*, for *pandh*\*, travelling (224); *pēr*, a foot (33); *pirēt*, a devil (61); *pu!*, a son (55, 225, but in the Parable, *pu!* or *pu!*); *Rab*, God (60); *Shaitān*, a devil (61); *si* or *sūrij*, the sun (62); *tamām*, entire (Parable); *thiaṇ*, to be (169); *uṭh*, a camel (75); *wañ*, go (77); *vial*, gone (219). It is changed to *e* in *ajj*\*, today (224); *bbālak*\* and *bbār*\*, a child (54); *ḍḍand*\*, a tooth (37); *ḍḍis*\*, see (Parable); *ḍḍukār*\*, a famine (Parable); *ḍōk*\* (for *ḍrōk*\*) and *ḍōr*\* (for *ḍrōṛ*\*), run (85); *ggabhur*\*, a child (54); *gum*\*, lost (Parable); *hal*\*, walk (238); *hatk*\*, a hand (32); *kan*\*, an ear (38); *kukir*\* (for *kukur*\*), a cock (72); *lāiq*\*, fit (Parable); *māl*\*, property (Parable); *mard*\*, a man (51); *mar*\*, die (83); *murs*\*, a man (51); *nāck*\*, dancing, with *rāgg*\*, immediately preceding (Parable); *nak*\*, a nose (34); *paghāradār*\* *nōkar*\*, a hired servant, in which *nōkar*\* retains the \* (Parable); *pēṭ*\*, belly (42 and Parable); *rakk*\*, keep (227, but *rakh*\* in Parable); *rēḍār*\* (for *rēḍhār*\*), a shepherd (59); *sabh*\*, all (Parable); *sōn*\*, gold (45); *ubh*\*, stand (82); *wājib*\*, proper (Parable); *wār*\*, hair (39); *wāt*\*, mouth (36); *wa!*\* (for *waḥ*\*), take (235). It will be observed that by this change of final \* to final *e*, the distinction between the imperatives of verbs of the *a*- and *i*-conjugations is obliterated. All the verbs quoted above as imperatives in \* belong in Standard Sindhī to the *a*-conjugation.

It is noteworthy that the change of *u* to *i* (*i.e.* to the letter that becomes *e* when final) is not uncommon. Thus, *kukir*\*, for *kukur*\*, a cock; *ḍḍinis*\*, for *ḍḍinus*\*, gave to him (Parable); *mārindis*, for *mārindus*\*, I shall strike; *samijhāyō*, for *samujhāyō*, entreated (Parable). So, we have *i* for *a* in *puṭis*\*, for *puṭas*\*, by his son (Parable). In the word *ubhaṇ*\* or *ubehaṇ*\*, to stand, an *e* is optionally inserted between *b* and *h*.

Final *ō* generally becomes *ā*. Thus, *baryā*, for *bharyō*, having filled (237); *babā* and *abā*, for *babō*, *abō*, father (47); *puḥiā*, for *puḥiō*, behind (91, 239); *barē-hā*, for *bharē-hō*, he was filling.

As regards consonants, the letter *ṛ* is very often interchanged with *r*. Thus, *chariō*, for *charhiō*, mounted (230); *chir*\*, for *chir\**, anger (Parable); *ḍōr*, for *ḍrōṛ*, run; *gōrō*, for *ghōṛō*, a horse (68, 138, 221, 226, 230); *hekirō* (1), *hekirō* and *hēkarō* (Parable), one; *kujjārō* (93) and *kujjārō*, what?, *kukir*\*, for *kukur*\*, a cock; *mārū*, for *mārḥū*, a man (51); *mēraṇ*\*, for *mērāṇ*\*, to collect (Parable); *ōḍḍariā*, for *ōḍḍariā*, near (Parable). It is well known that in the Lārī the *ḍr* and *ṭr* of central and northern Sindh become *ḍ* and *ṭ*, respectively. Examples are *ṭē*, for *ṭrē*, three (3); *pu!*\*, for *puṭr*\*, a son (Parable); *ḍōk*, for *ḍrōk*, and *ḍōr*, for *ḍrōṛ*, run (85); *chand*, for *chanḍr*\*, the moon (63); *ḍigō*, for *ḍrighō*, tall (231).

The letter *h* is often dropped. Thus,—*ū*, for *hū*, that; *ī*, for *hī*, this; *bāē*, for *bāh*\*, fire (65); *bī*, for *beh*\*, stand (82); *bbār*\*, for *bbāhar*\*, outside (Parable); *lō*, for *lōh*\*, iron (44); *vē*, for *veh*\*, sit (79).

In the Dardic languages of the North-West Frontier, the sonant aspirates *gh*, *jh*, *ḍh*, *dh*, and *bh* are always disaspirated. The same is the case in Lārī. The aspirate *gh* regularly becomes *g*; *jh* becomes *j*; *ḍh* becomes *ḍ*; *ṛh* becomes *r*; *dh* becomes *d*; *bh* becomes *b*; *ṇh* becomes *ṇ*; and *vh* becomes *v*. Thus:—

*gh*.—*ḍigō*, for *ḍrighō*, tall (231); *gaṇṭ*, for *ghaṇṭ*, much (224, 225); *gar*, for *ghar*\*, a house (67, 226, 233); *gōrō*, for *ghōṛō*, a horse (68, 226).

*jh*.—*jaḥhō*, for *jhaḥhō*, plentiful (Parable); *viḥōs*\*, for *vijhōs*\*, put (shoes) on him (Parable).

*ḍh.*—*kaḍ*, for *kaḍḥ*", draw (water) (237); *nanḍō*, for *nanḍhō*, small (233, but *nanḍhō* in Parable); *rēḍār*", for *rēḍhār*", a shepherd (59).

*ṛh.*—*chariō*, for *charḥiō*, mounted (230); *mārū*, for *mārḥū*, a man (51).

*dh.*—*ḍi*", for *dhī*", a daughter (56); *ladō*, for *ladhō*, got (Parable); *pand*, for *pandḥ*", travelling (224).

*bh.*—*bā*, for *bhā*", a brother (49, 231); *baryā*, for *bharyō*, having filled (237); *bēn*, for *bhēn*", a sister (50, 225, 231); *būt*, for *bhūt*", a devil (61); *jjib*", for *jjibḥ*", a tongue (41).

*ṇh.*—*māṇṇ*", for *māṇḥū*, a man (51); *piṇē*, for *piṇḥē*, by thy father (223 and Parable). So *piṇis*", by his father (Parable).

*rh.*—*waran'-khā*", for *warhan'-khā*", from years (Parable).

*vh.*—*avī*, *tavī*, for *avḥī*, *tavḥī*, you (pl.) (23).

Beyond what has already been said regarding changes in the pronunciation, there is not much to be said regarding the **declension** of nouns. *Pē*, a father, has its oblique plural *pēn*, and the nominative plural of the feminine noun *zāl*", a woman, is *zālī*" (130), not *zālā*" or *zālū*". The following postpositions not mentioned under the standard dialect may be noted:—

*sēn*", along with (see vocabulary, below), and *kanā*" (231) or *kanā*" (235, 241) used to indicate the ablative.

As regards **pronouns**, the pronoun of the first person is declined as in the Standard. The only oblique form singular that occurs in the Parable and in the list is *mū*". The pronoun of the second person has its nominative plural *tavī*, *avī*, or *āī*", and its oblique plural *tavā*", *avā*", or *ā*". The demonstrative pronouns *hī*, this, and *hū* or *hō*, that, commonly, but not always, drop the initial *h*, so that we get *ī*, this, and *ū* or *ō*, that; obl. sing. *in*" and *un*", respectively. An optional form of *hī* is *i*", fem. *i*", this. The nom. plur. of *ū* or *ō* is *ūē*, *ū*", *ōē*, or *ō*". The genitive of the reflexive pronoun is *pā-jō*, own.

As regards the relative pronoun, it has a contracted form *jē*", instead of *jāḥē*, the obl. sing. This occurs in the Parable in *jē pā-jō māl' ranian'-mē viñāyō-āḥē*, who has wasted Your Honour's property among harlots.

The following forms of the interrogative pronouns occur in the Parable and list:—

*kēr* or *kērō*, who? (92).

*kēō* (for *kēhō*), who? what? which? Its obl. sing. is *kē*" (239, 240).

*kujjā*, *kujjārō*, or (with the Lārī change of *r* to *v*) *kujjārō*, who? what? which? (93, 220).

*kōh*", what?, as in the Standard.

As regards pronominal suffixes, from *pē*, a father, we have in the Parable *piṇē*, thy father (for *piṇḥē*), and *piṇis*", his father (for *piṇhas*"); from *pu*", a son, *puṇis*" (for *puṇas*"), by his son; and from *bā*, a brother, *bāṇē*, thy brother (for *bhāṇē*). For *khēs*", the Parable has the curious form *khāēs* (*khāēs samijhāyō*, entreated him).

The present tense of the **verb substantive** has the following contracted forms:—

Sing.	Plur.
1. <i>āyā</i> " (for <i>āhiyā</i> )	<i>āyū</i> " (for <i>āhiyū</i> ).
2. <i>āī</i> " (for <i>āhī</i> )	<i>āyō</i> (for <i>āhiyō</i> ).
3. <i>āḥē</i>	<i>āhin</i> " (for <i>āhin</i> ).

In the conjugation of the **verb**, there are some past participles not found in the standard dialect. The verb *ggēḥaṇ*\*, to seize, is peculiar to Lārī, and makes its past participle *ggīṛō* or *ggidhō*. The verb *haṇaṇ*\*, to strike, in the standard dialect has its past participle *haṇiō*, but in Lārī it has *hāyō*. Instead of *piō*, fallen, we have *pau*, from *pauṇ*\*, for *pawaṇ*\*, to fall, and instead of *pahutō*, arrived, we have *pōtō*.

In the conjugation of the finite tenses, there are the contractions mentioned above, and also the tendency to elide final short vowels. As an example we have the past tense of the verb *wañṇaṇ*\*, conjugated in the masculine gender as follows :—

Sing.	Plur.
1. <i>nēs</i> (for <i>vius</i> *)	<i>viāsī</i> .
2. <i>vē</i> (for <i>viē</i> *)	<i>viā</i> (for <i>viau</i> or <i>viō</i> ).
3. <i>viō</i>	<i>viā</i> .

The old present is conjugated as in the Standard, and so is the future, except in the first person singular masculine is *mārindis*, instead of *mārindus*\*, I shall strike, and in the second person plural, which has the regular Lārī change of *ō* to *ā*, having *mārindā*, instead of *mārindō*, you will strike. Similarly, in the future passive we have *mārbis*, for *māribus*\*, I shall be struck.

We may further note the following forms occurring in the Parable :—*rakhius*, for *rakhius*\*, kept him; *ḍḍinis*\*, for *ḍḍinus*\*, gave (a masc. thing) to him; *ḍḍinīs*\*, for *ḍḍiniūs*\*, gave (fem. things) to him.

Lārī exhibits many peculiar words in its vocabulary. The following is a list of the words marked as belonging to this dialect in Shirt's dictionary :—

## LIST OF WORDS PECULIAR TO THE LĀRĪ DIALECT OF SINDHĪ.

- ā̃*, obl. plur. of *tū̃*, thou.  
*abh̃\**, m., the heavens, air.  
*ā̃ṽ*, nom. plur. of *tū̃*, thou.  
*akārañ\**, to drive an animal.  
*ākhurañ\**, to please, suit, agree with.  
*āmī*, f., a small unripe mango.  
*ārīkō*, m., a hook.  
*āl̃hō*, impure, defiled.  
*āl̃ō*, an embrace, turn, return, dispute.  
*āyal̃\**, f., mother, mamma (a term of endearment).  
*bbehāḍō*, m., the bringing the bride home from her relations after the honeymoon.  
*bbijō*, second; another, different.  
*bhaḷ̃ū̃*, m., a scorpion.  
*bhaḷ̃ū̃arī*, f., a small scorpion.  
*bhirāiñ\**, to cause to meet; to mix, mingle (trans.).  
*bhirañ\**, to meet; to mix, mingle (intrans.).  
*bhiḷāō*, m., property, goods and chattels.  
*bhuñañ\**, to roam. Past part. used to form intensive compounds, as in *bhuñō*  
*likhañ\**, to keep on writing.  
*chābar̃-kāḷhī*, the fruit of the *Cassia Fistula*, i.q. *chhimkinī*.  
*chāiñ\**, to cause to say or tell. Cf. *chūñ\** and *chuañ\** 1.  
*chhāḷ̃\**, f., buttermilk.  
*chhal̃\**, f., a small earthen pitcher for raising water.  
*chhañañ\**, to be strained, sifted; to fall or drop (as fruit from a tree); to settle or subside (as dirt in water); to descend, come down.  
*chhī*, interj., fie, tush; the sound by which cattle are called to water; -- *karañ\**, (of a child) to make water.  
*chhimkinī*, f., the fruit of the *Cassia Fistula*, i.q. *chābar̃-kāḷhī*.  
*chōḷañ\** (past part. *chōḷō*), to take up one's residence, to settle.  
*chuañ\** 1, to say, speak (for *chawañ\**). Cf. *chāiñ\** and *chūñ\**.  
*chuañ\** 2, to squeeze.  
*chūñ\**, to say, tell (for *chawañ\**). Cf. *chāiñ\** and *chuañ\** 1.  
*ḍḍahañ\**, to stop a ball in playing.  
*ḍḍār̃\**, f., split pulse grains.  
*ḍḍar̃hō*, m., a play-ball.  
*ḍḍasāō*, m., the tenth day after death; certain funeral rites performed on that day.  
*ḍḍihānī*, adv., daily.  
*ḍḍihañ\**, to give (for *ḍḍiañ\**).  
*ḍḍuār̃\**, f., illness, sickness, disease.  
*ḍḍuārī*, ill, sickly, weakly.  
*ḍhar̃kañ\**, to palpitate; to give forth a pattering noise; to clean grain by tossing it in a fan.



*dhūṇ*°, to wash (for *dhuan*°).

*gāḡiṛō*, m., a large fan or sieve for winnowing ; a paper kite.

*ggāhū* or *ggāū*, m., a *kōs* (two miles).

*gganē* or *gginē*, postpos., to, near, with. Cf. *ggar*°.

*ggar*° or *ggarē*, postpos., to, near, with.—*laggan*°, to embrace. Cf. *gganē* and *ggarō*.

*ggarō* or *ggirō*, m., the neck, bosom. *ggarē laggan*°, to embrace.

*ggēhan*° (past part. *ggīṛō* or *ggidhō*), to take hold of, seize ; to buy, purchase.

*ggidhō*, see *ggēhan*°.

*gginē*, see *gganē*.

*ggirō*, see *ggarō*.

*ggīṛō*, see *ggēhan*°.

*ggīlī*, f., a piece of flint prepared for use ; a piece in the game of *chaupār*.

*ghubban*°, f., a sling (for casting stones, etc.).

*gilī*, f., the piece of wood struck in the game of tipcat.

*hā*°, postpos., from, out of.

*hēr*°, adv., now.

*hūṇ*°, to be, to exist (for *huan*°).

*ī*, see *ī*°.

*in*°, obl. sing. of *ī*°, this.

*ī*° or *ī* (f. *ī*°), this, he (she).

*jāṭkan*°, to take care of, to keep with care.

*jāṇō*, m., a twin.

*jī*° or *jī*°, as, like. Cf. *tī*°.

*jīdan*°, to fear, to dread, be afraid, frightened (for *dijjan*°).

*jjēbhū*, m., a kind of wasp or hornet.

*jjērō*, m., fire.

*jōp*°, in good case, well ; wealthy.

*juhārō*, m., or *juhārī*, f., the visit paid to a newly married couple after the honeymoon.

*juñ*°, m., a marriage feast, a banquet.

*kakōlō*, m., the stone of a mango.

*kāō*, m., a rafter.

*karsō*, m., a kind of metal vessel or pot.

*kēō*, what ? which ?

*khayak*°, f., a place, passage, gap.

*khatō*, m., buttermilk.

*khēṇ*°, to eat (for *khian*°).

*khīan*°, m., food, dinner.

*khīṇ*, f., lightning.

*khīr*°, congratulations.

*khirmi*°, m., figures made of sweetmeats.

*khūjō*, deceitful, one who acts with duplicity.

*khuryō*, m., a flat chisel-shaped instrument for scraping up grass, a grass-scraper.

- kē*, adv., how ? in what way ?  
*kiryō*, m., a kind of coat.  
*kōh*<sup>1</sup>, pronoun, what ?  
*kōh*<sup>2</sup>, adv., why ?  
*kujjārō*, what ?  
*kūdirū-rād*, f., a boys' game played in the water.  
*laan*, to tie up or fasten (a horse, etc.).  
*laī*, f., a female friend or equal ; a term of affection used in addressing a female.  
*lēś*, adj., ready.  
*launō*, m., the temple of the head ; the hair on the temples.  
*likh*, f., a moment, an instant.  
*liphōṭi*, f., a coverlet, quilt.  
*machhun*, interj., God forbid.  
*mād*, adv., before, in front.  
*māgalī* or *māgilī*, f., a kind of silver bracelet, an ornament for the wrist.  
*mahād*, adv., before, in front, in advance, formerly, forward.  
*mahādēriṇō* or *mahādērō*, adj., a little before another in time or place ; somewhat earlier, a short time ago ; adv., a little forward, a little in front.  
*mahādiyar*, m., a forerunner, a guide.  
*mahādiyō*, first, previous, preceding ; last or next (month, etc.).  
*mahād*, m., commencement ; preface.  
*mahādūnikō* or *mahādūnō*, first, former, previous, preceding ; last (month, year, etc.).  
*māhē*, postpos., in presence of.  
*mēhanō* or *mīhanō*, m., a reproach, upbraiding.  
*mī*, f., closing, contracting, covering, concealing ; watching, looking after.  
*nā*, f., a mountain torrent ; the hollow stem of a hookah.  
*nahārī*, f., a mash for horses, etc. ; breakfast.  
*nāir*, m., a coco-nut.  
*nehan*, to take away, remove (for *nian*). Cf. *nēn*.  
*nēn*, to take away, carry off (for *nian*). Cf. *nehan*.  
*nīghō*, m., a boy, lad.  
*nīmīrāī*, f., recovery from sickness, restoration to health ; health.  
*nīmīrō*, recovered, well.  
*niō*, m., a washerman.  
*nō*, ninety.  
*nūn*, to bow, bend down (for *nīwan*).  
*ōchhō*, m., a feast given to Hindū faqīrs.  
*ōggaṇ*, to vomit.  
*ōjīsārō*, m., sweepings, dirt lying about.  
*ōkhāṇṇ*, to exemplify ; to recognize.  
*ōkhāṇ*, f., illustration, example ; recognition.  
*pachhāḍan*, to dash down, fling out or down ; to extract dirt from grain by tossing it in a sieve.  
*pagg* or *pagulō*, m., a foot.

*pāhī* or *pāhū*, postpos., from behind ; after, following.

*pāḥaṭḥ*, sixty-five.

*pāilō*, m., a storehouse, storeroom.

*panirā*, fifteen.

*pau*, past part. of *paun*\*, to fall (for *piō*).

*paun*\* or *pūn*\* (past part. *pau*), to fall (for *pawan*\*).

*phahyārō*, m., a fish.

*pharahī*, f., the pod of pulse plants ; the fruit of the plantain.

*phas*\*, m., an ear of corn.

*phur*\*, f., a bridge.

*phuṭirō*, clean, nice, elegant.

*piṇ*\* or *pun*\*, also, too.

*pūn*\*, see *paun*\*.

*rēḷō*, m., a kind of red-coloured girdle.

*rūṇ*\*, to weep (for *ruan*\*).

*sawārō*, adj. and adv., early, at an early hour.

*sēṇ*\*, postpos., with, along with.

*sōirō*, m., collyrium, antimony.

*suṭṭan*\*, to be heard.

*ṭamirī* or *ṭāminī*, f., a copper pot.—*hanan*\*, to be sunburnt ; to be fired with rage.

*ṭamirō*, m., a kind of cooking-pot.

*ṭāṇō*, m., time.

*tapāsō* or *tapāsiō*, m., a lump of purified sugar (for *patāsō*).

*ṭēḍ* or *ṭēyō*, m., tertian ague.

*thēp*\*, f., a kind of sweetmeat.

*tharī*, f., a small terrace ; the stuffed pad under a camel-saddle.

*tharō*, m., a terrace, raised foundation, platform ; the pad put under a horse's saddle.

*thāḥ*\*, f., a metal plate or dish.

*ṭhōḡirō* or *ṭhūḡirō*, m., a knock on the head with a knuckle ;—*hanan*\*, to pick lice from the head.

*tī* or *tī*\*, so, in that manner. Cf. *jī*.\*

*tik*\*, f., the stone of a ring ; fixedness of posture, steadiness ; a looking-glass.

*ṭōlar*\*, m., a large louse.

*ṭōl*\*, m., a plaything ; a curiosity ; a thing, article.

*ṭubbikō*, m., a dot in writing, a kind of small basket.

*ṭuharan*\*, to move along (intrans.).

*ṭuhāran*\*, to cause to move along ; to assist.

*ū* 1, interj., an exclamation of acknowledgment.

*ū* 2 (plur. *ū* or *ū*\*), that, he, it.

*ubhan*\* or *ubehan*\*, to stand up, stop.

*ubhāran*\*, to erect, make to stand.

*ubhō*, upright, erect.

*ujhāgy*\*, f., or *ujhāggō*, m., travelling.

*ukaraṇ* or *ukiraṇ*, to descend, issue, come out ; to carve, engrave.

*ukāraṇ*, to cause to descend, to take down ; to accompany or escort ; to settle a dispute.

*ukhaṭ*, f., issuing forth ; disclosure, publicity.

*ukhaṭaṇ*, to issue, come forth ; to become public ; to engrave, carve.

*ukīr*, f., longing for, yearning after.

*ulahaṇ*, to descend ; to set (of a heavenly body) ; to disembark ; to alight.

*uñārō*, thirsty.

*usahaṇ*, to go, depart (a respectful term).

*wahalō*, quickly, speedily.

*wahurō*, rich, wealthy.

*wanahaṭō*, m., a bridegroom.

*wāḍḍiyaṇ*, m., a term, used by Hindūs, for Musalmāns.

*vehāḍ*, f., the time of morning. Cf. *virāḍ*.

*vīḍhī*, f., a species of earring ; a kind of finger-ring.

*virāḍ*, f., the early morning. Cf. *vehāḍ*.

*vilār*, f., running in haste.

*vilāraṇ*, to run.

*wurahaṇ*, to go, move.

[ No. 12.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## SINDHI.

LARI DIALECT.

DISTRICT KARACHI.

هڪڙي ماڻهون ۽ ڪي ٻه ٻُٽ هئا. ڏينمان ٺنڊي پانجبي پي ڪي ڇهو نه اي آبا  
 مال مان جيڪو پاڻو مون جو ٿئي سو مونکي ڏي. هن پانجو مال، اُنن کي ورائي ڏنو.  
 ۽ ٿورن ڏينهن کان پوءِ ننڍو ٻُٽ سڀ مال ميري ٻه ڏيس هليو ويو. ۽  
 اُن پانجو مال آپ لڇڻن ۾ وڃائي ڇڏيا. ۽ جڏهن سڀ گهاٽي رهيو اُن کان  
 پوءِ اُن ڌيءَ ۾ ڏاڍو ڏڪار آهي پوءِ هنکي سور پوڻ لڳي. اُن ڌيءَ جي هڪڙي  
 شهر واري کي وڃي چوڻو. اُن پانجبي پني ۾ سور ڇارڻ تي رکيس، جيڪي نو سورن  
 تي کاڌا سي به کائي پانجو ٻيٽ بري ها پر ڪنهن ڏنيس ڪين. جڏهن اُن کي ياد ڪري  
 پئي ته مونجبي پي جي ڪيترن ڪميرن وٽ ججهي مائي کائڻ لاءِ آهي ۽ اُنن وٽ  
 ٻجبي ٿي پوي ۽ آهت لنگهڻ پيو مَران، آه ٿي پي وٽ ٿو وڃان ۽ وڃي ٿو چوانس  
 ته اي آبا مون بکوان جو ۽ تو جو گناه ڪيو آهي، هاڻي آه لائق نه آيان جو تو  
 جو ٻُٽ ڪو ٿاين. مونکي پانجو پڪا ردار نو ڪر ڪري رک. ۽ او اُتي پي ڏانه  
 هليو. پر اڃان ڏور هو ته پڻيس ڏسي ورتو ۽ اُنکي ڪول آئي، او دور ۾ ويو  
 ۽ ڳالهي پائي چميون ڏنيس. تڏهن پڻيس چيو، آبا! آه پر ميسور جو ۽ تو جو  
 ڏواري آيان ۽ آه لائق نه آيان جو تو جو ٻُٽ سڌ جان. پر پڻيس پانجبي هيلين  
 کي چيو ته تمام خاصو وڳو گڻي اچو ۽ پيرا يوس. ۽ هٿ ۾ منڊري پايوس ۽ پيرن  
 ۾ جتي ۽ چوڻ ۽ ملو ته کائون ۽ مزا ڪيون. چو جو هي مونجو ٻُٽ مٿو هو  
 سو هاڻي جيئرو ٿيو آهي ۽ هو گم ٿي ويو هو ۽ اُهو آهي. ۽ هو مزا ڪرڻ لڳا:

هُنَ جو وَڌو پُٽَ جو ٻئي ۾ هو، سو جڏهن آيو ۽ گر جي اوتڙيان ٿيو ته اُنَ  
 واپس ۽ لاڄ سو. تڏهن اُنَ هڪڙي نوڪر کي ڪولي پهچو ته هي ڪهاڻو ٿي. اُنَ  
 چيس ته باڻي آيو آهي ۽ ٻئي مجلس ڪئي آهي. ڇو جو اُنکي صحي سلامت  
 آهي مليو آهي. اُنَ کي چو لڳي ۽ منجهه ڪين ٿي ويو. تنهن ڪري پٽس ٻار  
 آيو ۽ ڪنيس سمجهايو. ۽ اُنَ وراڻي ۾ پانجي پي کي چيو ته ٿيس ته آه ڪيترن  
 ورن کان توهي چاڪري پيو ڪريان ۽ ڪڏهه به توهي حڪم کان ٻار نه ويو  
 آيان: تڏهه به توهو نڪي هڪڙو چيلو به نه ٿو جو آه پانجي يارن سان مڙا ڪريان،  
 پر هي توهو پٽ جين پانجو مال دشمن ۾ وڃايو آهي سو آهي پوئو آهي ته توهو اُنَ  
 لاءِ مجلس ڏئي آهي. تڏهه اُنَ چيو ته پٽ! تون سڌاءِ مون وٽ آئين ۽ جيڪي  
 مون وٽ آهي سو سڀ توهو ئي آهي. آسانڪي واجب هو خوش ٿيڻ ۽ مڙا  
 ماڻي، چاڪاڻ جو باڻي جو مٿو هو، سو وري جئير وٺيو آهي، گهر ٿي ويو هو، سو  
 لڏو آهي.

[No. 12.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## SINDHĪ.

LĀRĪ DIALECT.

DISTRICT KABACHI.

## TRANSLITERATION AND TRANSLATION.

Hekir̥-māṇhu°-khē	bba	put°	huā.	Tin°-mā	nandhē			
<i>One-man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-from-among</i>	<i>by-the-younger</i>			
pā-jē-pē-khē	chayō	ta,	‘ē	abā,	māl°-mā	jēkō		
<i>his-own-father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>‘O</i>	<i>father,</i>	<i>property-from-in</i>	<i>whatever</i>		
bhānō	mū-jō	thiē,	sō	mū-khē	ddē.’	‘Hun°	pā-jō	māl°
<i>share</i>	<i>me-of</i>	<i>may-become,</i>	<i>that</i>	<i>me-to</i>	<i>give.’</i>	<i>By-him</i>	<i>his-own</i>	<i>property</i>
unan°-khē	virāē-ddinō.		Ā°	thōran°-ddīhan°-khā-pō°	nandhō			
<i>them-to</i>	<i>having-divided-was-given.</i>	<i>And</i>		<i>a-few-days-from-after</i>	<i>the-younger</i>			
put°	sabh°	māl°	mērē	paridēs°	haliō-viō,	ā°	utē	
<i>son</i>	<i>all</i>	<i>property</i>	<i>having-collected</i>	<i>a-far-country</i>	<i>went-away,</i>	<i>and</i>	<i>there</i>	
pā-jō	māl°	apalachhaṇan°-mē		viñāē-chhaddiā.	Ā°	jaddah°		
<i>his-own</i>	<i>property</i>	<i>debaucheries-in</i>		<i>were-lost-away-by-him.</i>	<i>And</i>	<i>when</i>		
sabh°	khapāē-rahiō,		un°-khā-pō°	un°-ddēh°-mē	ddādhō			
<i>all</i>	<i>having-spent-he-remained,</i>	<i>that-from-after</i>	<i>that-country-in</i>	<i>severe</i>				
ddukār°	achi-piō,		ā°	hun°-khē	sōr°	pawan°	laggi.	
<i>famine</i>	<i>having-come-fell,</i>	<i>and</i>	<i>him-to</i>	<i>pain</i>	<i>to-fall</i>	<i>began.</i>		
Un°-ddēh°-jē-hekir̥ē-shaherawārī°-khē		wañi	chōtō.	Un°	pā-jē-bbani°-mē			
<i>That-country-of-one-citizen-to</i>		<i>having-gone</i>	<i>he-settled.</i>	<i>By-him</i>	<i>his-own-fields-in</i>			
sūar°	chāraṇ°-tē	rakhius.	Jēkē	tō	sūaran°	thē-khādhā,		
<i>swine</i>	<i>feeding-on</i>	<i>was-placed-he.</i>	<i>Whatever</i>	<i>husks</i>	<i>by-the-swine</i>	<i>were-being-eaten,</i>		
sē	be	khāi	pā-jō	pēt°	barē-lā,	par°		
<i>he</i>	<i>too</i>	<i>having-eaten</i>	<i>his-own</i>	<i>belly</i>	<i>filling-was</i> (i.e. <i>would-have-filled</i> ),	<i>but</i>		
kāh°	ddinis°		kī-na.	Jaddah°	un°-khē	yādigirī		
<i>by-anyone</i>	<i>was-given-to-him</i>	<i>anything-not.</i>		<i>When</i>	<i>him-to</i>	<i>remembering</i>		
paī	ta,	‘mū-jē-pē-jē-kētiran°-kamian°-wat°		jajhi	māni	khāin°-lā°		
<i>fell</i>	<i>that,</i>	<i>‘my-father-of-how-many-servants-near</i>		<i>much</i>	<i>bread</i>	<i>eating-for</i>		
āhē,	ā°	unan°-wat°	bachī	thī-pawē,	ā°	āñ	het°	langhaṇ°
<i>is,</i>	<i>and</i>	<i>them-near</i>	<i>being-saved</i>	<i>falls,</i>	<i>and</i>	<i>I</i>	<i>here</i>	<i>by-fasting</i>
piō-marā.	Āñ	uthi	pē-wat°	thō-wañā,	ā°	wañi		
<i>am-dying.</i>	<i>I</i>	<i>having-arisen</i>	<i>father-near</i>	<i>go,</i>	<i>and</i>	<i>having-gone</i>		
thō-chawās°	ta,	“ai	abā,	mū	Baggiwān°-jō	ā°	tō-jō	
<i>I-say-to-him</i>	<i>that,</i>	<i>“O</i>	<i>father,</i>	<i>by-me</i>	<i>God-of</i>	<i>and</i>	<i>the-of</i>	

gunāh° kayō-āhē, hānē āũ lāiq° na āyā jō tō-jō put°  
*sin been-done-is, now I worthy not am that thee-of son*  
 kōthāyā. Mñ-khē pñ-jō paghāradār° nōkar° karē  
*I-may-be-called. Me thine-own salaried servant having-made*  
 rakh°." Ā° ū uthīr pē-ddāh haliō. Par° añā ddūr°  
*keep." And he having-arisen father-towards went. But still far*  
 hō, ta piñis° ddisi-waritō, ā° un°-khē kōl°  
*he-was, that by-his-father having-seen-he-was-taken, and him-to compassion*  
 āi; ū dōrī viō, ā° ggilātariũ pāc chumiũ  
*came; he having-run went, and embraces having-put kisses*  
 ddinīs°. Taddah° putis° chayō, 'abā, āũ Parimēs-war-jō  
*were-given-to-him. Then by-his-son it-was-said, 'father, I God-of*  
 ā° tō-jō dduwārī āyā, ā° āũ lāiq° na āyā jō tō-jō  
*and thee-of sinner am, and I fit not am that thee-of*  
 put° saddijā.' Par° piñis° pñ-jē-bbēlian°-khē chayō  
*son I-may-be-called.' But by-his-father his-own-servants-to it-was-said*  
 ta, 'tamām khāšō waggō khañi-achō ā° pērāyōs°; ā°  
*that, 'very excellent dress bring-ye and put-ye-on-him; and*  
 hath°-mē mundirī pāyōs°, ā° pēran°-mē jutī  
*hand-on a-ring put-ye-on-him, and feet-on a-pair-of-shoes*  
 vijōs°; ā° halō, ta khāũ ā° mazā kariũ;  
*insert-ye-on-him; and go, that we-may-eat and rejoicing we-may-make;*  
 chhōjō hī mñ-jō put° muō hō, sō hānē jiarō thiō-āhē; ā° hū  
*because this me-of son dead was, he now alive become-is; and he*  
 gum° thī-viō-hō, ā° ladō-āhē.' Ā° hū mazā karañ°  
*lost had-gone-been, and been-got-is.' And they rejoicing to-make*  
 laggā.  
 began.

Hun°-jō waddō put° jō bbani°-mē hō, sō jaddah°  
*Him-of the-elder son who the-field-in was, he when*  
 āyō ā° gar°-jē oddariā thiō, ta un° rāgg° ā°  
*came and the-house-of near became, that by-him singing and*  
 nāch° sō. Taddah° un° hekire-nōkar°-khē kōthē puchhio  
*dancing was-heard. Then by-him one-servant-to having-called it-was-asked*  
 ta, 'hī kujjā thō-thiē?' Un° chēs° ta, 'bānē  
*that, 'this what becomes?' By-him it-was-said-to-him that, 'thy-brother*  
 āyō-āhē, ā° piñē majilas° kaī-āhē, chhōjō un°-khē  
*come-is, and by-thy-father a-feast made-has-been, because him-to*  
 sahi-salāmat° achi miliō-āhē.' Un°-khē chir° laggī, ā°  
*safe-sound having-come met-he-is.' Him-to anger was-attached, and*



manjh° kī-na thē-viō. Tāh°-karē pinis° bbār° āyō  
*within at-all-not he-was-going. Therefore his-father outside came*  
 ā° khāēs samijhāyō. Ā° un° warāṇi°-mē pā-jē-pē-khē  
*and to-him it-was-remonstrated. And by-him answer-in his-own-father-to*  
 chayō ta, 'ddis° ta āñ kētiran°-waran°-khāñ tō-jī chākiri  
*it-was-said that, 'see that I so-many-years-from thee-of service*  
 piō-karyā, ā° kaddah° be tō-jē-hukim°-khāñ bbār° na viō-āyā;  
*do, and ever even thee-of-the-order-from outside not gone-am ;*  
 taddah° be tō mū-khē hēkarō chhēlō be na dḍinō, jō  
*then even by-thee me-to one kid even not was-given, that*  
 āñ pā-jē-yāran°-sā mazā karyā. Paṛ° hī tō-jō put°,  
*I my-own-friends-with rejoicing may-make. But this thee-of son,*  
 jē pā-jō māl° raniaṇ°-mē viñāyō-āhē, sō  
*by-whom your-Honour-of property harlots-in been-lost-is, he*  
 achi-pōtō-āhē, ta tō un°-lā° majilas° dḍini-āhē.' Taddah°  
*having-come-arrived-is, that by-thee him-for a-feast been-given-is.' Then*  
 un° ohayō ta, 'put°, tū sadhā° mū-waṭ° āñ, ā°  
*by-him it-was-said that, 'son, thou always me-near art, and*  
 jēkī mū-waṭ° āhē sō sabh° tō-jō-i āhē. Asā-khē  
*whatever me-near is that all thee-of-only is. Us-to*  
 wājib° hō khush° thiaṇ° ā° mazā māṇaṇ°; chhākāṇ°  
*proper was happy to-become and rejoicing to-celebrate ; because*  
 jō bāṇē jō muō hō, sō warī jiarō thiō-āhē ;  
*that thy-brother who dead was, he again alive become-is ;*  
 gum° thī-viō-hō, sō ladō-āhē.  
*lost lost-gone-was, he been-got-is.'*

## KACHCHHĪ.

The peninsula of Cutch (Sanskrit *Kachchha*, or sea-coast land) lies between the peninsula of Kathiawar on the south, and the Province of Sindh on the north. A belt of land, 160 miles from east to west and from 35 to 70 from north to south, it is almost entirely cut off from the continent of India,—being bounded on the north and east by the Ran, a salt desert for many months in each year covered by the sea,—on the south by the Gulf of Cutch, and on the west by the Arabian Sea and the eastern, or Kori, mouth of the Indus.<sup>1</sup> It has long had close connexion with Sindh, and has frequently been invaded from that country.

The language spoken in Sindh, to the north of Cutch, is the Lārī dialect of Sindhī. To its east, various dialects of Gujarātī are spoken, and to its south, the Kāthiāwādī dialect of the same language. In Cutch itself several languages are in common use. Gujarātī, the home-tongue of most Brāhman and Vāṇiyās, and of the Āhīrs, Chārāns, and other shepherd tribes, is the language of literature, business, and general correspondence. Kachchhī is the home-tongue of the Jādējās, Lohānās, and Bhātīās, and of other Sindhī tribes in North Cutch. Though generally understood, Kachchhī is seldom written. Hindōstānī is spoken by great numbers, and, except in the north, is understood by all.<sup>2</sup> The Gujarātī is spoken in two dialects. One is the ordinary standard form of the language used by educated people. It is described in Vol. IX, Part ii, p. 424 of this Survey. For the purposes of this Survey it was reported to be spoken by 205,500 people. The other dialect of Gujarātī is a form of Bhīlī named Āhīrī or Āyārī. It is the Gujarātī used by the Āhīrs and other tribes mentioned above. It is reported to be spoken by 30,500 people, and is described on pp. 63ff. of Vol. IX, Part iii of this Survey. Hindōstānī is reported to be the home-language of 3,000 people.

There remains Kachchhī. This falls into two sub-dialects,—Kachchhī proper and Kāyasthī. The latter is used by Kāyasths, and is a mixture of true Kachchhī, Rājasthānī, and Gujarātī. The number of speakers of Kachchhī, in Cutch, was reported to be:—

Kachchhī Proper	.	.	.	.	.	.	.	.	.	.	311,000
Kāyasthī	.	.	.	.	.	.	.	.	.	.	500
										TOTAL	311,500

Kachchhī is not confined to Cutch. Emigrants have carried it to neighbouring territories. From the Sindh District of Karachi, immediately to the north, 50,000 speakers are reported, and from Kathiawar 76,214. The last figures include 12,214 returned from the Amreli *Prānt* of the Baroda State, which is situated in Kathiawar. The remaining 64,000 are reported from the rest of Kathiawar. In Bombay Town and

<sup>1</sup> Bombay Gazetteer (1880), Vol. v, p. 1.

<sup>2</sup> Gazetteer, p. 38.

Island 45,000 people from Cutch,—Mēmans, Khōjās, Khattris, and Khār-wārs,—were returned as speaking Kachchhī, and a dialect called Bhātiā was also reported from the same locality as spoken by 8,000 Bhātiās from Halad and Cutch. Finally, in the Bombay District of Kolaba, 500 immigrants were reported as speaking Kachchhī. We thus get the following figures for speakers of Kachchhī, as returned for the purposes of this Survey :—

## Kachchhī Proper—

Cutch . . . . .	311,000
Karachi . . . . .	50,000
Kathiawar . . . . .	76,214
Bombay Town and Island . . . . .	45,000
Kolaba . . . . .	500
	<hr/>
	482,714

## Kāyasthī—

Cutch . . . . .	500
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## Bhātiā—

Bombay Town and Island . . . . .	8,000
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TOTAL . 491,214

At the Census of 1911, the total number of speakers of Kachchhī for the whole of India was shown as 389,736, exhibiting a considerable reduction since the Census of 1891, on the figures of which the estimates for this Survey were based.

Kachchhī is a dialect of Sindhī, and agrees with the language of Central Sindh, rather than with that of the Lār, or South Sindh. It exhibits few of the peculiarities of the Lārī dialect, but it also wants two of the special peculiarities of Standard Sindhī, *viz.* the retention of short vowels at the end of a word, and the Sindhī double sonant consonants *gg*, *jj*, *dd*, and *bb*. On the other hand it follows the Sindhī habit of not doubling surd consonants, so that, *e.g.*, we have *hath*, a hand,—not *hatth*, as in Pañjābī, or *hāth*, as in Gujarātī.

Although Kachchhī is a Sindhī dialect, it is by no means pure Sindhī. Its speakers, as we have seen, live in close contact with speakers of Gujarātī, and hence Kachchhī is largely mixed with that language. The amount of admixture varies from place to place. The specimens here printed come from North Cutch, where the admixture is least, but even here it is very considerable. Such borrowings from Gujarātī are :—

The use of the conjunction *anē* or *nē*, and; and of the emphatic suffix *j* in such cases as *mū-bhērō-j*, verily with me; *thōrē-j dīyē-puthiā*, after a very few days; *tērō-j*, even so; *tō-jō-j*, only thine. In one instance there is apparently a Gujarātī neuter in *kē in-kē dīnū nā*, no one gave to him. The use of the Gujarātī conjunctive participle in *inē* or *inē* is very common, as in *achinē*, having come; *karinē*, having made; *khāinē*, having eaten; *uthinē*, having arisen; *viñinē*, having gone. All these occur in the Parable.

A *Kachchhī Kōsha*, or Dictionary of the Kachchhī language, has been published by the Gujarātī Vernacular Society, and *Kachchhī Kavītās*, or poems, have been written by Khan Sahib Nau Jianī. I have not succeeded in seeing either of these works. Kachchhī poems are reported to be

included in the great collection of Gujarātī poetry entitled the *Bṛihat Kāvya-Dōhana*, but I have failed to find any in the volumes of the only incomplete set that I have been able to obtain. The Rev. James Gray, a chaplain in Cutch, translated the Gospel of Matthew into Kachchhī. It was printed and published by the Bible Society in Bombay, in 1834. The volume of the Bombay Gazetteer relating to Cutch does not describe the language, but is full of valuable information regarding the history and ethnology of the country. As for the latter, see also Dalpatrām Prāñjivan Khakhar, in the *Indian Antiquary*, Vol. V (1876), pp. 167ff.

As regards pronunciation, the final short vowel of Standard Sindhī is everywhere dropped, so that words which there end in a short vowel here end in a consonant as in Gujarātī and Rājasthānī.

Nor are the double sonant consonants of Sindhī met with. Thus we have *saḷ*, not *saḷḷ*, a call, a summons; *ḍē*, not *ḍḍē*, give; *lagā*, not *laggā*, they began; *wagō*, not *waggō*, a robe. On the other hand, as in Sindhī, surds and nasals are not doubled. We have *hath*, not *hatth* or *hāth*, a hand; *akh*, not *akkh* or *ākh*, an eye; *kan*, not *kann* or *kān*, an ear.

In two words borrowed from Persian or Arabic the letter *b* has been aspirated, viz. *jabhābh*, an answer, and *bharbhād*, dissipated. So also the Lārī *piṇḍ*, self, has become *piṇḍh*. On the other hand, the Lārī custom of disaspirating the verbal auxiliaries *thō* and *thē* also obtains in Kachchhī. Thus, *hī miṇē ku-lāy thiṛ-tō*, why is all this happening?; *khōḍh tē-viryō*, the trunk continued fighting (II, 9). Similarly, there are a few instances of the Lārī disaspiration of sonant aspirates, such as *dhī* or *dīy*, a daughter (110); *gidā*, not *gidhā*, past participle of the root *gin*, take (Lārī *gidhō*). As in Lārī, *h*, both initial and medial, is sometimes dropped. Thus, *hī* or *i*, this; *hū* or *ū*, that; *hyēṇō* or *aēṇō*, a deer (153); *raē-tō*, he lives (233).

The *ṭ* or *ṭr* of Sindhī is not found in the Kachchhī specimens. Thus, we have *putar*, a son, not *putṭ* or *putṭr*. As in Sindhī and other languages of the North-West, the word for 'rise' is *uth*, not *uṭh*.

A medial *r* is liable to elision, as in *chāyaṇ-lā* (for *chāraṇ-lā*), for grazing; *kayṇ lagā* (for *karaṇ lagā*), they began to do (rejoicing); *hyēṇō* (for *\*hirēṇō*), a deer (153). This is a typical peculiarity of the Dardic languages.

As regards nouns, except that the oblique plural ends in *ē*, and not in *an* or *ā*, the declension closely follows that of Standard Sindhī. Thus, *putar*, a son, sg. obl. *putar*, pl. nom. *putar*; *ghōḷō*, a horse, sg. obl. *ghōḷē*, pl. nom. *ghōḷā*, obl. *ghōḷē*. Like *ghōḷō*, we have *ḍhagō*, a bull (142, 144); *kutlō*, a dog (146, 148), and *bakrō*, a goat (150, 152). For *māḍū*, a man, we have sg. obl. *māḍū*, pl. nom. *māḍū*, obl. *māḍūē* (119ff.). Other instances of the oblique plural are *thōṛē-j ḍīyē puthiā*, after a very few days; *mulaṛē-kē*, to servants; *janāwarē-kē* (acc. pl.), cattle (229); *hathē-sē*, by the hands (II, 4). The declension of *pē*, a father, is peculiar. The sing. nom. is *pē* or *pēa*, and its sing. obl. *pē* or *pēy*. The pl. nom. is *pē*, *pēa* or *pēy*, and the pl. obl. *pē* or *pēy*, as in the singular.

For feminine nouns, we have *dhī* or *dīy*, a daughter, which is irregular in the plural (110ff.). Thus:—

	Sing.	Plur.
Nom.	<i>dhī</i> , <i>dīy</i>	<i>dhīyū</i> , <i>dīyrū</i> .
Obl.	<i>dhī</i> , <i>dīy</i>	<i>dhīē</i> , <i>dīyrū</i> .

For regular nouns in *ī*, we have *ghōḍī*, a mare, pl. nom. *ghōḍīũ* or *ghōḍyũ* (139, 141); *kutti*, a bitch, pl. nom. *kuttiũ* or *kuttyũ* (147, 149); *māniũ*, loaves; *mīlhiũ*, kisses. From *tarār*, a sword, we have pl. nom. *tarārũ* (II, 7) and pl. obl. *tarārẽ* (II, 8). Other nominatives plural are *ajijũ*, solicitations, and *gōyũ* (from *gō*), cows. We have oblique plurals in *ranẽ-mẽ*, among harlots, and *jhihiẽ jhāpaṭẽ-sẽ*, with many stripes (228).

As for postpositions, the following occur. They differ in many respects from those of Standard Sindhi :—

Acc.-Dat.,—*kẽ*, as in *pẽ-kẽ*, (said) to the father; *janāwarẽ-kẽ* (pl. acc.), cattle (229).

Dat.,—*lā* or *lāy*, as in *chāyaṇ-lā*, for feeding (swine); *ku-lāy*, for what? why?

Abl.,—*nũ* (borrowed from Rājasthānī), as in *tyā-nũ*, (as he came) from there; —*waṭā*, as in *hun-waṭā*, (take) from him (235); —*mañjhā* or *miñjhā*, etc., from in, from among, as in *kuwẽ-mañjhā*, from in the well (237); *tẽ-miñjhā-nũ*, (the younger) from among them; *mulaĩẽ-kẽ-miñjhā-nũ*, (having called one) from among the servants; —*sẽ*, as in *jhāpaṭẽ-sẽ*, (beat) with stripes (228); *khusi-sẽ*, (he would have eaten) with pleasure; —*thi*, from (borrowed from Gujarātī) (104, etc.).

Gen.,—The genitive postposition is *jō*, used as in Standard Sindhi.

Loc.,—*mẽ*, as in *mulak-mẽ*, (a famine happened) in the country; —*miñjh*, as in *mulaĩẽ-miñjh*, (keep me) among the servants; —*waṭẽ*, as in *pẽ-waṭẽ*, (I will go) to (Hindī *pās*) the father; —*tẽ*, as in *ghōḍẽ-tẽ*, (seated) on a horse (230; cf. 227, 229).

#### Adjectives.

Adjectives follow the general rules of Sindhi. Thus,—

*khāsō māḍū*, a good man (119).

*niṇḍhẽ putar*, by the younger son.

*hitrā ware*, so many years.

*khāsī bāeṇī*, a good woman (128).

*takaryũ tarārũ*, swift swords (II, 7).

*jhihiẽ jhāpaṭẽ-sẽ*, (struck) with many stripes (228).

Comparison is made as usual.—

*bhẽṇ-thī uchō ae*, he is taller than the sister (231).

*miṇiyā khāsō*, best of all (134).

*khāsẽ-mẽ khāsō wagō*, the best robe of all.

The pronoun of the first person is *āũ* or *āũ*, I. Its singular oblique form is *mũ*, the genitive being *mũ-jō*, my. It has two forms of the

#### Pronouns.

plural. One form is *asĩ*, we; obl. *asā*; *asā-jō*, our. The other form is an imitation of the Gujarātī idiom. The Sindhi word for self, *pāṇ*, is used to mean 'we, including the person addressed.' The oblique form of *pāṇ* is *pā*. Thus, *pāṇ khyō*, let us (i.e. you and I) eat; *ī pā-kẽ lājam huō*, this was right for us (i.e. you and me).

The pronoun of the second person is *tũ*, thou; sing. obl. *tō*; gen. *tō-jō*, thy. The plural is *āĩ*, you; obl. *ā*; gen. *ā-jō*, your. The plural of this pronoun is politely used instead of the singular, as in *ā-jō nālō kurĩ ae*, what is your name?

The demonstrative pronouns are *hi* or *i*, this, and *hū* or *ū*, that. Both are used as personal pronouns of the third person. They are declined as follows :—

Sing.	This.	That.
Nom.	<i>hi, i</i>	<i>hū, ū.</i>
Obl.	<i>hin, in</i>	<i>hun, un.</i>
Plur.		
Nom.	<i>hi, i</i>	<i>hū, ū.</i>
Obl.	<i>hinī, inī</i>	<i>hunī, unī.</i>

The final *i* of the plural oblique is sometimes nasalized, so that we get *hinī̃*, *inī̃*, *hunī̃*, and *unī̃* as optional forms.

The reflexive pronoun is *piṇḍh*, self, corresponding to the South Sindh *piṇḍ'*. Thus :—

*piṇḍh-jī milkat virāi dīnē̃*, he divided out to them his property.

*piṇḍh-jī ji-kī̃ chij-vast huī*, whatever goods he had.

*un piṇḍh-jō pēt bharyō huō*, he would have filled his belly.

*pē piṇḍh-jē mulaī̃-kē chē̃*, the father said to his own servants.

*Piṇḍh* sometimes has merely the force of an ordinary personal pronoun, as in :—

*piṇḍh-kē laṅghan pōṇ lagā*, fastings began to fall to him, *i.e.* he began to suffer from hunger.

*piṇḍh ghanū̃ chhētē huō*, he was at a great distance.

Sometimes we have a personal pronoun where, on the analogy of most other Indo-Aryan languages, we should expect a reflexive pronoun. Thus :—

*mū̃-jē* (not *piṇḍh-jē*) *pē-watē vēdhōs*, I will go to my father.

This also is common in Rājasthānī and Gujarātī.

The relative and correlative pronouns are *jō*, who, and *sō*, that, he. They are declined as follows :—

	Who.	That.
Sing.		
Nom.	<i>(jō, jē)</i>	<i>sō, sē.</i>
Obl.	<i>jē̃</i>	<i>tē̃.</i>
Plur.		
Nom.	<i>(jē)</i>	<i>sē.</i>
Obl.	<i>jē̃, (jēnī)</i>	<i>tē̃, tēnī.</i>

I have no authority for the relative forms enclosed between marks of parenthesis, and I give them on the analogy of the correlative forms.

Examples of these pronouns are :—

*jē̃-jī tarār*, whose sword (II, 1).

*jē̃-nū̃ āū̃ majā kariā̃*, by means of which I may make rejoicing.

*jē̃-mē̃ Lākhōjī rājā*, (Thākurs) among whom Lākhōjī was the chief (II, 2).

*sō*, he (26).

*sē mũ-kē dē*, give that to me.

*tē-kē chōdhōs*, I will say unto him.

*sē khusi kayn lagā*, they began to make rejoicing.

*tē-miñjhā-nũ niñdhē putar chiō*, the younger from among them said.

*tēni-jō*, their (30).

The interrogative pronouns are *kēr*, who? (92), and *kurō*, what? (93), as in *ā-jō nālō kūrō ae*, what is your name? (220). The oblique singular of *kēr* is *kē*, as in *kē-jō chhōkrō achē-tō*, whose son is coming? (239); *hū ā kē-waṭā vikādhō giḍā*, from whom did you buy that? (240). The oblique singular of *kurō* is *kurē* or *ku*. With *lā*, *lāy*, or *lāe* it means what for?, why? Thus, *hī miṛē ku-lāy thiē-tō*, why is all this happening?, *ku-lāe* or *kurē-lāe*, why? (94). If *kē* or *ja* is added to this, the whole means 'why that,' i.e. 'because.' Thus, *kurē-lā kē i mũ-jō putar marī vyō-huō*, because this my son had died; *kurē-lā ja sē in-kē juyō-ay*, because he has found him; *ku-lā ja i tō-jō bhā marī vyō-thō*, because this thy brother had died.

The only animate indefinite pronoun occurring in the specimens is *kē* (Standard Sindhi *kāh*) (sing. agent) in *kē in-kē ḍinũ nā*, no one gave to him. For the inanimate indefinite pronoun we have *kōk mulak-mē halī nikryō*, he set forth to a certain country. Corresponding to the Sindhi *jē-kō*, whoever, we have *ju-kō mũ-jī patī* (fem.) *thiē*, whatever may be my share; *sūwar ju-kō chhūtā* (m. pl.) *khēdhā-huā*, whatever husks the swine were eating; *piñdh-jī jī-kē chij-vast* (f. sg.) *huī*, whatever belongings he had; and *mũ-jō jī-kē ay*, whatever I have (is yours).

Corresponding to the Standard Sindhi *miṛyōi*, all, is *miṛē*, *miṭē*, *mēḍi*, or *miñi*. Of these, *miṛē* (or *miṭē*) appears to be indeclinable. Thus:—

*niñdhō putar miṛē bhērō karīnē*, the younger son having collected everything (went to a far country).

*jaḍē in miṛē wāvrī kaḍhē*, when he had wasted everything

*hitrā miṛē* (m. pl. nom.) *ware thyā*, all these so many years passed.

*tō-jē putar tō-jē miṛē milkat* (f. sg.) *bharbhād kē*, thy son dissipated thy entire property.

*mũ-jō jī-kē ay, sē miṛē tō-jō-j ay*, whatever I have, that all is thine only.

*Mēḍi* and *miñi* are declinable. We have —

*kētrē miñi mulaṭē-kē mūniñ jūrētiñ*, all how many servants get loaves.

*miñiyā* (or *mēḍiyā*) *khāsō*, best of all (134).

Other pronominal forms are the following:—

Adjectives of quantity:—

*hitrā miṛē ware*, so many years.

*hī ghōḍō kitrē ware-jō ae*, how many years old is this horse? (221).

*Kāshmīr hitā kitrō chhēlē ae*, how far is it from here to Kashmīr? (222).

*ā-jē pē-jē ghar-mē kitrā chhōkrā aīn*, how many sons are there in your father's house? (223).

*kētrē miñi mulaṭē-kē*, to how many servants?

Others:—

*jaḍē*, when; *taḍē*, then.

*jērō*, as; *tērō*, so.

*hitī*, here; *titī*, there.

I have not noted any instances of pronominal suffixes attached to nouns. They are frequently attached to verbs, and will be dealt with under that head.

Conjugation.  
Auxiliary Verbs and Verbs  
Substantive.

The Verb Substantive, also used as an Auxiliary Verb, is conjugated as follows:—

Present, 'I am,' etc.

Sing.	Plur.
1. <i>aiyā̃, aiyā̃</i>	<i>aiyā̃, aiyā̃, ayā̃.</i>
2. <i>aiyē̃, aiyē̃, aīē̃</i>	<i>aiyō̃, aiyō̃, ayō̃.</i>
3. <i>ae, ay</i>	<i>ain.</i>

The above closely follows the Sindhī *āhiyā̃*, the *h* being dropped throughout, as in the Lārī<sup>a</sup>.

Past, 'I was,' etc.

Masc. Sing.	Masc. Plur.
1. <i>huwōs, hōs</i>	<i>huā̃, hōā̃.</i>
2. <i>hōē̃</i>	<i>huā̃, hōā̃.</i>
3. <i>huō</i>	<i>huā̃, hōā̃.</i>

This, again, closely follows Lārī Sindhī. Note that in the first person plural the *s* of the Lārī *huāsū̃* has been dropped. The above are all masculine forms. The only feminine form noted in the specimens is the third person singular *huī* in *pinḥ-jī jī-kī chij-wast huī*, whatever belongings he possessed.

There is a negative verb substantive, *nāy*, used for all persons and both numbers, as in *i-lāyak nāy*, I am not worthy of this; *tō ḍinē̃ nāy*, (a kid) has not been given by thee; *sukan utḥlāyō nāy*, (thy) word has not been disobeyed (by me).

The verb *thīn*, to become, will be considered under the head of the Active Verb.

As in Standard Sindhī there are an *a*- and an *i*-conjugation. The Infinitive ends in

The Active Verb. *n* or *nō*, as in *thīn* or *thīnō*, to become (169); *māraṇ* or *māraṇō*, to strike (176). Other examples are *pōṇ lagā*, they

began to fall; *chāyaṇ-lā*, (sent him) for feeding (swine); *miñjh viñan-jō man*, a mind (*i.e.* intention) of going inside.

In Standard Sindhī, the present participle ends in *ndō*, the vowel preceding the *n* being *i* in the *i*-conjugation, and generally *a*, but sometimes *i*, in the *a*-conjugation. There are also a number of contracted forms. In Kachchhī, the present participle ends in *ndhō*, not *ndō*. In the *a*-conjugation, the *n* is usually preceded by the letter *a*, as in *ḍisandhō*, seeing; *ḍisandhē-nē̃ tē̃-kē rehēm āwaī*, on seeing (the son) compassion came to him. If the root ends in a long vowel, the *n* of *ndhō* becomes a simple nasalization, as in *vikādhō*, buying (240). In this word there has been contraction. Similarly, exactly as in Standard Sindhī, we have other contracted forms, such as *khēdhō*, eating (*cf.* Sindhī *khīndō*); *thīdhō* (for *thīandhō*), becoming (*cf.* Sindhī *thīndō*); *chōdhō* (for *chawandhō*), saying (S. *chūndō*); *vēdhō*, going (S. *vēndō*). Altogether irregular is the feminine plural *jurētiū̃*, (loaves are) being got. Here, instead of the Kachchhī termination *ndhō*, a bastard termination *ntō* is used, on the analogy of the Gujarātī termination *tō* of the present participle.

The present participle of the *i*-conjugation ends in *īdhō*, as in *mārīdhō*, striking (177). Irregular is *kandhō*, doing, corresponding to *kandō* of Standard Sindhī.

Past Participle.

The regular Past Participle is formed, as in Standard Sindhī, by adding *yō* to the root.



Examples are :—

Root.	Past Participle.
<i>bhar</i> , fill,	<i>bharyō</i> .
<i>halā</i> , send,	<i>halāyō</i> .
<i>jur</i> , be obtained,	<i>juryō</i> .
<i>malā</i> , make famous,	<i>malāyō</i> .
<i>mār</i> , strike,	<i>māryō</i> .
<i>mur</i> , be driven back,	<i>maryō</i> .
<i>nikr</i> , set forth,	<i>nikryō</i> .
<i>uthlā</i> , raise,	<i>uthlāyō</i> .
<i>waḍh</i> , cut,	<i>waḍhyō</i> .
<i>vir</i> (S. <i>virh</i> ), fight,	<i>viryō</i> .

As in Standard Sindhī, there are numerous irregular past participles. The following occur in the specimens. The Standard Sindhī forms are also given for the sake of comparison :—

Kachchhī Root.	Past Participle.	
	Standard Sindhī.	Kachchhī.
<i>ach</i> , come	<i>āyō</i>	<i>āyō</i> .
<i>cha</i> , say	<i>chiō</i>	<i>chiō</i> , <i>chyō</i> .
<i>ḍā</i> , give	<i>ḍḍinō</i>	<i>ḍinō</i> .
<i>ḍis</i> , see	<i>ḍḍiḥō</i>	<i>ḍiḥō</i> .
<i>gin</i> , purchase	<i>ggidhō</i> (Lārī)	<i>gidō</i> (240).
<i>kaḍh</i> , pull	<i>kaḍhyō</i>	<i>kaḍhō</i> .
<i>kar</i> , do, make	<i>kiō</i> , <i>kayō</i> , <i>kītō</i>	<i>kiō</i> , <i>kō</i> .
<i>labh</i> , <i>lajh</i> , be obtained	<i>ladhō</i>	<i>ladhō</i> .
<i>lag</i> , begin	<i>laggō</i>	<i>lugō</i> .
(?) <i>lās</i> , be scorched	(?) <i>lāḥō</i> , scorched	<i>lōḥō</i> , angry.
<i>pā</i> , fall	<i>piō</i> , <i>pō</i>	<i>piō</i> , <i>pō</i> .
<i>pahuch</i> , arrive	<i>pahulō</i>	<i>pōḥō</i> .
<i>puchh</i> , ask	<i>puchhyō</i>	<i>puchhō</i> .
<i>rut</i> , plant oneself	(?) <i>rūtō</i> , from <i>rūt</i>	<i>rutō</i> .
<i>ra</i> , remain	<i>rahyō</i>	<i>ryō</i> , <i>roō</i> .
<i>sun</i> , hear	<i>suō</i>	<i>sōō</i> .
<i>thī</i> , become	<i>thiō</i>	<i>thyō</i> .
<i>ubah</i> , stand	<i>ubtiḥō</i>	<i>ubhō</i> .
<i>vā</i> , sit	<i>vāḥō</i>	<i>waḥō</i> (230).
<i>viñ</i> , go	<i>viō</i>	<i>vyō</i> , <i>veō</i> .
<i>vijh</i> , throw	<i>vidhō</i>	<i>vidhō</i> .

The Conjunctive Participle, as in Standard Sindhī, is formed by adding *ī* to the root, as in *mārī*, having struck. The final *ī* is sometimes nasalized, as in *ginī achō*, bring ye (the best robe). Irregular is *thī*, having become.

The Gujarātī conjunctive participle in *inē* is also common, as in *karinē*, having done; *mārīnē*, having struck (178); *thīnē*, having become (171); *uthīnē*, having arisen; *viñīnē*, having gone. The final *ē* of this is also liable to be nasalized, as in *khāīnē*, having eaten (the husks); *achīnē*, (the father) having come (outside). In *dhōṛī karīnē*, having run, we have a combination of the two forms.

The second person singular of the Imperative is the same in form as the root, whether the verb belongs to the *a*- or to the *i*-conjugation. Thus :—

Imperative.

*ach*, come (80).  
*ḍē*, give (84).  
*dhōḍ* or *dhōṛ*, run (85).  
*haṇ*, strike (81).  
*jim*, eat (78).  
*khā*, eat (78).  
*mar*, die (83).  
*mār*, strike (81).  
*pīṭ*, strike (81).  
*rakh*, keep.  
*ubh*, stand (82).  
*vē*, sit (79).  
*viñ*, go (77).

Two examples occur of the first person plural, both in the Parable, and belonging to the *a*-conjugation. They are *khīṇō*, let us eat, and *thīṇō*, let us become.

The second person plural in the *a*-conjugation is formed by adding *ō* to the root, as in :—

*achō*, come ye.  
*ginō*, take ye (235).  
*viñhō*, put ye (227).

In the *i*-conjugation, *yō* is added, as in :—

*ḍyō* (irregular), give ye (234).  
*kaḍhyō*, draw ye (237).  
*māryō*, kill ye (II, 4).  
*pērāyō*, clothe ye.

In 227, 234, 235, and 237, the plural is politely used instead of the singular.

Old Present.

The following is the conjugation of the Old Present  
(Present Subjunctive) :—

	a-conjugation.		i-conjugation.	
	I may go.		I may strike.	
	Sing.	Plur.	Sing.	Plur.
1	<i>viñā</i>	<i>viñā, viñō</i>	<i>māryā</i>	<i>māryā, māryō.</i>
2	<i>viñē</i>	<i>viñō</i>	<i>māryē</i>	<i>māryō.</i>
3	<i>viñē</i>	<i>viñan</i>	<i>mārē</i>	<i>mārīn.</i>

As examples we may quote :—

*a*-conjugation :—*chōwājā*, I may be called ; *thiē*, (whatever) may be (my share) ; *khyō piō*, (it is right that) we may eat and drink.

*i*-conjugation :—*kariā* (for *karyā*), I may make (rejoicing with my friends) ; *kariō* (i.e. *karyō*), (it is right that) we make (rejoicing). The third person singular of the root *dē*, give, is *dē* (II, 1).

In Standard Sindhi, the present is formed by prefixing *thō* (m. pl. *thā* ; f. sg. *thī*, pl. *thiū*), or *piō* (oto.) to the old present. In Kachchhi, the same principle is followed, but *tō* (*tā*, *tī*, *tiū*) is used instead of *thō*. Thus :—

*a*-conjugation :—

*pyō-marā*, I am dying.

*viñā-tō*, I go (205).

*kē-jō chhōkrō achē-tō*, whose boy comes (239) ?

*mū-jō pē hun naḍhē ghar-mē raē-tō*, my father lives in that small house (233).

*hī mirē ku-lāy thiē-tō*, why is all this happening ?

*i*-conjugation :—

*āū māryā-tō*, I strike (179).

*hū janāwarē-kē chārē-tō*, he is feeding cattle (229).

Only one instance of the Present Definite occurs in the specimens. It is *jurētiū* (for *jurētiū aīn*), they (loaves, fem.) are being got. It will be noticed that the auxiliary verb is omitted. Regarding the irregular form of the present participle, see p. 189.

One instance of the Imperfect occurs in the Parable. It is *khēdhā-huā*, they (the swine) were eating. It is formed exactly on the analogy of the corresponding tense in Standard Sindhi.

The conjugation of the Past tense follows the lines of Standard Sindhī. Intransitive verbs add pronominal suffixes of the nominative to the past participle. Thus :—

‘I went,’ etc. (211ff.).

	Masc. Sing.	Masc. Plur.
1	<i>veḍs, vyḍs</i>	<i>veḍsī, vyḍsī.</i>
2	<i>vḍ</i>	<i>veḍ, vyḍ.</i>
3	<i>veḍ, vyḍ</i>	<i>veḍ, vyḍ.</i>

It will be observed that the second person plural ends in *ā*, as in Lārī Sindhī.

With feminine subjects, the participle is in the feminine. Other examples occurring in the specimens are :—

*jērō āyō anē ghar agiā pōtō*, as he came and arrived near the house.

*taḍē i lōḥō*, then he became angry.

*mur̥yō*, he retreated (II, 1).

*chhēḥē-jē kōk mulak-mē halī nikryō*, he set out for a far country.

*hikrō dukār piō*, a famine fell.

*hakal* (fem.) *piḥ Hōthiyē-mē*, a cry fell (*i.e.* was heard) among the Hōthis (II, 4).

The Future, as in Standard Sindhī, is formed by adding pronominal suffixes of the nominative to the present participle. In the third person, no suffixes are added.

The second person singular is irregular. Instead of *mārīdhē*, as we should expect, the list of words received from Cutch gives *mārīnē*. Other lists received from the same locality, but not printed, make the second person singular *mārīdhōs*, *i.e.* the same as the first person singular. I have not met either of these forms elsewhere.

The following is the conjugation of this tense in the masculine form of the *i*-conjugation. The *a*-conjugation follows similar lines, the present participle, of course, taking the form of that conjugation. No feminine forms have been noted in either the specimens or any of the lists received. They doubtless follow the analogy of Standard Sindhī :—

‘I shall strike,’ etc. (195ff.).

	Masc. Sing.	Masc. Plur.
1	<i>mārīdhōs</i>	<i>mārīdhāsī.</i>
2	<i>mārīnē (mārīdhōs)</i>	<i>mārīdhā.</i>
3	<i>mārīdhō</i>	<i>mārīdhā.</i>

The following further examples have been noted. They all belong to the *a*-conjugation :—

*vēdhōs*, I shall go.

*chōdhōs*, I shall say.

*thīdhōs*, I shall be.

*ryō*, he remained (with an inhabitant of the country).

*khusī kayn lagā*, they began to do rejoicing.

*paṭ peā . . . raṇ-mē reā*, they fell on the ground . . . they remained on the battle field (II, 11).

*rutā piṛ-mē*, they planted themselves on the battle-ground (II, 7).

*hitrā miṛē ware thyā*, so many years passed.

*ubhā chōk-mē*, they stood in the field (II, 6).

The Past of transitive verbs agrees, as usual, with the object in gender and number, the subject being put into the case of the agent. Thus, when the object is masculine singular, we have :—

‘I struck him,’ etc. (185ff.).

	Subject Singular.		Subject Plural.
1	<i>mē</i>	}	<i>asē</i>
2	<i>tō</i>		<i>ā</i>
3	<i>hun</i>		<i>hunī</i>
			<i>māryō</i> .

Other examples are :—

*naṇḍhē putar pē-kē chiō*, the younger son said to the father.

*in-jē pē in-kē dīṭhō*, his father saw him.

*gōṭē ghā keā*, the bridegrooms dealt blows (II, 5).

*gōṭē waḍhyū*, the bridegrooms slew (the brides) (fem. plur.) (II, 5).

In *kē in-kē dīnū nā*, no one gave him (anything), *dīnū* is a neuter form borrowed from Gujarātī.

In two cases, the word *āwaī* occurs in the Parable, and is translated ‘came,’ viz. in *jaḍē in-kē akal āwaī*, when sense came to him, and *tē-kē rehēm āwaī*, compassion came to him. These are perhaps Gujarātī third persons singular present, wrongly used in the sense of the past, but compare the Kāyasthī *khulāī* mentioned on p. 207, and the Bhāṭiā *māraī* mentioned on p. 212.

The Habitual Past is formed by prefixing or suffixing *tē* (not *thē*, as in Standard Sindhī) to the Past. It is often practically equivalent in meaning to the imperfect. Thus :—

Habitual Past.

*khōḍh tē viṛyō*, the trunk continued fighting (II, 9).

*mē māryō-tē*, I was striking (192).

Perfect.

For the Perfect, which is quite regular in its formation, we may quote :—

*tō-jī chākri kandhō āyō aiyā*, doing thy service, I have come, i.e. I have continually been doing thy service.

*tū hāmēs mū bhērō-j thyō-āṭē*, thou hast always been with me.

*tō-jō bhā āyō-ay*, thy brother has come.

*sē in-kē sajō-niruwō jiryō-ay*, he has got him safe and sound.

*jīrō thyō-ay*, he has become alive.

*mū gunāh kiō-ay*, I have done sin.

With the negative verb substantive, we have :—

*tō-jō sukan uthlāyō-nāy*, I have not disobeyed thy word.

Pluperfect.

For the Pluperfect, we have :—

*mũ mār̥yō-huō*, I had struck (193).

*vēdhī ryō-huō*, he had been lost.

*marī ryō-huō*, he had died.

As in Standard Sindhī, the pluperfect may be used as a Past Conditional. Thus, *piṇḍh-jō pēt bharyō-huō*, he would have filled his belly.

Causal Verbs.

A few Causal Verbs appear in the specimens. Thus :—

*hālāē*, he caused to go, he sent (him into the field).

*viñāi*, having caused to go, i.e. having wasted.

*uthlāyō*, caused to rise, hence, disobeyed an order, in *tō-jō sukan uthlāyō nāy*, (1) have not disobeyed your word. This causal root, *uthlā*, corresponds to the Standard Sindhī *uthār*. The interchange of *r* and *l* is common in North-Western languages.

In Standard Sindhī, the Passive is formed by adding *ij* or *j* to the root, and in

Passive.

Gujarātī it is formed by adding *ā* to the root, with shortening of the root-vowel. The latter method is followed in the

Passive forms given in the List of Words (202ff.). Thus, the passive root of the active root *mār* is *marā*. The Present Definite and the Imperfect present forms here for which I am unable to account. They are *marāñũ āyā*, I am being struck, and *marāñũ hōs*, I was being struck, respectively. In Standard Sindhī the present participle of the Passive Verb has a special form ending in *ibō*. This is not the case in Kachchhī, in which the future passive is *marāñdhōs*, I shall be struck (204).

One instance of the Passive occurs in the Parable, in which we have not only the Gujarātī *ā*, but also the Sindhī *j*. It occurs in *tō-jō putar chōwājā ī-lāyak nāy*, I am not worthy of this,—that I may be called thy son.

Pronominal Suffixes are commonly added to verbs. They represent the accusative

Pronominal Suffixes.

in :—

*pag-mē jōrō pērāyōs*, put ye a pair of shoes on him.

*hun-kē khūb mār̥yōs, nē rasē-sē bandhyōs*, beat ye him well, and bind ye him with ropes (236). In these two cases, the suffix *s* means 'him.'

Suffixes indicating the case of the agent are very frequently added to the tenses of transitive verbs formed from the past participle. Thus :—

Past tense,—*hū ā kē-waṭā vikādhō giḍā*, from whom did you buy that (240) ?

Here the termination *ā* of *giḍā* means 'by you.'

*taḷē in chē*, then he said. Here the termination *ē* of *chē* is equivalent to the Standard Sindhī termination *āi*, and means 'by him.'

As in the standard, when it is suffixed the participle does not change for gender or number. Similarly we have :—

*jabhābh* (m. sg.) *dinē*, he gave an answer.

*milkat* (fem. sing.) *virāi dinē*, he divided the property.

*miṭhiũ* (fem. plur.) *dinē*, he gave kisses.

*in-kē khētar-mē hālāē*, he sent him into the field.

*jaḍḍē miṛē wāvrī kaḍhē*, when he had wasted everything.

*miñjh viñhaṇ-jō man na kē*, he did not make a mind of going inside, *i.e.* he would not go inside.

*hikrē-kē sad karī puchhē*, having called one (of the servants) he asked.

*in gāwō nāch sōḍē*, he heard singing (and) dancing.

*sē phēn-phatūr-mē viñāz vidhē*, he wasted that in debauchery.

For the Perfect, we have :—

*tō hikrē bakrē-jē bachē-jētrō ḍinē-nāy*, thou hast not given so much as a single kid. Here the *ē* is the suffix of the second person singular agent.

*tō-jē pē khāwō kē-ay*, thy father has made a feast. Here the *ē* represents, as above, the Sindhī *āz*.

There are the usual Compound Verbs. For Intensives, we may quote the following.

Compound Verbs.

Some of them are strictly speaking not intensives, but are included for the sake of convenience :—

*ginī achan*, having taken to come, *i.e.* to bring.

*lajhī, achan*, to be obtained.

*virāz ḍian*, to divide out.

*wāvrī kaḍhan*, to waste.

*viñāz vijhan*, having caused to go to throw, *i.e.* to waste (cf. *bakh vijhan*, to throw an embrace, to embrace, and Hindi *ḍālnā*).

*halī viñan*, to go away.

*marī viñan*, to die.

As a specimen of a Statical Compound, formed with the present participle, we have *āz tō-jī chākrī kandhō āyō aiyā*, I have been doing thy service (all these years).

As specimens of Inceptive Compounds, formed with the Infinitive, we have :—

*pinḍh-kē laṅghan pōṇ lagā*, fastings began to fall to him, *i.e.* he began to starve.

*sē khusī kayṇ lagā*, they began to make rejoicings.

Two specimens are given of Kachchhī. They both come from Northern Cutch where the language is least contaminated by Gujarātī. The first specimen is a version of the Parable of the Prodigal Son, and the second a ballad. Kachchhī has no written character of its own. Those here given were written in the Gujarātī character as printed. Other specimens were received written in the Nāgarī character, and others in the Persian character.

[ No. 13.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## SINDHI.

KACHCHHĪ DIALECT.

CUTCH.

## SPECIMEN I.

હિકડે માણ બ પુતર હુઆ. તે મિઝાનું નિઠે પુતર પેકે ગિઓ: પે, મિહકત મિઝાનું જુ કો મંજ પતી થિએ સે મૂંકે ડે. પોય ઈન પિંઢજ મિહકત ઈનીકે વિરાઈ ડિને. થોડેજ ડિયે પુઠિઆ નિઠો પુતર મિઝે બેરો કરીને છોટે કોઝ મુલકમે હલી નિકયો; ને તિતે પિંઢજ જિ કો ચીજ વસ્ત હુઈ સે ફેન-ફતૂરમે વિભાઈ વિધે. જડે ઈન મિઝે વાવરી કહે, તડે જી મુલકમે વડો હિકડો હુકાર પિઓ, અને પિંકે લંધણ પોણ લગા. પોય જી વિબીને જીન મુલકમે હિકડે રોંધલ બેરો વિબી સ્યો; અને તે ઈનકે સૂવર ચાપણલા ખેતરમે હલાંએ. સૂવર જુ કો છૂતા ખંધા હુઆ સે ખાઈને ખુસીમે જીન પિંઢજો પેટ બયો હુઓ, પણ કે ઈનકે ડિનું ન. જડે ઈનકે અકલ આવઈ તડે ઈન ચે: મૂંજે પેજે કેતરે મિણી મુલકમેકે ખપતી જીપરાંત માનિજ, જીડેતિજી અને આઈ તા જીપ ખો મરાં. આઈ જીથીને મૂંજે પે વટે વેધોસ, અને તેકે ચોધોસ જ: પે, મૂં અલાજે ધર સાંમું અને તો અગિઆ ગુનાહ કિઓ અય; અને હાંણે આઈ તોજે પુતર ચોવાળાં ઈ લાયક નાંય. તોજે મુલઈઅ મિઝા મૂંકે હિકડો મુલઈ કરી રખ. પોય જી જીથીને પે વટે બો. પણ પિંઢ ધણું છોટે હુઓ તિતરમે ઈનજે પે ઈનકે ડિઠો; અને ડિસધેને તેકે રહેમ આવઈ; અને ઘોડી કરીને ઈનકે બપ્પ વિઝી મિઠિજા ડિને, તડે પુતર ઈનકે ચે: પે, મૂં અલાજે ધર સાંમું અને તોજ નજરમે ગુનાહ કિઓ અય અને હાંણે તોજે પુતર ચોવાળાં ઈ લાયક નાંય. પણ પે પિંઢજે મુલઈએકે ચે: ખાસે મે ખાસો વગો ગિનીં અચો અને સે ઈનકે પેરાયોસ; અને ઈનજે હથમે વાંઢી અને પગમે જોડો પેરાયોસ; અને પાણ ખ્યો ને રાજ થિઓ; કુરેલા કે ઈ મૂંજે પુતર મરી બો હુઓ સે પાંઈ જીરો થો અય; સે વેધી સ્યો હુઓ ને લઝી આયો અય; પોય સે ખુસી કયણ લગા.

ઈન હાંણુ ઈનજે વડો પુતર ખેતરમે હુઓ; ત્યાંનું સે જોડો આયો અને ધર અગિઆ પોતો તેડો ઈન ગાયો નાચ સોંએ; તડે તે મુલઈએકે મિઝાનું હિકડેકે સડ કરી પુછે જ: હી મિઝે કુલાય થિયે તો? તે ઈનકે ચો: તોજે બા આયો અય, અને તોજે પે ખારો કે અય, કુરેલા જ સે ઈનકે સજો નિરવો જીડયો અય; તડે ઈ લોઠો અને મિઝ વિબણજે મન ન કે. એતરેલા ઈનજે પે બાર અચીને ઈનજી આજીનું કે. તડે ને જભાભ ડિને જ: પે, હિતરા મિઝે વરે થા આઈ તોજી ચાકરી કંધો આયો ઐયા, અને તોજે સુકન કડે પણ જીલાયો નાંય, ત પણ તો મૂંકે કેનીં હિકડે બકરીજે બચે જોતરો પણ ડિને નાંય; જોનું આઈ મૂંજે બાધબંધે બેરો મળ કરિઆં, પણ ઈન તોજે પુતર તોજી મિઝે મિહકત રનેમે બરભાદ કે સે જોડો આયો તેડોજ તો ઈનલા ખાવો કે. તડે તે તિનકે ચો જ: પુતર, તું તાં હમેસ મું બેરોજ થો અઈએ, અને મૂંજે જિર્કો અય સે મિઝે તોજેજ અય; પાણ ખ્યો પિઓ ને ખુસી કરિઓ ઈ પાંકે લાજમ હુઓ; કુલા જ ઈ તોજે બા મરી બો હુઓ સે પાંઈ જીરો થો અય, અને વેધી સ્યો હુઓ સે લધો અય.



[ No. 13.]

## INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

## SINDHI.

KACHCHHĪ DIALECT.

CUTCH.

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Hikṛ-mārū-jā      ba      putar      huā.      Tē-miñjhā-nū      niṇdhē-putar  
*One-man-of      two      sons      were.      Them-among-from      by-the-younger-son*  
 pē-kē      chiō,      'pē,      milkat-miñjhā-nū      ju-kō      mū-jī      pati  
*the-father-to      it-was-said,      'father,      property-in-from      whatever      my      share*  
 thiē,      sē      mū-kē      dē.'      Pōy      in      piṇdh-jī      milkat      inī-kē  
*may-become,      that      me-to      give.'      Then      by-him      himself-of      property      them-to*  
 virāi      dīnē.      Thorē-j-dīyē-puthiā      niṇdhō      putar      mirē  
*having-divided      was-given-by-him.      Few-very-days-after      the-younger      son      all*  
 bhērō      karīnē      chhēt-jē-kōk-mulak-mē      halī      nikryō;      nē  
*together      having-made      distance-of-some-country-in      having-gone      set-forth;      and*  
 titē      piṇdh-jī      jī-kī      chīj-wast      hui,      sē      phēn-phatūr-mē  
*there      himself-of      whatever      belongings      was,      that      debauchery-in*  
 viñāi-vidhē.      Jadē      in      mirē  
*having-wasted-was-thrown-by-him.      When      by-him      all*  
 wāvrī-kadhē,      tadē      un-mulak-mē      waḍō      hikrō      dukār  
*having-wasted-was-thrown-out-by-him,      then      that-country-in      great      one      famine*  
 piō,      anē      piṇdh-kē      laṅghan      pōṇ      lagā.      Pōy      ū      viñīnē  
*fell,      and      himself-to      fasts      to-fall      began.      Then      he      having-gone*  
 un-mulak-jē      hikrē-rōdhal-bhērō      viñī      ryō;      anē      tē  
*that-country-of      one-inhabitant-with      having-gone      remained;      and      by-him*  
 in-kē      sūwar      chāyan-lā      -khētar-mē      halāē.      Sūwar  
*him-as-for      swine      feeding-for      field-in      it-was-sent-by-him.      The-swine*  
 ju-kō      chhūtā      khēdhā-huā,      sē      khāinē      khusī-sē      un  
*whatever      husks      eating-were,      those      having-eaten      pleasure-with      by-him*  
 piṇdh-jō      pēt      bharyo-huō,      paṇ      kē      in-kē      dīnū      nā.  
*self-of      belly      would-have-been-filled,      but      by-anyone      him-to      was-given      not.*  
 Jadē      in-kē      akal      āwai,      tadē      in      chē,      'mūjē-pē-jē  
*When      him-to      sense      came,      then      by-him      it-was-said-by-him,      'my-father-of*  
 kētrē-miñī-mulāē-kē      khaptī-uprāt      māniū      jurētīū,      anē      āū      tā  
*how-many-servants-to      need-above      loaves      are-being-got,      and      I      on-the-contrary*

bhukh pyō-marāñ. Āñ uthinē mñ-jē-pē-watē vēdhōs, anē tē-kē  
*(by) hunger an-dying. I having-arisen my-father-near will-go, and him-to*  
 chōdhōs ja, “pē, mñ Alā-jē-ghar-sāmñ anē tō-agiā gunāh  
*I-will-say that, “father, by-me God-of-house-against and thee-before sin*  
 kiō-ay, anē hññē ãñ tō-jō putar chōwājā i-lāyak nñy.  
*been-done-is, and now I thy son I-may-be-called this-worthy I-am-not.*  
 Tō-jē-mulañ-miñjh mñ-kē hikro mulañ kari rakh.” Pōy  
*Thy-servants-among me (acc.) one servant having-made keep.” Then*  
 ū uthinē pē-watē vyō. Pañ piñdh ghaññ-chhēṭe  
*he having-arisen the-father-near went. But he-himself at-great-distance*  
 huō, titrē-mē in-jē-pē in-kē dīthō; anē disandhē-nē  
*was, the-mean-time-in by-his-father him-as-for it-was-seen; and seeing-on*  
 tē-kē rehēm āwai, anē dhōrī-karīnē in-kē bakh-vijhī  
*him-to compassion came, and run-having him-to embrace-having-thrown*  
 mithiñ dīñ. Tadē putar in-kē chē, ‘pē,  
*kisses were-given-by-him. Then by-the-son him-to it-was-said-by-him, ‘father,*  
 mñ Alā-jē-ghar-sāmñ anē tō-jī-najar-mē gunāh kiō-ay, anē hññē  
*by-me God-of-house-against and thy-sight-in sin been-done-is, and now*  
 tō-jō putar chōwājā i-lāyak nñy.’ Pañ pē  
*thy son I-may-be-called this-worthy I-am-not.’ But by-the-father*  
 piñdh-jē-mulañ-kē chē, ‘khāsē-mē khāsō wagō ginī  
*his-own-servants-to it-was-said-by-him, ‘good-among good robe having-taken*  
 achō, anē sē in-kē pērāyōs; anē in-jē-hath-mē vīdhī, anē  
*come, and that him-to put-ye-on-him; and his-hand-on a-ring, and*  
 pag-mē jōrō pērāyōs; anē pāñ khyō, nē rāji  
*feet-on pair-of-shoes put-ye-on-him; and we may-eat, and happy*  
 thiō; kurē-lā kē i mñ-jō putar marī-vyō-huō, sē  
*let-us-become; what-for that this my son having-died-gone-was, he*  
 pññ jīrō thyō-ay; sē vēdhī-ryō-huō, nē  
*again alive become-is; he having-been-lost-remained-was, and*  
 lajhī-āyō-ay.’ Poy sē khusī kayñ lagā.  
*having-been-found-come-is.’ Then they rejoicing to-make began.*  
 In-tññ in-jō wadō putar khētar-mē huō. Tyā-nñ sē jērō  
*At-this-time his elder son the-field-in was. There-from he as*  
 āyō anē ghar agiā pōtō, tērō in gāwō nāch  
*came and the-house before arrived, then by-him singing dancing*  
 sōñ. Tadē tē mulañ-kē-miñjhā-nñ hikrē-kē sad  
*was-heard-by-him. Then by-him the-servants-from-among one to call*  
 kari puchhē ja, ‘hī miṛē ku-lāy thiō-tō?’  
*having-made it-was-asked-by-him that, ‘this all what-for becoming-is?’*

Tē in-kē chyō, 'tō-jō bhā āyō-ay, anē tō-jē-pē khāwō  
*By-him him-to it-was-said, 'thy brother come-is, and by-thy-father a-feast*  
 kē-ay, kurē-lā ja sē in-kē sajō-niruwō juryō-ay.' Tadē  
*made-by-him-is, what-for that he him-to sound-hale been-found-is.' Then*  
 ī lōthō, anē miñjh viñṇ-jō man na kē. Ētrē-lā  
*he became-angry, and inside going-of mind not was-made-by-him. This-for*  
 in-jē-pē bār achinē in-jī ajijū kē.  
*by-his-father outside having-come him-of solicitations were-made-by-him.*  
 'Tadē tē jabhābh dinē ja, 'pē, hitrā-mirē-ware  
*Then by-him answer was-given-by-him that, 'father, so-many-years*  
 thyā, āñ tō-jī chākri kandhō-āyō-aiyā, anē tō-jō sukan kadē-pan  
*became, I thy service doing-come-am, and thy word ever-even*  
 uthlāyō-nāy; ta-pan tō mū-kē kēñī  
*become-reversed-not-is; nevertheless by-these me-to at-any-time*  
 hikrē-bakri-jē-bachē-jōtrō pan dinē-nāy, jē-nū  
*one-goat-of-young-one-as-much even been-given-by-thee-not-is, which-by-means-of*  
 āñ mū-jē-bhāi-bandhē-bhērō majā kariñ; pan in-tō-jē-putar tō-jī  
*I my-relations-friends-with rejoicing may-make; but by-this-thy-son thy*  
 mirē milkat ranē-mē bharbhād kē, sē jērō āyō,  
*all property harlots-among dissipated was-made-by-him, he as came,*  
 tērō-j tō in-lā khāwō kē.' Tadē tē tin-kē  
*so-even by-thee him-for a-feast was-made-by-thee.' Then by-him him-to*  
 chyō ja, 'putar, tū tñ hāmēs mū-bhērō-j thyō-aiē, anē  
*it-was-said that, 'son, thou verily always me-with-verily been-art, and*  
 mū-jō ji-kī ay, sē mirē tō-jō-j ay; pān khyō,  
*mine whatever is, that all thine-only is; but we-may-eat,*  
 piō, nē khusī kariō, ī pā-kē lājam huō; ku-lā  
*we-may-drink, and rejoicing we-may-make, this us-to proper was; what-for*  
 ja ī tō-jō bhā marī-vyō-huō, sē pāñ jirō thyō-ay;  
*that this thy brother having-died-gone-was, he again alive become-is;*  
 anē vēdhī-ryō-huō, sē ladhō-ay.'  
*and having-been-lost-remained-was, he been-found-is.'*

The second specimen of Kachchhī is a ballad celebrating the heroism of the Cutch Chieftains at the fatal battle of Jhārā (A.D. 1762), in which Ghulām Shāh Kalhōrā of Sindh routed the Cutch army, and thereby conquered the country. An account of this invasion will be found on pp. 143ff. of the Gazetteer of Cutch (Bombay, 1880).

[ No. 14.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHI.

KACHCHHI DIALECT.

CUTCH.

## SPECIMEN II.

ભીમજી ઠકર જારો મલાયો,	મુશ્યા માગ ન કે.	
જેજી ઉમ્મર હુધિ તરાર,	જાડેજો જારો મલાયો.	૧
ગજી યુલામ શા ચડ્યો,	સારે સિંધ મિંઝા.	
વીંઝાણું ઠકર ચડ્યા,	જેમે લાખોજી રાગ	
	ભીમજી ઠકર?	૨
બડ ભીમાંણી ચડ્યા,	ભોમલિયેજી અમવાર.	
મલક મરકાઈ ચડ્યા,	અંજરજી જમાધાર	
	ભીમજી ઠકર?	૩
હકલ પિધિ હોથિયેમે,	ઠકરાં માર્યો બાલ બચ્યા.	
હુની પિંઠજી ગબર,	હથેસે ગેંસ્યા.	
	ભીમજી ઠકર?	૪
કુંઆરી કંધ નમાયા,	ગોટો ઘા કેઆ.	
ચોટા ઝલ્યા ચોસરા,	વઢ્યું કંધ વિચ્યા.	
	ભીમજી ઠકર?	૫
કટારિએનું ચડ્યા પોય,	કુંવર કાંયાણી.	
અચી હુમા ચોકમે,	ચાડો સો ને ચારી.	
	ભીમજી ઠકર?	૬
અચી રતા પિડમે જુકો,	પાવરજી પાડા.	
હજો તરાઈ તકડ્યું,	કયો બાલેજી ઘા.	
	ભીમજી ઠકર?	૭
તરાજેજી તડ પિધિ.	બાલે કેઆ જુંગા.	
ગલોલેજી ગોટ ધ્યા,	ધાર ધોંસ કેઆ.	
	ભીમજી ઠકર?	૮
મધો છણ્યો પટ ત,	ખાધ તે-વિડ્યો.	
જડે ઈંઝી માંલાયો,	તડે છણી પટ ગેઓ.	
	ભીમજી ઠકર?	૯

**SINDHI.**

જોરિયો જુવાણુ ન ઉપરે,  
સવા સેરજો પાપણો,

તડે ગડે ધસ કેળ્યા.  
રૂથે! રત મિંઝા.

બીમલ ઠક્કર<sup>૦</sup>

१०

સહ હજાર સરાર્થજી,  
ચારી હજાર રાજી,

ਭਲੀ ਪਟ ਪੇਆ.  
ਰਾਵਤ ਰਲ੍ਹੁਮੇਂ ਰੇਆ.

બીમજી ઠક્કર<sup>૨</sup>

११

[ No. 14.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## SINDHĪ.

KACHCHHĪ DIALECT.

CUTCH.

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Bhīmaji      Ṭhakar      Jhārō      malāyō,  
*By-Bhīmji    the-Ṭhākur    Jhārā    was-made-renowned,*

Muṛyō,      māg    na      dē.  
*He-retreated,    way    not    he-gives.*

Jē-jī      ummar      huī      tarār,  
*Whom-of    immortal    was    the-sword,*

Jārējē      Jhārō      malāyō.  
*By-the-Jārējā    Jhārā    was-made-renowned.*

1.

Gaji      Gulām-sā      charyō.  
*Thundering    Ghulām-Shāh    marched.*

Sārē-Sindh-miñjhā.  
*All-Sindh-from-in.*

Vījhan-nū      Ṭhakar      charyā,  
*Vinjhān-from    the-Ṭhākurs    marched,*

Jē-mē      Lākhōji      rājā.  
*Whom-among    Lākhōji    the-chief.*

Bhīmaji      Ṭhakar,      etc.  
*Bhīmji    the-Ṭhākur,    etc.*

2.

Bhar      Bhīmāñī      charyā,  
*The-gallant    Bhīmāñis    marched,*

Bhōdhaliyē-jā      asawār,  
*The-Bhōdhlis-of    the-horsemen,*

Malak      markāi      charyā,  
*The-Malaks    proudly    marched,*

Añjār-jā      jamādhār.  
*Anjar-of    the-Jamādārs.*

Bhīmaji      Ṭhakar,      etc.  
*Bhīmji    the-Ṭhākur,    etc.*

3.

Ilakal piī Hōthiyē-mē,  
*A-cry fell the-Ilōthīs-among,*  
 ‘Ṭhakarā, māryō bāl bachchā.’  
 ‘*O-Ṭhākurs, kill infants children.*’

Unī piṇḍh-jā gabharū  
*By-them their-own little-ones*  
 Hathē-sē rōsyā.  
*Hands-by were-slain.*

Bhīmajī Ṭhakar, etc.  
*Bhīmji the-Ṭhākur, etc.*

4.

Kūārī kandh namāyā,  
*By-virgins necks were-bowed,*  
 Gōṭē ghā kēā.  
*By-bridegrooms blows were-made.*  
 Chōṭā jhalyā chōsarā,  
*The-hair-knots were-seized four-braided,*  
 Waḍhyū kandh vichā.  
*Were-cut neck from-the-middle.*

Bhīmajī Ṭhakar, etc.  
*Bhīmji the-Ṭhākur, etc.*

5.

Kaṭāriē-nū charyā pōy  
*Kaṭāriā-from marched then*  
 Kūwar Kāyānī,  
*The-princes of-the-house-of-Kāyā,*  
 Achī ubhā chōk-mē,  
*Having-come they-stood the-field-in,*  
 Chōḍō sō nē chārī.  
*Fourteen hundred and forty.*

Bhīmajī Ṭhakar, etc.  
*Bhīmji the-Ṭhākur, etc.*

6.

Achī rutā piṛ-mē ju-kō  
*Having-come planted-themselves the-battle-ground-in whoever*  
 Pāwar-jā pādā.  
*Pāwar-of the-buffaloes.*

Haṇō tarārū takaryū,  
*Strike-ye the-swords swift,*  
 Karyō bhālē-jā ghā.  
*Deal-ye spears-of blows.*

Bhīmajī Ṭhakar, etc.  
*Bhīmji the-Ṭhākur, etc.*

7.

Tarārē-jī tar pī,  
*Swords-of a-clang fell,*

Bhālē keā bhuṅgā.  
*By-the-spears were-made huts.*

Galōlē-jā gōṭ thyā,  
*Pellet-of clouds became,*

Dhārū dhōs keā.  
*By-gunpowder a-dust-storm was-made.*

Bhīmajī Thakar, etc.  
*Bhīmji the-Thākur, etc.*

8.

Mathō chhaṇyō paṭ-tē,  
*The-head dropped the-ground-on,*

Khōdh tē-viryō.  
*The-trunk continued-fighting.*

Jadē istri gālāyō,  
*When by-a-woman it-was-addressed,*

Tadē chhaṇī paṭ peō.  
*Then having-dropped on-the-ground it-fell.*

Bhīmajī Thakar, etc.  
*Bhīmji the-Thākur, etc.*

9.

Jōriē juwān na uparē,  
*In-sheets the-young-men not could-be-carried,*

Tadē gadē ghas keā.  
*Then by-the-carts tracks were-made.*

Sawā-sēr-jō pāyano  
*One-and-a-quarter-seer-of stone*

Ruryō rat-miñjhā.  
*Rolled the-blood-amidst.*

Bhīmajī Thakar, etc.  
*Bhīmji the-Thākur, etc.*

10.

Sath hajār Sarū-jā  
*Sixty thousand the-Sarūs-of*

Chhaṇī paṭ peā.  
*Having-dropped on-the-ground fell.*

Chārī hajār Rā-jā  
*Forty thousand the-Rāo-of*

Rāwata raṇ-mē reā.  
*Warriors the-battle-on remained.*

Bhīmajī Thakar, etc.  
*Bhīmji the-Thākur, etc.*

11.



## FREE TRANSLATION OF THE FOREGOING.

1. Bhīmji Ṭhākur made Jhārā renowned. Even when defeated he gave not way to the pursuers. The Jārējā, of the immortal sword, made Jhārā renowned.<sup>1</sup>

2. Ghulām Shāh, Lord of all Sindh, marched thundering, and to meet him came from Vinjhān the Ṭhākurs with Lākhōjī at their head.

3. The gallant men of the house of Bhīmji came, and the cavalry of the Bhōdhli. Proudly marched the Malaks and the Jamādārs of Anjar.

4. Among the Hōthis there was heard a cry, 'Ye Ṭhākurs, slay your babes and children.'<sup>2</sup> With their own hands they slew their little ones.

5. Virgins bowed their necks, and were struck down each by her own betrothed. These seized their fourfold braided hair, and smote them across the neck.

6. Next, from Kaṭāriā marched the princes of the house of Kāyā. When they came, they stood in the battle-field fourteen hundred and forty strong.

7. Those buffaloes of Pāwar who came, planted themselves on the battle-field (shouting), 'Strike ye with the swift swords, and deal ye blows with spears.'

8. Then sounded the clang of swords, the earth became a village of huts, of which the roofs were the spears thrown in the combat. It was shadowed by the clouds that were made up of the flying bullets. It was hidden by a dust-storm,—the smoke of the gunpowder.

9. When a head dropped on the ground, the trunk kept fighting on, till it was addressed by a woman, when down on the ground it too fell.

10. The young men could not be carried off in sheets, and then the carts tracked their rutted way. So mighty was the torrent of blood that stones weighing a seer and a quarter were rolled away by it.

11. Sixty thousand of the Sarāis lay fallen on the ground, and forty thousand warriors of the Rāo remained (dead) upon the field.

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<sup>1</sup> This verse is repeated as a refrain after each of the succeeding verses.

<sup>2</sup> Presumably a reference to the custom of the *Jātujriha* or *Jauhar*, under which Rājputs slay their women and children, in order to preserve them from a conquering enemy.

## KĀYASTHĪ.

Kāyasthī is the form of Kachchhī spoken by some 500 Kāyasths in Cutch. It is a mixed form of speech, based on Kachchhī, but much mixed with the Mārwarī dialect of Rājasthānī and with Gujarātī. As a specimen, I give a folktale. It will be seen that the only point in which Kāyasthī differs from these various forms of speech is the peculiar form of the suffix of the agent case of the third person singular when added to verbs.

We may note the following points. In Kachchhī we saw that, in borrowed words, such as *jahhābh*, an answer, or *bharbhād*, dissipated, the letter *b* has been aspirated to *bh*. A similar case occurs in the Kāyasthī specimen, in which *d* becomes *dh* in the word *dharbār*, a court, although, curiously enough, the very next word is *jawāb*, an answer, in which the *b* remains unchanged. On the other hand, again as in Kachchhī, the verbal auxiliary *thō* becomes *tō*, as in *kaē-tō*, he says, and *kā-ti*, I (fem.) say. So also medial *h* is liable to be dropped, as in *rā*, I may remain; *ra*, it (fem.) remained; and *kā* and *kaē* mentioned above.

In the declension of nouns, the postposition of the genitive is the Mārwarī *rō* (*rā*, *ri*), and of the dative-accusative *nā*, which is a corruption of the Mārwarī *nāi*.

The possessive pronoun 'my' is represented by two words. The first is *mā-jō*, which is Sindhī. The other is *māyō* (fem. *māi*), which is a corruption of the Gujarātī *mārō*, with the Dardic elision of *r*, that we have already noted in Kachchhī, and the insertion of a euphonic *y*.

The word for 'this' is *hi* or *i*, dative *iē-nā*. 'That' has its oblique singular *uē*. The nominative is therefore probably *hū* or *ū*.

Other pronominal forms are:—

*kāiē*, anything.

*jē-kāiē*, whatever.

*kāi-kāiē-kāi*, something or other.

There are two forms of the negative verb substantive, *nāi* and *nathī*. The latter is Gujarātī. Similarly, we have the Gujarātī *hatō*, he was.

In verbs, we have the Gujarātī infinitive in *wa*, as in *karāwē-sārū*, for causing to be made; *karāwā lagō*, he began to make. Similarly, we have the future passive participle *lēwō*, fem. *lēvī*, it is to be given.

The conjunctive participle imitates the Gujarātī form in *inē*, as in *nākhēnē*, having put; *khāyānē*, having eaten. A kind of frequentative conjunctive participle is *karē karē*, having done frequently, which reminds us of the Kāshmīrī *kār' kār'*, with the same meaning. The present participle again follows Gujarātī in taking the termination *tō*, as in *thitā*, on becoming. As in that language, it is also used as a habitual past, as in *āw'tō*, he used to come; *lē-jātō*, he used to take away; *lagāy'tō*, he used to apply; *lēkh'ti*, I (fem.) used to see.

For the old present, or present subjunctive, we have *rā*, I may remain. The present takes the Kachchhī *tō* (Sindhī *thō*), as in *kā-ti*, I (fem.) say; *kaē-tō*, he says; *parē-ti*, it (fem.) falls. There is also the Gujarātī negative present, *lēkh'ti nathī*, I (fem.) do not see. The past follows Kachchhī. We may note the irregular feminine *khulāi*, opened, with which we may compare the Kachchhī *āwāi*, dealt with on p. 194.

The only example of a pronominal suffix of the accusative is *ḍēkh'tis nathī*, I do not see it.

Kāyasthī has a peculiar form of the suffix of the agent case of the third person singular, equivalent to the Sindhī *āñ*. It varies according to gender, *āñhē* being used for 'by him,' and *āñhī* for 'by her.' There does not appear to be any corresponding form for the third person plural. A list of words received from Cutch, while giving *māryāñhē*, for 'he struck' (lit. 'struck by him'), gives the ordinary Sindhī *māryāñ*, for 'they struck.' This list is not printed in this volume, as this form is the only peculiarity of the dialect. The rest is merely, as in the specimen printed, a mechanical mixture of Sindhī, Gujarātī, and Mārwarī. The following examples of this suffix occur in the specimen:—

*uē-nāñ sajī kyāñhē*, he made her well.

*paisā māgyāñhē*, he demanded money (masc. sing.).

*iē-nāñ lēṛāyāñhē*, he caused her to be summoned.

*jicāb ḍināñhī*, she gave an answer.

*sāmān ḍiḥhāñhī nāñ*, furniture was not seen by her.

*jōyāñhī*, she saw (that).

*wāḍār* (masc.) *kayāñhī*, she made a contract.

*hakal* (fem.) *karāyāñhī*, she caused a call to be made.

It will be observed that the form of the verb is not affected by the gender or number of the object. The origin of this form is doubtful. We may perhaps compare the Kaechhī *ḍisandhē-nē*, on seeing him.

[ No. 15.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## SINDHI.

KACHCHHĪ (KĀYASTHĪ) DIALECT.

CUTCH.

## ડાસી ને વૈધ.

હેક બયદી ડાસીરી નજર થકી. તડે અખીઆં સજીઆં કરાવે-સાર હેક વૈધનાં હકલ કરાયાંધી ને સાયધી રખે એડો વડાડ. કયાંધી કે, જો ઈ માંઈઆં અખીઆં સજીઆં કરે ડે તો ઇએનાં ચિાકરી ડેવી, પણ જો નજરમેં વરતભાવ ન થએ તો ઇએનાં કીએ ડેવો નંઈ. ઈ વડાડ બાયલ થીતાં ઈ વૈધ પિંઢરો એસડ ઇએરી અખીઆંનાં થોડા-થોડા ડીઆંરો છટી નાખેને લમાયતો, ને ગડે-જડે ડાસીનાં જોવા આવે. તડેતડે કિકનાંકિક લે જતો ને ઈમ કરેકરે રેનેરેતે ઇએરી મિડે મલકત ચોરાય ગ્યો. પછે હુએ પાસે જે કીએ હતો સે મિડે પિંઢરે હથ આયો. તડે હુએનાં સજી કયાંધે ને વડાડ પ્રમાણે પૈસા મંચાંધે. ઇએ બયદી ડાસીરી નજર ખુલઈ, તડે જોયાંધી તો ધરમેં કીએ સામાન ડિાંધી નંઈ; ઇતે ઇએનાં કીએ ડિાંધી નંઈ. વૈધ હણોહણ કરવા લગો; તોપણ ડાસી ઇએનાં ધાધ ડિાંધી નંઈ. તડે ઇએનાં ધરઆરમેં તેગ્રયાંધે. ડાસી ધરઆરમેં જવાખ ડિાંધી, 'હો માંથુસ જે કએતો સે સચી વાત અથ, કિમકે માંજી નજર સજી થીએ તો ઇએનાં નાંણો ડેવો પણ જો હું અધીજ નાં તો ઇએનાં કીએ ડેવો નંઈ, એડો વકાડ હતો. હવે ઈ કએતો કે માઈ નજર પડેતી, પણ હું ઈમ કાંતી કે હું કીએ ડેખતી નથી, કિમકે જડે માંજી નજર રઈ તડે માંથે ધરમેં ધણીએ તાંભારહ ને બારીબારી સામાન હતો સે હું ડેખતી, પણ હવે ઈ સો ખાપનં કયતો કે માંથો અધાપો ગ્યો, પણ હું તાં માંથે ધરમેં કીએ જથુસ ડેખતીસ નથી.'

[ No. 15.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## SINDHĪ.

KACHCHHĪ (KĀYASTHĪ) DIALECT.

CUTCH.

## TRANSLITERATION AND TRANSLATION.

DŌSĪ      NĒ      WAIDH.  
OLD-WOMAN      AND      PHYSICIAN.

Hēk-ghay<sup>a</sup>dhi-dōsirī      najr      thakī.      Taḍē ākhiā<sup>1</sup> sajiā<sup>1</sup>      karāvē-  
*An-old-old-woman's eyesight failed.      Then eyes sound causing-to-be-made-*  
sārū      hēk-waidhnā<sup>2</sup>      hakaḷ      karāyādhī,      nē sāy<sup>a</sup>dhi  
*for      to-a-physician      call      was-caused-to-be-made-by-her,      and witnesses*  
rakhē      ēṛō      wadār      kayādhī      kō, 'jō i māiyā<sup>3</sup> ākhiā<sup>1</sup> sajiā<sup>1</sup>  
*having-kept      such      contract      was-made-by-her      that, 'if he my eyes sound*  
karē-dē,      tō      iēnā<sup>4</sup>      chāk<sup>a</sup>rī      dēvī,      paṇ jō najr-mē<sup>5</sup>  
*may-make, then      to-him      (fee-for)service      is-to-be-given,      but      if eyesight-in*  
warat-bhāv      na      thīē,      tō      iēnā<sup>4</sup>      kīē      dēwō      nāī.'      I  
*recovery      not      may-become, then      to-him      anything      to-be-given      is-not.'      This*  
wadār      bhāyal      thīā<sup>6</sup>      i      waidh      piṇḍhrō      ōsar      iēri-ākhiā<sup>1</sup>nā<sup>7</sup>  
*contract      confirmed      on-becoming      this      physician      his-own      medicine      to-her-eyes*  
thōṛā-thōṛā-dīārī      chhētī      nākhēnē      lagāy<sup>a</sup>tō,      nē      jadē-jadē  
*of-a-few-a-few-days      interval      having-put      used-to-apply,      and      when-when*  
dōsīnā<sup>8</sup>      jōwā      āw<sup>a</sup>tō,      taḍē-taḍē      kīk-nē-kīk  
*the-old-woman (acc.)      to-see      he-used-to-come,      then-then      something-and-something*  
lē-jātō,      nē      im      karē-karē      rētē-rētē  
*he-used-to-take-away,      and      so      having-done-having-done      remaining-remaining*  
iēri mīṛē mil<sup>a</sup>kat      chōṛāy      gyō.      Pachhē      uē-pāsē      jē-kīē      hatō,  
*her      all      property      having-stolen      he-went.      Finally      her-near      whatever      was,*  
sē      mīṛē      piṇḍhrō-hath      āyō. - Taḍē      uēnā<sup>9</sup>      saji      kyādhē,  
*that      all      in-his-own-hand      came.      Then      her (acc.)      sound      it-was-made-by-him,*  
nē      wadār      pramāṇē      paisā      māgyādhē.      Iē-ghay<sup>a</sup>dhi-dōsirī  
*and      contract      according-to      money      was-demanded-by-him.      This-old-old-woman's*  
najr      khulāī.      Taḍē      jōyādhī      tō      ghar-mē      kīē      sāmān  
*eyesight      cleared.      Then      it-was-seen-by-her      behold      the-house-in      any      furniture*  
dīthādhī      nāī;      itē      iēnā<sup>4</sup>      kīē      dīnādhī      nāī.  
*seen-by-her      is-not;      therefore      to-him      anything      given-by-her      is-not.*  
Waidh      haṇōhaṇ      kar<sup>a</sup>wā      lagō;      tō-paṇ      dōsī  
*The-physician      importunities      to-make      began;      nevertheless      by-the-old-woman*

iēnā dhādh dīnādhī nāī. Tadē iēnā dharbār-mē  
*to-him heed given-by-her is-not. Then her (acc.) the-court-in*  
 tērāyādhē. Dōsī dharbār-mē jwāb  
*it-was-caused-to-be-summoned-by-him. By-the-old-woman the-court-in answer*  
 dīnādhī, 'hī mānas jē kaē-tō, sē sachī vāt ay; kim-kē,  
*was-given-by-her, 'this man what says, that true story is; because,*  
 "māji najr saji thīē, tō iēnā nāpō dēwō, paṇ  
*"my eyesight sound may-become, then to-him cash (is)to-be-given, but*  
 jō hū andhī-j rā, tō iēnā kīc dēwō nāī,"  
*if I blind-even may-remain, then to-him anything to-be-given is-not,"*  
 ērō wakār hatō. Havē i kaē-tō kē māi najr parē-tī, paṇ hū  
*such contract was. Now he says that my eyesight falls, but I*  
 im kā-tī kē, "hū kīc dēkh"tī nathī, kim-kē jadē māji najr  
*thus say that, "I anything seeing am-not, because when my eyesight*  
 rāi, tadē māyē-ghar-mē ghaṇīē tābhārachh nē bhārī-bhārī  
*remained, then my-house-in many brass-and-copper-utensils and costly-costly*  
 sāmān hatō sē hū dēkh"tī, paṇ havē i sō khāy"nē  
*furniture was that I used-to-see, but now he oath having-eaten*  
 kāya-tō (for kaē-tō) kē māyō ādhāpō gyō, paṇ hū tā māyē-ghar-  
*says that my blindness (is)gone, but I indeed my-house-*  
 mē kīc jaṇas dēkh"tis nathī."  
*in any article seeing-it am-not."*

## FREE TRANSLATION OF THE FOREGOING.

### THE OLD DAME AND THE OCULIST.

There was once an old dame whose eyesight failed. So she summoned a doctor to make her eyes right, and in the presence of witnesses she made a contract that if he restored her eyesight, she should pay him a fee, but that if he failed, she need give him nothing. As soon as the contract was confirmed, the physician kept coming to her every few days to apply his drugs to her eyes, and whenever he came he would carry off something or other out of her house, and in this way gradually stole all her property. As soon as he had got hold of everything, he cured her eyes, and demanded his fee according to the contract. But as soon as the old lady's eyes were any use, she discovered that there was not a scrap of furniture left in the house, and refused to pay anything. The doctor became importunate, but still she refused, and at last he took her into court. She then pleaded as follows:—'Everything that this man says is a perfectly true story, for I did agree that I was to pay him a fee if my eyesight was restored, but that if I remained blind I was to give him nothing. Now he claims that I can see, but I maintain that I can't see in the least; for when my eyesight was in good order I used to see plenty of copper vessels and valuable furniture in my house; but now, in spite of his oath that he has cured me, I can't see anything in my house at all.'

**BHĀṬIĀ.**

A form of Sindhī, called Bhāṭiā, has been reported from Bombay Town and Island, as spoken by 6,000 Bhāṭiās from Halad and Cutch. A List of Words and Sentences has been received of this dialect, but no other specimen. From the List it appears to be ordinary Kachchhī, with a free mixture of Gujarātī words. The only grammatical form that is peculiar is *māraī*, which means both 'he struck' and 'they struck.' We may compare the word *āwaī*, in Kachchhī (see p. 194). It is unnecessary to discuss this mixed dialect at greater length.

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**STANDARD LIST OF WORDS AND SENTENCES IN  
THE VARIOUS SINDHĪ DIALECTS.**



# STANDARD LIST OF WORDS AND SENTENCES

English.	Standard Sindhi (Hyderabad).	Lāsi. <sup>1</sup>
1. One . . .	Hek <sup>u</sup> . . . . .	Hēkṛṭh . . . . .
2. Two . . . .	Bba . . . . .	Bba . . . . .
3. Three . . . .	Tē(trē) . . . . .	Tṭh . . . . .
4. Four . . . .	Chār <sup>c</sup> . . . . .	Chār <sup>c</sup> . . . . .
5. Five . . . .	Panj <sup>a</sup> . . . . .	Panj <sup>a</sup> . . . . .
6. Six . . . .	Chha . . . . .	Chha . . . . .
7. Seven . . . .	Sat <sup>a</sup> . . . . .	Sat <sup>a</sup> . . . . .
8. Eight . . . .	Aṭh <sup>a</sup> . . . . .	Aṭh <sup>a</sup> . . . . .
9. Nine . . . .	Naw <sup>a</sup> . . . . .	Naw <sup>a</sup> . . . . .
10. Ten . . . .	Dḍah <sup>a</sup> . . . . .	Dḍah <sup>a</sup> . . . . .
11. Twenty . . . .	Vih <sup>a</sup> . . . . .	Vih <sup>a</sup> . . . . .
12. Fifty . . . .	Panjāh <sup>a</sup> . . . . .	Panjāh <sup>a</sup> . . . . .
13. Hundred . . . .	Sau . . . . .	Sau . . . . .
14. I . . . .	Āū . . . . .	Ā . . . . .
15. Of me . . . .	Mūh <sup>ē</sup> -jṭh . . . . .	Mū <sup>ē</sup> -jṭh . . . . .
16. Mine . . . .	Mūh <sup>ē</sup> -jṭh . . . . .	Mū <sup>ē</sup> -jṭh . . . . .
17. We . . . .	Asī . . . . .	Asī . . . . .
18. Of us . . . .	Asā-jṭh . . . . .	Asā-jṭh . . . . .
19. Our . . . .	Asī-jṭh . . . . .	Asā-jṭh . . . . .
20. Thou . . . .	Tū . . . . .	Tū . . . . .
21. Of thee . . . .	Tūh <sup>ē</sup> -jṭh . . . . .	Tṭh-jṭh . . . . .
22. Thine . . . .	Tūh <sup>ē</sup> -jṭh . . . . .	Tṭh-jṭh . . . . .
23. You . . . .	Tavhī . . . . .	Āī . . . . .
24. Of you . . . .	Tavhā-jṭh . . . . .	Awā-jṭh . . . . .
25. Your . . . .	Tavhā-jṭh . . . . .	Awā-jṭh . . . . .

<sup>1</sup> The original of this list was written in the Perso-Arabic character with very few vowel-points. Some of the spellings are therefore uncertain.

# IN THE VARIOUS SINDHĪ DIALECTS.

Lāpī. <sup>1</sup>	Kacchhī.	English.
Hek <sup>e</sup> , hekirō ; or ( <i>in counting</i> ), barkat <sup>a</sup> , barkhat <sup>a</sup> , or barkh <sup>u</sup> .	Ilīkḍō . . . .	1. One.
Bba . . . .	Ba . . . .	2. Two.
Tṣ . . . .	Trṣ . . . .	3. Three.
Chār <sup>e</sup> . . . .	Chār . . . .	4. Four.
Panj <sup>a</sup> . . . .	Panj . . . .	5. Five.
Chhah <sup>a</sup> . . . .	Chha . . . .	6. Six.
Sat <sup>a</sup> . . . .	Satta . . . .	7. Seven.
Aṭh <sup>a</sup> . . . .	Atṭha . . . .	8. Eight.
Nū . . . .	No . . . .	9. Nine.
Ḍḍah <sup>a</sup> , ḍḍō . . . .	Ḍō . . . .	10. Ten.
Vih <sup>a</sup> , vi <sup>a</sup> . . . .	Vī, vīy . . . .	11. Twenty.
Panjāh <sup>a</sup> . . . .	Panjā, pinjhā . . . .	12. Fifty.
Saḍ, sḍ . . . .	Sō . . . .	13. Hundred.
Āñ, ñ, mñ . . . .	Āñ . . . .	14. I.
Mñ-jō . . . .	Mñ-jō . . . .	15. Of me.
Mñ-jō . . . .	Mñ-jō . . . .	16. Mine.
Asī . . . .	Asī, pāñ . . . .	17. We.
Asā-jō . . . .	Asā-jō, pñ-jō . . . .	18. Of us.
Asā-jō . . . .	Asā-jō, pñ-jō . . . .	19. Our.
Tñ . . . .	Tñ . . . .	20. Thou.
Tō-jō . . . .	Tō-jō . . . .	21. Of thee.
Tō-jō . . . .	Tō-jō . . . .	22. Thine.
Tavī, avī . . . .	Āī . . . .	23. You.
Tawā-jō, awā-jō . . . .	Ā-jō . . . .	24. Of you.
Tawā-jō, awā-jō . . . .	Ā-jō . . . .	25. Your.

<sup>1</sup> NOTE.—In the original list from which this is taken final short vowels were not always indicated. In most cases, instead of the final " of Standard Sindhī, a final ' is clearly written and is here reproduced ; but in the case of some words that in the Standard end in ", the vowel sign has not been written. I have left these words as apparently ending in consonants, but probably ' should be supplied.

English.	Standard Sindhi (Hyderabad).	Lāsi.
26. He . . . .	Hā, uhō . . . .	Hā . . . .
27. Of him . . . .	Hun <sup>a</sup> -jō, unhē-jō . . . .	Wa-jō, hā <sup>a</sup> -jō . . . .
28. His . . . .	Hun <sup>a</sup> -jō, unhē-jō . . . .	Wa-jō, hā <sup>a</sup> -jō . . . .
29. They . . . .	Hā, uhē . . . .	Hā . . . .
30. Of them . . . .	Hun <sup>e</sup> -jō, unhan <sup>e</sup> -jō . . . .	Hun <sup>e</sup> -jō . . . .
31. Their . . . .	Hun <sup>e</sup> -jō, unhan <sup>e</sup> -jō . . . .	Hun <sup>e</sup> -jō . . . .
32. Hand . . . .	Hath <sup>u</sup> . . . .	Hath <sup>u</sup> . . . .
33. Foot . . . .	Pēr <sup>u</sup> . . . .	Pērō . . . .
34. Nose . . . .	Nak <sup>u</sup> . . . .	Nak <sup>u</sup> . . . .
35. Eye . . . .	Akh <sup>e</sup> . . . .	Akh <sup>e</sup> . . . .
36. Mouth . . . .	Wāt <sup>u</sup> . . . .	Wāt <sup>u</sup> . . . .
37. Tooth . . . .	Dḍand <sup>u</sup> . . . .	Dḍand <sup>u</sup> . . . .
38. Ear . . . .	Kan <sup>u</sup> . . . .	Kan <sup>u</sup> . . . .
39. Hair . . . .	Wār <sup>u</sup> . . . .	Wār <sup>u</sup> . . . .
40. Head . . . .	Math <sup>a</sup> . . . .	Mathō . . . .
41. Tongue . . . .	Jjibh <sup>a</sup> . . . .	Jjibh <sup>a</sup> . . . .
42. Belly . . . .	Pēt <sup>u</sup> . . . .	Pēt <sup>u</sup> . . . .
43. Back . . . .	Puṭh <sup>e</sup> , puṭhī . . . .	Puṭhī . . . .
44. Iron . . . .	Lōh <sup>u</sup> . . . .	Lōh <sup>u</sup> . . . .
45. Gold . . . .	Sōn <sup>u</sup> . . . .	Sōn <sup>u</sup> . . . .
46. Silver . . . .	Rupō . . . .	Rupō . . . .
47. Father . . . .	Pi <sup>u</sup> . . . .	Pō . . . .
48. Mother . . . .	Mā <sup>u</sup> . . . .	Mā . . . .
49. Brother . . . .	Bhā <sup>u</sup> . . . .	Bhā <sup>u</sup> . . . .
50. Sister . . . .	Bhēṇ <sup>a</sup> . . . .	Bhēṇ <sup>u</sup> . . . .
51. Man . . . .	Mard <sup>u</sup> . . . .	Māṇhḍ . . . .
52. Woman . . . .	Zāl <sup>a</sup> . . . .	Zāl <sup>a</sup> . . . .

Lāṣṭi.	Kachchhī.	English.
Hā, hī, ā, ī . . .	Ū, hū, sō, ī, hī . . .	26. He.
Hun <sup>a</sup> -jō, hin <sup>a</sup> -jō, un <sup>a</sup> -jō, in <sup>a</sup> -jō.	Un-jō, hun-jō, tē-jō . . .	27. Of him.
Hun <sup>a</sup> -jō, hin <sup>a</sup> -jō, un <sup>a</sup> -jō, in <sup>a</sup> -jō.	Un-jō, hun-jō, tē-jō . . .	28. His.
Hōē, hūē, ōē, āē . . .	Ū, hū, sē, ī, hī . . .	29. They.
Unan-jō, unī-jō ; inan-jō, inī-jō.	Unī-jō, hunī-jō, tēnī-jō . . .	30. Of them.
Unan-jō, unī-jō ; inan-jō, inī-jō.	Unī-jō, hunī-jō, tēnī-jō . . .	31. Their.
Hath <sup>e</sup> . . . . .	Hath . . . . .	32. Hand.
Pēr, pagg, pagulō . . .	Pag . . . . .	33. Foot.
Nak <sup>e</sup> . . . . .	Nak . . . . .	34. Nose.
Akh <sup>e</sup> . . . . .	Akh . . . . .	35. Eye.
Wāt <sup>e</sup> . . . . .	Mō . . . . .	36. Mouth.
Dḍand <sup>e</sup> . . . . .	Dandh . . . . .	37. Tooth.
Kan <sup>e</sup> . . . . .	Kan . . . . .	38. Ear.
Wār <sup>e</sup> . . . . .	Wār . . . . .	39. Hair.
Mathō . . . . .	Mathō . . . . .	40. Head.
Jjib <sup>a</sup> . . . . .	Jibh, jibh . . . . .	41. Tongue.
Pēt <sup>e</sup> . . . . .	Pēt . . . . .	42. Belly
Puṭh <sup>e</sup> . . . . .	Puṭh, taḍō . . . . .	43. Back.
Lō . . . . .	Lhō, lō . . . . .	44. Iron.
Sōn <sup>e</sup> . . . . .	Sōna . . . . .	45. Gold.
Chāḍī, rupō . . . . .	Rupō . . . . .	46. Silver.
Pō, bābā, abā, abō, adā . . .	Pō, bāpā . . . . .	47. Father.
Mā, mātā, amā, amī, āī, amil <sup>a</sup> , amilī, jijā.	Mā, bhābhī . . . . .	48. Mother.
Bā, bāō, adā, adhā . . . . .	Bhā . . . . .	49. Brother.
Būp, adhī . . . . .	Bhēp . . . . .	50. Sister.
Māpū, mārū, mard <sup>e</sup> , murs <sup>e</sup> .	Māḍū, mārū . . . . .	51. Man.
Zāl <sup>a</sup> , ōrat <sup>a</sup> , ōlath <sup>a</sup> . . . . .	Bāedī, bāyadī . . . . .	52. Woman.

English.	Standard Sindhi (Hyderabad).	Lasi.
53. Wife . . . .	Jō <sup>c</sup> . . . .	Zāl <sup>a</sup> . . . .
54. Child . . . .	Bbār <sup>u</sup> . . . .	Ggabhar <sup>u</sup> . . . .
55. Son . . . .	Puṭ <sup>u</sup> . . . .	Puṭ <sup>u</sup> . . . .
56. Daughter . . . .	Dhi <sup>u</sup> . . . .	Dhi <sup>a</sup> . . . .
57. Slave . . . .	Bbānhō . . . .	Gōlō . . . .
58. Cultivator . . . .	Kuṛimī . . . .	Hārī . . . .
59. Shepherd . . . .	Rēḍhār <sup>u</sup> . . . .	Dhanār <sup>u</sup> . . . .
60. God . . . .	Khudā, Bhaggawān <sup>u</sup> . . . .	Allāh <sup>u</sup> . . . .
61. Devil . . . .	Shaitān <sup>u</sup> . . . .	Shaitān <sup>u</sup> . . . .
62. Sun . . . .	Sij <sup>u</sup> . . . .	Sij <sup>u</sup> . . . .
63. Moon . . . .	Chand <sup>u</sup> . . . .	Chand <sup>u</sup> . . . .
64. Star . . . .	Tārō . . . .	Tārā . . . .
65. Fire . . . .	Bāh <sup>c</sup> . . . .	Jjārō . . . .
66. Water . . . .	Pāṇī . . . .	Pāṇī . . . .
67. House . . . .	Ghar <sup>u</sup> . . . .	Ghar <sup>u</sup> . . . .
68. Horse . . . .	Ghōṛō . . . .	Ghōṛō . . . .
69. Cow . . . .	Ggāũ . . . .	Ggaũ . . . .
70. Dog . . . .	Kutō . . . .	Kutō . . . .
71. Cat . . . .	Bbīlī . . . .	Phūshinī . . . .
72. Cock . . . .	Kukur <sup>u</sup> . . . .	Kukur <sup>u</sup> . . . .
73. Duck . . . .	Badak <sup>a</sup> . . . .	Badak <sup>a</sup> . . . .
74. Ass . . . .	Gaddah <sup>u</sup> . . . .	Gaddah <sup>u</sup> . . . .
75. Camel . . . .	Uṭh <sup>u</sup> . . . .	Uṭh <sup>u</sup> . . . .
76. Bird . . . .	Pakhī . . . .	Pakhī . . . .
77. Go (2 <sup>nd</sup> sg. impv.) . . . .	Wañ <sup>u</sup> . . . .	Wañ <sup>u</sup> . . . .
78. Eat . . . .	Khā <sup>u</sup> . . . .	Khā <sup>u</sup> . . . .
79. Sit . . . .	Vēh <sup>u</sup> . . . .	Vēh <sup>u</sup> . . . .

Lāṣṭi.	Kachehhi.	English.
Jō°, garawāri, wani ( <i>bride</i> ), kūwār° ( <i>bride</i> ).	Vahn, yaū . . . .	53. Wife.
Bbār°, bbachō, bbālak°, ggabhur°.	Gabhar, gabhrū, ninghrō, bār.	54. Child.
Put, kūkū . . . .	Chhōkrō, putar, chhōrō .	55. Son.
Dī°, dīari, niāni, kañā .	Chhōkri, dhi, diy, niyāni .	56. Daughter.
Bbānō, gōlō . . . .	Gōlō . . . .	57. Slave.
Hāri . . . .	Kheḍū . . . .	58. Cultivator.
Rēḍār° . . . .	Rabāri, bharwād . . . .	59. Shephord.
Khudā, Alāh, Rab; Bhaga- wān, Piribhū, Paramēsar.	Bhagawān, . . . . Parmēsar, Prabhu.	60. God.
Dḍait, būt, pirēt, shaitān .	Sētān, bhūt, rākās, palit .	61. Devil.
Sij, sūrij . . . .	Sūraj . . . .	62. Sun.
Chand, chandrimā . . . .	Chandhar . . . .	63. Moon.
Tārō . . . .	Tārō . . . .	64. Star.
Bāē, āg°, jjērō, tādō ( <i>live coal</i> ).	Jirō, lagānō, tādō, āg .	65. Fire.
Pāni, jal . . . .	Pāni, jal . . . .	66. Water.
Gar, jā°, dōrō . . . .	Khōḍō, ghar . . . .	67. House.
Gōrō . . . .	Ghōḍō . . . .	68. Horse.
Ggāñ, gāñ, dhaggi . . . .	Gō, gāñ . . . .	69. Cow.
Kutō . . . .	Kuttō . . . .	70. Dog.
Bili, pusanī . . . .	Minnī . . . .	71. Cat
Kukir° . . . .	Kukaḍ, kukḍō, kōkaḍ .	72. Cock.
Badak° . . . .	Badak, bhadhak . . . .	73. Duck.
Gaḍḍah . . . .	Gadhḍō, gaḍḍōḍō . . . .	74. Ass.
Uṭh . . . .	Uṭh, ūṭ . . . .	75. Camel.
Pakhi . . . .	Pañkhi . . . .	76. Bird.
Wañ . . . .	Viñ . . . .	77. Go (2nd sg. impv.).
Khā . . . .	Khā, jīm . . . .	78. Eat.
Vō ( <i>root veh</i> ) . . . .	Vō . . . .	79. Sit.

English.	Standard Sindhi (Hyderabad).	Lāṣl.
80. Come . . .	Ach <sup>u</sup> . . .	Ā <sup>u</sup> . . .
81. Beat . . .	Mār <sup>e</sup> . . .	Kuṭ <sup>e</sup> . . .
82. Stand . . .	Beh <sup>u</sup> . . .	Bō . . .
83. Die . . .	Mar <sup>u</sup> . . .	Mar <sup>u</sup> . . .
84. Give . . .	Ḍḍō ( <i>root ḍḍi</i> ) . . .	Ḍḍō . . .
85. Run . . .	Ḍḍr <sup>u</sup> . . .	Ḍḍr <sup>u</sup> . . .
86. Up . . .	Mathō . . .	Mathō . . .
87. Near . . .	Vējho . . .	Ōḍḍō . . .
88. Down . . .	Hēṭh <sup>e</sup> . . .	Tah <sup>e</sup> . . .
89. Far . . .	Parō . . .	Ḍḍr <sup>e</sup> . . .
90. Before . . .	Aggiā . . .	Aggō . . .
91. Behind . . .	Puṭhiā . . .	Puṭhiā . . .
92. Who . . .	Kēr <sup>u</sup> . . .	Kēr <sup>u</sup> . . .
93. What . . .	Kahīṭ, chhā . . .	Chhō . . .
94. Why . . .	Chhā-kaṇ <sup>e</sup> . . .	Chhō-lā <sup>e</sup> . . .
95. And . . .	A <sup>r</sup> . . .	Ā <sup>r</sup> . . .
96. But . . .	Par <sup>a</sup> . . .	Par <sup>a</sup> . . .
97. If . . .	Jō-kaḍḍhī . . .	Jō . . .
98. Yes . . .	Hāō . . .	Huō . . .
99. No . . .	Na . . .	Nā . . .
100. Alas . . .	Afsōs <sup>u</sup> , hā <sup>e</sup> . . .	Haō haō . . .
101. A father . . .	Pi <sup>u</sup> . . .	Pō . . .
102. Of a father . . .	Pi <sup>u</sup> -jō . . .	Pō-jō . . .
103. To a father . . .	Pi <sup>u</sup> -khō . . .	Pō-khō . . .
104. From a father . . .	Pi <sup>u</sup> -khā . . .	Pō-garā . . .
105. Two fathers . . .	Bba piur <sup>a</sup> . . .	Bba piur <sup>a</sup> . . .
106. Fathers . . .	Piur <sup>a</sup> . . .	Piur <sup>a</sup> . . .

Lāṛī.	Kachchhī.	English.
Ach . . . .	Ach . . . .	80. Come.
Mār <sup>e</sup> , kuṭ <sup>e</sup> , saṭ <sup>e</sup> . . .	Mār, pīt, haṇ . . . .	81. Beat.
Bi ( <i>root</i> beh), ubh <sup>e</sup> . . .	Ubh . . . .	82. Stand.
Mar <sup>e</sup> . . . .	Mar . . . .	83. Die.
Ḍḍē ( <i>root</i> ḍḍi) . . .	Ḍē . . . .	84. Give.
Ḍōk <sup>e</sup> , ḍōr <sup>e</sup> . . . .	Dhōḍ . . . .	85. Run.
Mathē . . . .	Mathē . . . .	86. Up.
Vējō, ḍḍōḍ, ḍḍīṛō, ḍrē .	Waṭ . . . .	87. Near.
Hēṭh <sup>e</sup> . . . .	Hēṭh . . . .	88. Down.
Parē, ḍḍūr <sup>e</sup> . . . .	Chhēṭē . . . .	89. Far.
Aggiñ, mahād <sup>e</sup> , māḍ <sup>e</sup> .	Agiyā . . . .	90. Before.
Puṭhiā, pōi-tā, puṭh-tā .	Puṭhiyā . . . .	91. Behind.
Kēr, kērō . . . .	Kēr . . . .	92. Who.
Kujjā, kujjārō . . . .	Kurō . . . .	93. What.
Chhā-khā, kō, kujjā-lā <sup>e</sup> .	Ku-lāe, kurē-lāe . . .	94. Why.
Ā, ā <sup>e</sup> , nē . . . .	Nē . . . .	95. And.
Par <sup>a</sup> . . . .	Paṇ . . . .	96. But.
Jē, jō-kaddahf . . . .	Jō . . . .	97. If.
Hā, haō, hā . . . .	Bhō, hā . . . .	98. Yes.
Na, ki-na, kō-na . . . .	Na . . . .	99. No.
Arō, afsōs <sup>e</sup> . . . .	Wōy, hāy . . . .	100. Alas.
Pō . . . .	Pē, pēa . . . .	101. A father.
Pē-jō . . . .	Pē-jō, pēy-jō . . . .	102. Of a father.
Pē-khō . . . .	Pē-kō, pēy-kō . . . .	103. To a father.
Pē-khā . . . .	Pē-waṭā, pēy-waṭā, -nū, -thi	104. From a father.
Bba pē . . . .	Ba pē, ba pēa . . . .	105. Two fathers.
Pō . . . .	Pē, pēa, pēy . . . .	106. Fathers.





English.	Standard Sindhi (Hyderabad).	Local.
107. Of fathers . . .	Piun <sup>c</sup> -jō . . . .	Piurā <sup>~</sup> -jō . . . .
108. To fathers . . .	Piun <sup>c</sup> -khō . . . .	Piurā <sup>~</sup> -khō . . . .
109. From fathers . . .	Piun <sup>c</sup> -khā . . . .	Piurā <sup>~</sup> -garā . . . .
110. A daughter . . .	Dhi <sup>u</sup> . . . .	Dhi <sup>a</sup> . . . .
111. Of a daughter . . .	Dhi <sup>u</sup> -jō . . . .	Dhi <sup>a</sup> -jō . . . .
112. To a daughter . . .	Dhi <sup>u</sup> -khō . . . .	Dhi <sup>a</sup> -khō . . . .
113. From a daughter . . .	Dhi <sup>u</sup> -khā . . . .	Dhi <sup>a</sup> -garā . . . .
114. Two daughters . . .	Bba dhiarū . . . .	Bba dhiū . . . .
115. Daughters . . .	Dhiarū . . . .	Dhiū . . . .
116. Of daughters . . .	Dhiarun <sup>c</sup> -jō . . . .	Dhē <sup>~</sup> -jō . . . .
117. To daughters . . .	Dhiarun <sup>c</sup> -khō . . . .	Dhē <sup>~</sup> -khō . . . .
118. From daughters . . .	Dhiarun <sup>c</sup> -khā . . . .	Dhē <sup>~</sup> -garā . . . .
119. A good man . . .	Chanō māṇhū . . . .	Khāṣō māṇhū . . . .
120. Of a good man . . .	Chanō māṇhu <sup>a</sup> -jō . . . .	Khāṣō māṇhu <sup>a</sup> -jō . . . .
121. To a good man . . .	Chanō māṇhu <sup>a</sup> -khō . . . .	Khāṣō māṇhu <sup>a</sup> -khō . . . .
122. From a good man . . .	Chanō māṇhu <sup>a</sup> -khā . . . .	Khāṣō māṇhu <sup>a</sup> -garā . . . .
123. Two good men . . .	Bba chanā māṇhū . . . .	Bba khāṣā māṇhū . . . .
124. Good men . . .	Chanā māṇhū . . . .	Khāṣā māṇhū . . . .
125. Of good men . . .	Chanān <sup>c</sup> māṇhun <sup>c</sup> -jō . . . .	Khāṣā mūrṣā-jō . . . .
126. To good men . . .	Chanān <sup>c</sup> māṇhun <sup>c</sup> -khō . . . .	Khāṣā mūrṣā-khō . . . .
127. From good men . . .	Chanān <sup>c</sup> māṇhun <sup>c</sup> -khā . . . .	Khāṣā mūrṣā-garā . . . .
128. A good woman . . .	Chanī zāl <sup>a</sup> . . . .	Khāṣī zāl <sup>a</sup> . . . .
129. A bad boy . . .	Buchhiṛō chhōkar <sup>u</sup> . . . .	Buchhiṛō chhōkar <sup>u</sup> . . . .
130. Good women . . .	Chanīū zālū . . . .	Khāṣīū zālū . . . .
131. A bad girl . . .	Buchhiṛī chhōkar <sup>c</sup> . . . .	Buchhiṛī chhōkarī . . . .
132. Good . . .	Chanō . . . .	Khāṣō . . . .
133. Better . . .	(Hun <sup>a</sup> -khā) chanō . . . .	(Wa-garā) khāṣō . . . .

Lāṛī.	Kachchhī.	English.
Pēn-jō . . . .	Pō-jō, pōy-jō . . . .	107. Of fathers.
Pēn-khō . . . .	Pō-kō, pōy-kō . . . .	108. To fathers.
Pēn-khā . . . .	Pō-waṭā, pōy-waṭā, -nū, -thī	109. From fathers.
Dī <sup>a</sup> . . . .	Dhī, dīy . . . .	110. A daughter.
Dī <sup>a</sup> -jō . . . .	Dhī-jō, dīy-jō . . . .	111. Of a daughter.
Dī <sup>a</sup> -khō . . . .	Dhī-kō, dīy-kō . . . .	112. To a daughter.
Dī <sup>a</sup> -khā . . . .	Dhī-waṭā, dīy-waṭā, -nū, -thī	113. From a daughter.
Bba diū . . . .	Ba dhiū, ba dīyū . . . .	114. Two daughters.
Diū, diā <sup>a</sup> , diariyū . . . .	Dhiū, dīyū . . . .	115. Daughters.
Dian-jō, diariun-jō . . . .	Dhiō-jō, dīyū-jō . . . .	116. Of daughters.
Dian-khō, diariun-khō . . . .	Dhiō-kō, dīyū-kō . . . .	117. To daughters.
Dian-khā, diariun-khā . . . .	Dhiō-waṭā, dīyū-waṭā, -nū, -thī.	118. From daughters.
Chanō māṇū . . . .	Khāsō māḍū . . . .	119. A good man.
Chanō māṇū <sup>a</sup> -jō . . . .	Khāsō māḍū-jō . . . .	120. Of a good man.
Chanō māṇū <sup>a</sup> -khō . . . .	Khāsō māḍū-kō . . . .	121. To a good man.
Chanō māṇū <sup>a</sup> -khā . . . .	Khāsō māḍū-waṭā, -nū, -thī	122. From a good man.
Bba chanū māṇū . . . .	Ba khāsā māḍū . . . .	123. Two good men.
Chanū māṇū . . . .	Khāsā māḍū . . . .	124. Good men.
Chanū māṇū-jō . . . .	Khāsō māḍū-jō . . . .	125. Of good men.
Chanū māṇū-khō . . . .	Khāsō māḍū-kō . . . .	126. To good men.
Chanū māṇū-khā . . . .	Khāsō māḍū-waṭā, -nū, -thī	127. From good men.
Chanī zāl <sup>a</sup> . . . .	Khāsī bāedī . . . .	128. A good woman.
Buchhirō chhōkarō . . . .	Bhuchhaḍō chhōkrō . . . .	129. A bad boy.
Chanū zālū . . . .	Khāsū bāedū . . . .	130. Good women.
Buchhirī chhōkarī . . . .	Bhuchhaṛī chhōkrī . . . .	131. A bad girl.
Chanō . . . .	Khāsō . . . .	132. Good.
(Hun <sup>a</sup> -khā) chanō . . . .	(Un-thī) khāsō . . . .	133. Better.

English.	Standard Sindhi (Hyderabad).	Lāṣl.
134. Best . . .	Sabbini-khāṣ chahō . . .	Sabbini-garā khāṣō . . .
135. High . . .	Utāhō . . .	Uchō . . .
136. Higher . . .	(Hun <sup>a</sup> -khā) utāhō . . .	(Wa-garā) uchō . . .
137. Highest . . .	Sabbini-khāṣ utāhō . . .	Sabbini-garā uchō . . .
138. A horse . . .	Ghōṛō . . .	Ghōṛō . . .
139. A mare . . .	Ghōṛī . . .	Ghōṛī . . .
140. Horses . . .	Ghōṛā . . .	Ghōṛā . . .
141. Mares . . .	Ghōṛiū . . .	Ghōṛiū . . .
142. A bull . . .	Ḍḍānd <sup>u</sup> . . .	Ḍhaggō . . .
143. A cow . . .	Ggāñ . . .	Ggāñ . . .
144. Bulls . . .	Ḍḍānd <sup>a</sup> . . .	Ḍhaggā . . .
145. Cows . . .	Ggāñ . . .	Ggāñ . . .
146. A dog . . .	Kutō . . .	Kutō . . .
147. A bitch . . .	Kutī . . .	Kutī . . .
148. Dogs . . .	Kutā . . .	Kutā . . .
149. Bitches . . .	Kutiū . . .	Kutiū . . .
150. A he goat . . .	Bbakar <sup>u</sup> . . .	Thōr <sup>u</sup> . . .
151. A female goat . . .	Bbakir <sup>e</sup> . . .	Ayī . . .
152. Goats . . .	Bbakar <sup>a</sup> , ( <i>fem.</i> ) bbakiriū . . .	Thērā . . .
153. A male deer . . .	Harāṇ <sup>u</sup> . . .	Harr <sup>u</sup> , harāṇ <sup>u</sup> . . .
154. A female deer . . .	Harīṇī . . .	Harīṇī . . .
155. Deer . . .	Harāṇ <sup>a</sup> , ( <i>fem.</i> ) harīṇiū . . .	Harr <sup>a</sup> , harāṇ <sup>a</sup> . . .
156. I am . . .	Āñ āhiyā . . .	Āñ āñ, āhō . . .
157. Thou art . . .	Tñ ahī . . .	Tñ wañ, āhō . . .
158. He is . . .	Hū āhō . . .	Hū way <sup>a</sup> , ay <sup>a</sup> , āhō . . .
159. We are . . .	Asī āhiyā . . .	Asī āhiyā . . .
160. You are . . .	Tavhī āhiyō . . .	Añ āhiyō . . .

Lāri.	Kachchhī.	English.
Sabhint-khā̃ chāṇṇ . . .	Minīyā̃ (or mōḍīyā̃) khāsṇ . . .	134. Best.
Ūchṇ . . . . .	Uchṇ . . . . .	135. High.
(Hun <sup>a</sup> -khā̃) ūchṇ . . .	(Un-thī) uchṇ . . . . .	136. Higher.
Sabhint-khā̃ ūchṇ . . .	Minīyā̃ (or mōḍīyā̃) uchṇ . . .	137. Highest.
Gōrṇ . . . . .	Ghōḍṇ . . . . .	138. A horse.
Gōrī . . . . .	Ghōḍī . . . . .	139. A mare.
Gōrū . . . . .	Ghōḍā . . . . .	140. Horses.
Gōrīū . . . . .	Ghōḍīū, ghōḍyū . . .	141. Mares.
Ḍhaggṇ . . . . .	Ḍhagṇ . . . . .	142. A bull.
Ggāū . . . . .	Gṇ . . . . .	143. A cow.
Ḍhaggā . . . . .	Ḍhagā . . . . .	144. Bulls.
Ggāū . . . . .	Gōyū . . . . .	145. Cows.
Kutṇ . . . . .	Kuttṇ . . . . .	146. A dog.
Kutī . . . . .	Kutti . . . . .	147. A bitch.
Kutā . . . . .	Kuttā . . . . .	148. Dogs.
Kutiū . . . . .	Kuttiū, kuttīū . . .	149. Bitches.
Bbakirṇ . . . . .	Bakrṇ . . . . .	150. A he goat.
Bbakirī . . . . .	Bakrī . . . . .	151. A female goat.
Bbakirā, (fem.) bbakiriū . .	Bakrā . . . . .	152. Goats.
Harṇ . . . . .	Hyēṇṇ, aēṇṇ . . . . .	153. A male deer.
Harṇī . . . . .	Hyēṇī, aēṇī . . . . .	154. A female deer.
Harṇ . . . . .	Hyēṇā . . . . .	155. Deer.
Āū āyā . . . . .	Āū āiyā . . . . .	156. I am.
Tū āī . . . . .	Tū āiyē . . . . .	157. Thou art.
Ū āhṇ . . . . .	Hū ae, ay . . . . .	158. He is.
Asī āyū . . . . .	Asī āiyū, ayū . . . . .	159. We are.
Tavī āyṇ . . . . .	Āī āiyṇ, ayṇ . . . . .	160. You are.

English.	Standard Sindhi (Hyderabad).	Lāṣl.
161. They are . . .	Uḥō āhin° . . .	Hñ wan°, āhin° . . .
162. I was . . .	Āñ hōs° . . .	A hōsī . . .
163. Thou wast . . .	Tñ huṣ . . .	Tñ huṣ . . .
164. He was . . .	Hñ hō . . .	Hō huṣ . . .
165. We were . . .	Asī huāsñ . . .	Asī huāsī . . .
166. You were . . .	Tavhī huau . . .	Añ huā, huāḥ . . .
167. They were . . .	Uḥō huā . . .	Hñ huā . . .
168. Be . . .	Hujñ; thīñ . . .	Hñjñ . . .
169. To be . . .	Hujanñ; thīanñ . . .	Hñjanñ . . .
170. Being . . .	Hñndō, hñndarñ; thñndō, thñndarñ.	Hñndō . . .
171. Having been . . .	Hñ, hujñ . . .	Hñjñ . . .
172. I may be . . .	Āñ hujñ . . .	Āñ hñjñ . . .
173. I shall be . . .	Āñ hñndus° . . .	Āñ hñndōsī . . .
174. I should be . . .	.....	.....
175. Beat . . .	Mār° . . .	Kuṭ° . . .
176. To beat . . .	Mārñ . . .	Kuṭañ . . .
177. Beating . . .	Mārñndō, mārñndarñ . . .	Kuṭñndō . . .
178. Having beaten . . .	Mārē . . .	Kuṭō . . .
179. I beat . . .	Āñ mārññ thō . . .	Āñ kuṭññ tō . . .
180. Thou beatest . . .	Tñ mārñ thō . . .	Tñ kuṭñ tō . . .
181. He beats . . .	Hñ mārē thō . . .	Hō kuṭñ tō . . .
182. We beat . . .	Asī mārññ thā . . .	Asī kuṭññ tñ . . .
183. You beat . . .	Tavhī mārññ thā . . .	Añ kuṭññ tñ . . .
184. They beat . . .	Uḥō mārññ thā . . .	Hñ kuṭññ tñ . . .
185. I beat ( <i>Past Tense</i> ) . . .	Mñ mārñō . . .	Mñ kuṭñō . . .
186. Thou beatest ( <i>Past Tense</i> ). . .	Tō mārñō . . .	Tō kuṭñō . . .
187. He beat ( <i>Past Tense</i> ) . . .	Hññ mārñō . . .	Hññ kuṭñō . . .

Lāṣṭi.	Kachobhi.	English.
Ū āhin . . .	Hū āin . . .	161. They are.
Āñ hōs . . .	Āñ huwōs, hōs . . .	162. I was.
Tū huē, hōē . . .	Tū hōē . . .	163. Thou wast.
Ū hō, hā . . .	Hū huō, hō . . .	164. He was.
Asī huāsī . . .	Asī huāñ, hōāsī . . .	165. We were.
Tavī huā . . .	Āñ huā, hōā . . .	166. You were.
Ū huā . . .	Hū huā, hōā . . .	167. They wore.
Hō ; thi . . .	Thi . . .	168. Be.
Huan ; thian . . .	Thin, thindō . . .	169. To be.
Hūdō ; thindō . . .	Thīdhō . . .	170. Being.
Thi-karō . . .	Thinō, thi . . .	171. Having been.
Āñ huā, huñ ; thiñ . . .	Āñ thiñ . . .	172. I may be.
Āñ hūndis ; thindis . . .	Thīdhōs . . .	173. I shall be.
... ..	.....	174. I should be.
Mār . . .	Mār . . .	175. Beat.
Māraṇ . . .	Māraṇ, māraṇō . . .	176. To beat.
Mārindō . . .	Mārīdhō . . .	177. Beating.
Mārō . . .	Mārīnō, mārī . . .	178. Having beaten.
Āñ mārñ thō . . .	Āñ mārñ tō . . .	179. I beat.
Tū mārī thō . . .	Tū mārñ tō . . .	180. Thou beatest.
Ū mārō thō . . .	Hū mārō tō . . .	181. He beats.
Asī mārñ thā . . .	Asī mārñ tā . . .	182. We beat.
Tavī mārñ thā . . .	Āñ mārñ tā . . .	183. You beat.
Ū mārīn thā . . .	Hū mārīn tā . . .	184. They beat.
Mū mārō . . .	Mū mārñ . . .	185. I beat ( <i>Past Tense</i> ).
Tō mārō . . .	Tō mārñ . . .	186. Thou beatest ( <i>Past Tense</i> ).
Un* mārō . . .	Hun mārñ . . .	187. He beat ( <i>Past Tense</i> ).

English.	Standard Sindhi (Hyderabad).	Lāsl.
188. We beat ( <i>Past Tense</i> )	Asā māriō . . .	Asā kuṭiō . . .
189. You beat ( <i>Past Tense</i> )	Tavhā māriō . . .	Awā kuṭiō . . .
190. They beat ( <i>Past Tense</i> ).	Unhan <sup>e</sup> mārō . . .	Hun <sup>e</sup> kuṭiō . . .
191. I am beating . . .	Āñ mārindō āhiyā . . .	A kuṭē tō . . .
192. I was beating . . .	Āñ mārindō hōs <sup>e</sup> . . .	Mā kuṭiō tō . . .
193. I had beaten . . .	Mū māriō hō . . .	Mā kuṭiō hō . . .
194. I may beat . . .	Āñ māryā . . .	Ā kuṭē . . .
195. I shall beat . . .	Āñ mārindus <sup>e</sup> . . .	A kuṭindōsī . . .
196. Thou wilt beat . . .	Tū mārindē . . .	Tū kuṭindō . . .
197. He will beat . . .	Hū mārindō . . .	Hū kuṭindō . . .
198. We shall beat . . .	Asī mārindāsū . . .	Asī kuṭindāsī . . .
199. You will beat . . .	Tavhī mārindau . . .	Aī kuṭindō . . .
200. They will beat . . .	Uhō mārindā . . .	Hū kuṭindā . . .
201. I should beat . . .	.....	.....
202. I am beaten . . .	Āñ mārījā thō . . .	Ā kuṭjē tō . . .
203. I was beaten . . .	Āñ mārins <sup>e</sup> . . .	Ā kuṭiōsī tō . . .
204. I shall be beaten . . .	Āñ māribus <sup>e</sup> . . .	Ā kuṭbōsī . . .
205. I go . . .	Āñ wañā thō . . .	Ā wañō tō . . .
206. Thou goest . . .	Tū wañī thō . . .	Tū wañē tō . . .
207. He goes . . .	Hū wañō thō . . .	Hū wañō tō . . .
208. We go . . .	Asī wañū thā . . .	Asī wañā tā . . .
209. You go . . .	Tavhī wañō thū . . .	Aī wañō tā . . .
210. They go . . .	Uhō wañan <sup>e</sup> thā . . .	Hū wañan <sup>e</sup> tā . . .
211. I went . . .	Āñ vius <sup>e</sup> . . .	Ā viōsī . . .
212. Thou wentest . . .	Tū viē . . .	Tū viē . . .
213. He went . . .	Hū viō . . .	Hū viō . . .
214. We went . . .	Asī viāsū . . .	Asī viāsī . . .

Lārī.	Kachchhī.	English.
Asā māriō . . .	Asā māryō . . .	188. We beat ( <i>Past Tense</i> ).
Tavā māriō . . .	Ā māryō . . .	189. You beat ( <i>Past Tense</i> ).
Unan māriō . . .	Hunī māryo . . .	190. They beat ( <i>Past Tense</i> ).
Āñ māriṇdō āyā . . .	Āñ māryā to . . .	191. I am beating.
Mū pai-māriō . . .	Mū māryō tō . . .	192. I was beating.
Mū māriō hō . . .	Mū māryō huō . . .	193. I had beaten.
Āñ māryā . . .	Āñ māryā . . .	194. I may beat.
Āñ māriṇdis . . .	Āñ māriḍhōs . . .	195. I shall beat.
Tū māriṇḍē . . .	Tū māriṇē . . .	196. Thou wilt beat.
Ū māriṇdō . . .	Hū māriḍhō . . .	197. He will beat.
Asī māriṇdāsī . . .	Asī māriḍhāsī . . .	198. We shall beat.
Tavī māriṇdā . . .	Āī māriḍhā . . .	199. You will beat.
Ū māriṇdā . . .	Hū māriḍhā . . .	200. They will beat.
.....	.....	201. I should beat.
Āñ mārijā thō . . .	Āñ marāṇī āiyā . . .	202. I am beaten.
Āñ māriō hōs . . .	Āñ marāṇī hōs . . .	203. I was beaten.
Āñ mārbiś . . .	Āñ marāḍhōs . . .	204. I shall be beaten.
Āñ wañā thō . . .	Āñ viñā to . . .	205. I go.
Tū wañi thō . . .	Tū viñē to . . .	206. Thou goest.
Ū wañē thō . . .	Hū viñē to . . .	207. He goes.
Asī wañī thā . . .	Asī viñī tā . . .	208. We go.
Tavī wañō thā . . .	Āī viñō tā . . .	209. You go.
Ū wañan thā . . .	Hū viñan tā . . .	210. They go.
Āñ vēs . . .	Āñ vēōs, vyōs . . .	211. I went.
Tū vē . . .	Tū vē . . .	212. Thou wentest.
Ū viō . . .	Hū vēō, vyō . . .	213. He went.
Asī viāsī . . .	Asī vēāsī, vyāsī . . .	214. We went.



English.	Standard Sindhi (Hyderabad).	Lat.
215. You went . . .	Tavh viau . . .	Af viā, viā <sup>5</sup> . . .
216. They went . . .	Uhē viō . . .	Hū viā . . .
217. Go . . .	Wañ <sup>u</sup> . . .	Wañ <sup>u</sup> . . .
218. Going . . .	Vēndō, vēndaṛ <sup>u</sup> . . .	Vēndō . . .
219. Gone . . .	Viō, vial <sup>u</sup> . . .	Viō . . .
220. What is your name ?	Tūh <sup>5</sup> -jō nālō chhā āhē ? .	Tō-jō nālō ohhō way <sup>a</sup> ? .
221. How old is this horse ?	Hi <sup>u</sup> ghōṛō kētiri <sup>a</sup> 'umir <sup>a</sup> -jō āhē ?	Yehō ghōṛō jamār <sup>u</sup> kēddō āhē ?
222. How far is it from here to Kashmir ?	Kashmir <sup>u</sup> hetā kētirō parō āhē ?	Hetā Kashmir <sup>u</sup> kētirō dḍār <sup>u</sup> ay <sup>a</sup> ?
223. How many sons are there in your father's house ?	Tūh <sup>5</sup> -jō pi <sup>u</sup> -jō ghar <sup>a</sup> -mē kētirā puṭ <sup>a</sup> āhin <sup>a</sup> ?	Tō-jō pō-jō ghar <sup>a</sup> -mē kētirā puṭ <sup>a</sup> āhin <sup>a</sup> ?
224. I have walked a long way to-day.	Ajj <sup>u</sup> mū pandh <sup>u</sup> ghaṇō kayō āhē.	Mā ajj <sup>u</sup> ghāṭō pandh <sup>u</sup> kiō āhē.
225. The son of my uncle is married to his sister.	Mūh <sup>5</sup> -jō chāchē-jō puṭ <sup>u</sup> hun <sup>a</sup> -jē bhēṇ <sup>a</sup> -sā pariṇiō āhē.	Mā-jō kākē-jō puṭ <sup>u</sup> wa-jō bhēṇ <sup>u</sup> pariṇiō āhē.
226. In the house is the saddle of the white horse.	Hun <sup>a</sup> ghar <sup>a</sup> -mē achhō ghōṛō-jī zin <sup>a</sup> āhē.	Wa achhō ghōṛō-jī palāṇi ghar <sup>a</sup> -mē āhē.
227. Put the saddle upon his back.	Zin <sup>a</sup> hun <sup>a</sup> -jō puṭhi <sup>a</sup> -tē rakh <sup>u</sup> .	Wa-jō puṭh <sup>a</sup> -tē hanō vijh <sup>u</sup> .
228. I have beaten his son with many stripes.	Mū hun <sup>a</sup> -jō puṭ <sup>a</sup> -khō ghaṇā chābuk <sup>a</sup> haṇiā āhin <sup>a</sup> .	Wa-jō puṭ <sup>a</sup> -khō mā ghāṭō (sic) chābukā-sā kuṭiō āhē.
229. He is grazing cattle on the top of the hill.	Hū māl <sup>a</sup> -khō takiri <sup>a</sup> -jō chōṭi <sup>a</sup> -tē piō chārē.	Hū hī <sup>a</sup> chhapar <sup>a</sup> -jē chōṭi <sup>a</sup> -tē gōram <sup>u</sup> chārō tō.
230. He is sitting on a horse under that tree.	Hū hun <sup>a</sup> waṇ <sup>a</sup> -hēṭh <sup>a</sup> ghōṛō-tē chapṭiō vēṭhō āhē.	Hū hī <sup>a</sup> waṇ <sup>a</sup> -jē tarā hēkrō ghōṛō-tē chapṭiō āhē.
231. His brother is taller than his sister.	Hun <sup>a</sup> -jō bhā <sup>u</sup> hun <sup>a</sup> -jī bhēṇ <sup>a</sup> -khā dighō āhē.	Hū <sup>a</sup> -jō bhā <sup>u</sup> hū <sup>a</sup> -jō bhēṇ <sup>u</sup> -garā dighō āhē.
232. The price of that is two rupees and a half.	Hun <sup>a</sup> -jī qimat <sup>a</sup> adhāi rupayā āhē.	Hū <sup>a</sup> -jī kharid <sup>a</sup> bba rupayā sādha āhē.
233. My father lives in that small house.	Mūh <sup>5</sup> -jō pi <sup>u</sup> hun <sup>a</sup> nandhō ghar <sup>a</sup> -mē rahē thō.	Mā-jō pō wa nandhō ghar <sup>a</sup> -mē rahē tō.
234. Give this rupee to him	Hi <sup>u</sup> rupayō hun <sup>a</sup> -khō dḍō .	Yehō rupayō wa-khō dḍō .
235. Take those rupees from him.	Uhō rupayā hun <sup>a</sup> -khā wath <sup>u</sup> .	Hō rupayā wa-garā wath <sup>u</sup> .
236. Beat him well and bind him with ropes.	Hun <sup>a</sup> -khō khūbē mār <sup>a</sup> dḍē. a <sup>5</sup> nōriun <sup>a</sup> -sā karō bbadhīs <sup>a</sup> .	Wa-khō khāshō kuṭ <sup>a</sup> , ā <sup>5</sup> wa-khō rasē-sē bbandh <sup>u</sup> .
237. Draw water from the well.	Khuh <sup>a</sup> -mā pāṇi chhikō kaḍh <sup>u</sup> .	Khūhar <sup>a</sup> -mā pāṇi kaḍh <sup>u</sup> .
238. Walk before me .	Mūh <sup>5</sup> -jō aggiā hal <sup>u</sup> . . .	Mā-jō mādah <sup>a</sup> ghar <sup>u</sup> . . .
239. Whose boy comes behind you ?	Kāh <sup>5</sup> -jō chhōkar <sup>u</sup> tūh <sup>5</sup> -jō puṭhiā achē thō ?	Tō-jō puṭh <sup>a</sup> -tā ka <sup>5</sup> -jō puṭ <sup>u</sup> tō achē ?
240. From whom did you buy that ?	Tō hū kāh <sup>5</sup> -khā ggidhō ? .	Tō hū ka <sup>5</sup> -garā ggirō ? .
241. From a shopkeeper of the village.	Ggōṭh <sup>a</sup> -jē hekīṛō haṭāi <sup>a</sup> -khā.	Hēkrō ggōṭh <sup>a</sup> -jē haṭawārō garā.

Lāṛī.	Kachchhl.	English.
Tavī viā . . . .	Ā veā, vyā . . . .	215. You went.
Ū viā . . . .	Hū veā, vyā . . . .	216. They went.
Wañ . . . .	Viñ . . . .	217. Go.
Vēndō, vīndō . . . .	Vēdhō . . . .	218. Going.
Viō, vial . . . .	Veō, vyō . . . .	219. Gone.
To-jō nālō kujjā āhō ? . .	Ā-jō nālō kurō ae ? . .	220. What is your name ?
Hī gōrō kēddō āhō ? . .	Hī ghōdō kitrō ware-jō ae ?	221. How old is this horse ?
Hetā Kashmir kētirō parō āhō ?	Kashmir hitā kitrō chhētō ae ?	222. How far is it from here to Kashmir ?
Pīñ-jē gar <sup>a</sup> -mē kētirā puṭ <sup>a</sup> āhin ?	Ā-jō pē-jē ghar-mō kitrā chhōkrā āin ?	223. How many sons are there in your father's house ?
Ajjē mū gaññ pand kayō āhō.	Mū aj jhijhō pandh kēō ae	224. I have walked a long way to-day.
Mū-jē ghāchō-jō puṭ un <sup>a</sup> -jē bēn-sā parniō āhō.	Mū-jō kākō-jō chhōkrō hun-jī bhēn paenyō ae.	225. The son of my uncle is married to his sister.
Achhō gōrō-jō hunō gar <sup>a</sup> -mē āhō.	Ghar-mē achchhō ghōdō-jō jin ae.	226. In the house is the saddle of the white horse.
Un <sup>a</sup> -jē puṭh <sup>a</sup> -tō hunō rakh <sup>e</sup>	Hin-jī puṭh-tō jin vijhō .	227. Put the saddle upon his back.
Mū hun <sup>a</sup> -jē puṭh <sup>a</sup> -khō gaññ chābuk <sup>a</sup> hayā āhin.	Mū hun-jē chhōkrō-kō jhijhiē jhāpāṭō-sē māryō-ae.	228. I have beaten his son with many stripes.
Hū ṭakiri <sup>a</sup> -jē chōṭi <sup>a</sup> -tō māl <sup>a</sup> -khō piō chārē.	Hū janāwarō-kō ṭakri-jī chōṭi-tē chārō tō.	229. He is grazing cattle on the top of the hill.
Ū waṇ <sup>a</sup> hēth gōrō-tē chariō vēṭhō āhō.	Hū jhād nichō ghōdō-tē waṭhō ae.	230. He is sitting on a horse under that tree.
Un <sup>a</sup> -jō hā un <sup>a</sup> -jō bēn-kanā ḍigō āhō.	Hin-jō bhā hin-jī bhēn-thi uohō ae.	231. His brother is taller than his sister.
Un <sup>a</sup> -jī kimat <sup>a</sup> aḍhāi rupiyā āhō.	Hun-jī kimat aḍhi rupiyā ae.	232. The price of that is two rupees and a half.
Mū-jō pō hun <sup>a</sup> nandō gar <sup>a</sup> -mē rahō thō.	Mū-jō pō hun nandhō ghar-mō rāō tō.	233. My father lives in that small house.
Hī rupiyō un <sup>a</sup> -khō ḍḍō . .	Ī rupiyō hun-kō ḍyō . .	234. Give this rupee to him.
Hō <sup>e</sup> rupiyā hun <sup>a</sup> -kanā waṭ <sup>e</sup> .	Hū rupiyā hun-waṭā gino .	235. Take those rupees from him.
Un <sup>a</sup> -khō khūb mārēs ā <sup>a</sup> nōri <sup>a</sup> -sā bbadhēs.	Hun-kō khūb māryōs, nō rasē-sē bandhyōs.	236. Beat him well and bind him with ropes.
Khūh <sup>a</sup> -mā pāṇi baryā kaḍ .	Kuwō-mañjhā pāṇi kaḍhyō	237. Draw water from the well.
Mū-jē aggiā hal <sup>e</sup> . . . .	Mū-jē agiyā halō . . . .	238. Walk before me.
Puṭhiā <sup>ē</sup> kē <sup>a</sup> -jō chhōkar achō thō ?	Ā-jō puṭhiyā kē-jō chhōkrō achō tō ?	239. Whose boy comes behind you ?
Ū kē <sup>a</sup> -kanā wartō ? . .	Hū ā kē-waṭā vikādhō giḍā ?	240. From whom did you buy that ?
Ggōṭh <sup>a</sup> -jē haṭāi <sup>a</sup> -kanā . .	Gāmdō-jō hikdō haṭṭawārō-waṭā.	241. From a shopkeeper of the village.



## LAHNDĀ OR WESTERN PAÑJĀBĪ.

Lahndā is the language of the Western Panjab. To its east it has Pañjābī, spoken in the Central and Eastern Panjab, and it merges so gradually into that form of speech that it is impossible to fix any clear dividing line between the two. For our present purposes we may take a conventional line running north and south through the east Central Panjab and call everything to the east of it Pañjābī and everything to the west of it Lahndā; but it must be understood that the change from one language to the other is so gradual that many typical Lahndā peculiarities will be found on the east of the line, and many typical Pañjābī peculiarities on the west. The further west we go the less traces we find of Pañjābī, and we may consider Lahndā to be finally established on the Districts of Multan and Jhang.

The conventional line adopted for this Survey commences at the south-west corner of the District of Montgomery. It was nearly north through Montgomery and Gujranwala up to the town of Ramnagar on the Chinab in the latter district, dividing each into two nearly equal parts. From Ramnagar it runs across the District of Gujrat up to the south-west end of the Pabbi range of hills, close to the frontier of British India.

From this place the boundary line is more definite. It runs north-eastwards along the Pabbi range, and at the frontier it turns east, along the foot of the lower Himālaya to near the river Chinab; whence it runs nearly due north to about the Pir Panjal pass on the Kashmir frontier. Here it is met by the chain of mountains forming that frontier, and the line follows this range northwards, crossing the valley of the Jehlam a little to the east of the town of Uri. It still continues north along the south side of the Kishanganga valley till it reaches the latitude of the northern extremity of Khagan in the Hazara District. Here it turns round, and follows the western border of Hazara, over nearly the whole of which Lahndā is the principal language. On reaching Attock on the Indus, the line runs a short distance to the east of that river, following its course till we arrive at Kalabagh, where it crosses it so as to include the Isa Khel Tahsil of Mianwali District. It thence embraces the greater part of the Derajat and touches the Indus again at Ahmadpur. Then it turns eastwards, across the State of Bahawalpur, so as to include its northern portion, and joins the southern end of the north and south conventional line at the southern-western end of Montgomery District, from which we started. Besides this Lahndā is spoken by Hindūs in the trans-Indus Districts of Peshawar, Kohat, and Bannu, in all of which the main language is Pashto. Again, Lahndā is spoken in a more or less corrupt form by numerous immigrants over the greater part of the Province of Sind.

The existence of Lahndā as a separate language has long been recognised under various names such as Jaṭkī, Mūltānī, Hindkī or Hindkō, and Western Pañjābī. It is called Jaṭkī because in some parts most of its speakers are Jaṭts, but the name is not applicable in places where Jaṭts are not numerically preponderant. It is called Mūltānī, but this name properly applies only to the form of Lahndā spoken round Multan and the neighbourhood. Hindkī and

Hindkō, both of which mean 'the language of Hindūs,' are chiefly used in the trans-Indus districts where Pathāns speak Paštō and Hindūs Lahndā. The only suitable general names are therefore Western Pañjābī and Lahndā. The former name explains itself. 'Lahndā' may be used as indicating 'the language of the West,' just as Powādī, the name of one of the dialects of Pañjābī, means 'the language of the East.' The name Western Pañjābī is popular and is used by eminent scholars like Sir James Wilson and Mr. Jukes, but it has inconveniences. In the first place it suggests that the language is a dialect of Pañjābī proper, with which it has really very slight relationship, and in the second place it gives rise to awkward collocations of words, such as 'North-Western Western Pañjābī' or 'Southern Western Pañjābī.' 'Lahndā' on the other hand is short and adaptable, as 'North-Western Lahndā' or 'Southern Lahndā' are at once intelligible. In the present Survey I therefore give the language its formal designation of 'Lahndā or Western Pañjābī' but when writing about it shall simply use the shorter and more convenient term 'Lahnda.'<sup>1</sup>

In the plains of the Panjab, Lahndā has to its east Pañjābī. Towards the north, in the hill country its eastern neighbours are the Dogrī Pañjābī of Jammū, and the Kāshmīrī dialects of the upper Chinab valley. Still further north it has Kāshmīrī and in the extreme north Shiṇā on its east. Shiṇā also lies opposite its northern extremity. Along the western border of Khagan it has the Kōhistān dialects of the Indus. Lower down, along the western border of Hazara, as far as, and including, Dera Ismail Khan, the language on the west is Paštō, and below that, in Dera Ghazi Khan, it is Balōchī. At Ahmadpur, where the boundary line turns to the east, it has Sindhī to its south, and further east, in South Bahawalpur, the language is the Thālī dialect of Rājasthānī.

Kāshmīrī, Shiṇā and the Kōhistānī are all Dardic languages, and we therefore see that in its northern section Lahndā is surrounded by languages of the Dardic type on three sides, east, north, and west. As regards the other languages Pañjābī with its dialect Dogrī, and Rājasthānī belong to the central group of Indo-Aryan languages, and are therefore distinct from Lahndā which belongs to the North-Western Group. The connexion between Lahndā and Pañjābī will be dealt with later, and here it will be sufficient to state that Lahndā shows few points of contact with Rājasthānī. One of these is, however, important. One of the typical characteristics of Lahndā is the formation of the future with the letter *s*. Thus (Mūltānī) *mar'sī*, he will die. There is nothing like this in Sindhī immediately to the south, but the *s* reappears still further south, in Gujarātī where we have *mar'sī*. The connecting link is the Western Rājasthānī immediately to the south of Lahndā. Here, in Thālī, we have *mar'sē*, and, further south, adjoining Gujarātī, in Mārwarī, *mar'sī*. We thus have a line of languages with *s*-futures extending, without a break from the north of Khagan, through the Western Panjab, and Western Rajputana into Gujarat.

Sindhī, on the other hand, though it has no *s*-future, is closely connected with Lahndā. In fact, so nearly related are the two languages that a kind of half and half language, half Lahndā and half Sindhī, is spoken over the greater part of Sind by

<sup>1</sup> The word 'Lahndā' literally means 'West.' If we wished to be accurate we should say 'Lahndēdī bōlī,' the language of the West, or some such term. Mr. Tisdall, in his *Pañjābī Grammar*, calls the language 'the Lahindā dialect,' of which phrase 'Lahndā' must be taken merely as a convenient abbreviation.

immigrants from the Western Panjab. In Southern Lahndā even the Sindhī pronunciation is followed, and we hear the doubled consonants which are usually held to be typical of that language. There are many analogies in the declension of nouns. Here we may mention one, as it is of some importance, and is typical of all the north-western languages. In Kāshmīrī, to take an example of a Dardic language, there are many masculine nouns ending in *u* followed by a consonant, as, for instance, *karun*, the act of doing. This was originally *karan*". In the ablative singular *karan*" becomes *karana*. Here as there is no final *"*, *karana* does not become *karun*, but remains unchanged. In other words, Kāshmīrī nouns ending in a consonant preceded by *u*, change the *u* to *a* in the oblique cases. Exactly the same is the case in Lahndā where *karun*, the act of doing, has its oblique form *karay*. In Sindhī, the old form is still preserved, and we have *karan*", the act of doing, oblique form *karan*". In the conjugation of verbs there is also a close resemblance between Lahndā and Sindhī. Specially noteworthy is the fact that they both have an organic passive, as in Lahndā *marīwun*, Sindhī *mārijan*", to be struck.

Pashtō and Balōchī are Eranian languages, and in no way influence Lahndā, except perhaps in one mixed dialect called Khêtrānī. There remain the Dardic languages. Lahndā shows many traces of their influence, and indeed it may almost be said that its basis is Dardic. Here it is necessary to point out that this influence extends beyond Lahndā into Pañjābī. Thus, most Indian languages drop a *t* when it comes between two vowels, while the Dardic languages usually preserve it. Thus, the Sanskrit *kṛitah* appears in Hindōstānī as *kiā*, but in Kāshmīrī as *kit*" or *kyut*", and in Lahndā and Pañjābī as *kitā*. Similarly L. and P. *sītā*, sewn; *pītā*, drunk; but H. *sīā*, *pīā*. Again, Dardic frequently uses dental letters for cerebrals and *vice versū*. So, in Thālī Lahndā the cerebral is continually used instead of a dental *d*. Dardic is fond of dropping an *r* between vowels. This occasionally occurs in Lahndā, as in *dārō* or *dāō*, from (Dhannī). Such a loss of *r* is unknown in other parts of India.

In Dardic, the soft aspirated letters *gh*, *jh*, *dh*, *dh*, and *bh* are always disaspirated and become *g*, *j* (or *z*), *ḍ*, *ḍ*, and *b*, respectively. Several examples of this occur in Lahndā. They are specially common in the Khêtrānī dialect, but they also occur elsewhere. Thus, the Pērāwāl dialect has *giddā*, instead of *ghiddā*, taken, *bukkh* for *bhukkh*, hunger. Another peculiarity of Dardic is that soft letters are liable to be hardened. Thus the Sanskrit *śvā-pada-*, a bear, is *hā-pat-* in Kāshmīrī. In Lahndā there is a common word *ḍhiḍḍh* or *ḍhiḍḍh* meaning belly. In Hazara Lahndā it becomes *ḥḍḍ*, and in the Pōthwārī dialect of the Murree Hills, *ghiddhā*, taken, becomes *khiddhā*. In *ḥḍḍ* the aspiration is dropped both at the beginning and end of the word, and the resultant initial *ḍ* (for *ḍh*) is hardened to *ḥ*.

A marked feature of the Dardic languages is the tendency to epenthesis. By this is meant that the sound of a vowel is changed by the influence of one in the next syllable. Thus, in Kāshmīrī the *a* of *bad*", great, under the influence of the following *"* becomes *o* and we have *bod*". So *māl*", a father, becomes *mōl*", and *māj*", a mother, becomes *mōj*". Exactly the same occurs in Lahndā, where :—

*kukkaṛu*, a cock, becomes *kukkuṛ* ;  
*vāhaṛu*, a young bull, becomes *vāhuṛ* ;  
*kukkaṛi*, a hen, becomes *kukkiṛ* ; and  
*vāhaṛi*, a heifer, becomes *vāhir*.

We have seen on the preceding page how this epenthesis, in the case of *karuṇ*, the act of doing, effects the declension of nouns both in Kāshmirī and in Lahndā.

The case of the personal pronouns is very noteworthy. All over the rest of India the words for 'we' and 'you' are *ham* and *tum* or some such form. Only in Pañjābī, Lahndā and Sindhī do we get different words, and these are closely related to Dardic forms. This will be evident from the following :—

	We.	You.
Dardic { Kāshmirī	<i>as<sup>i</sup></i>	<i>twah<sup>i</sup> (tōh<sup>i</sup>)</i> .
{ Kōhistānī	...	<i>tus</i> .
Lahndā	<i>ass<sup>ĩ</sup></i>	<i>tuss<sup>ĩ</sup></i> .
Pañjābī	<i>as<sup>ĩ</sup></i>	<i>tus<sup>ĩ</sup></i> .
Sindhī	<i>as<sup>ĩ</sup></i>	<i>taoh<sup>ĩ</sup></i> .

The Kōhistānī word for 'we' is not given as it is formed from a different base.

These resemblances are most striking, and it must be borne in mind that the forms extend over the whole of North-Western India.

Dardic languages conjugate their verbs largely with the help of pronominal suffixes. Thus, 'I beat him' is in Kāshmirī *mōru-m*, he (was) beaten-by-me. Lahndā and Sindhī do exactly the same. Lahndā has *māre-um* and Sindhī has *māryu-m*. It is unnecessary to multiply examples here.

The conjugation of the past tense of the verb substantive is also worth noting. In Hindōstānī it is *thā*, but in Pañjābī it is *sā* or *sī*, and in Lahndā *āhā*, *āh*, *asā*, *āsā*, or *sā*, according to locality. If we bear in mind that in these dialects *s* is often changed to *h*, we see at once the resemblance to the following Dardic forms :—

Bashgalī Kāfir	<i>as<sup>ĩ</sup></i> .
Veron Kāfir	<i>esso, so</i> .
Kalāshā Kāfir	<i>ās<sup>is</sup></i> .
Khōwār	<i>oshoi</i> .
Shina	<i>as<sup>ũ</sup></i> .
Kāshmirī	<i>ós<sup>"</sup> (for ās<sup>"</sup>)</i> .
Gārwī	<i>āshu</i> .
Maiyā	<i>ās<sup>ĩ</sup></i> .

The conjugation of verbs does not call for special notice. It may, however, be remarked that in North-Eastern Lahndā the present participle ends in *nā*. Thus, *mārnā*, striking. So, in Kāshmirī we have *mārān*, striking, Bashgalī Kāfir *vin-an*, striking, and so on.

Finally, there are remarkable coincidences in vocabulary. The forms for the verb 'to go' will suffice as an example. In Pañjābī and the rest of India this is *jānā*, or some such form. In Kāshmirī it is *gats<sup>h</sup>-un*, and so in Northern Lahndā it is *gachh-<sup>u</sup>nā*.

So much do these languages resemble each other that difficult Kāshmīrī words can be explained by their Lahndā equivalents. Thus, there is a famous pass in Kashmir called *Hasti-wanj*, over which there is a story of elephants going. In Kāshmīrī *hasti* means 'of an elephant' but there is no word *wanj*. It is not till we hear the South Lahndā *wañjā* or *wañā*, Sindhī *wañā*, 'to go,' that we recognize that the name means 'the pass of the elephant.' The tradition of the passage of the elephants and of a subsequent disaster is preserved in Kashmir, but all memory of the meaning of the name has been lost.

The above considerations lead us to conclusions of some importance for the linguistic history of the North-West of India.

We know that Pañjābī belongs to the Central Group of Indo-Aryan languages. The principal member of the Group is Western Hindī. In the section of this Survey dealing with Rājasthān<sup>1</sup> it was pointed out that in Rājputānā and Gujarat the Aryan languages originally spoken belonged (like Lahndā) to the Outer Circle of Indo-Aryan languages. Over them the language of the Central Group, now represented in its purity by Western Hindī, gradually spread in a wave which diminished in force the further it proceeded from the place of origin. At present the whole of the country between the Gangetic Doab and the sea-coast of Gujarat is occupied by immigrant Aryan tribes who found there other Aryan tribes previously settled. These latter spoke a language belonging to the Outer Circle, and were either absorbed or driven farther to the south, or both, by the new-comers from the Doab.

We have historical records of this migration from the Gangetic Valley into Rājputana, but such notices are wanting in the case of the Panjab. It is, however, reasonable to suppose that the same occurred in their case also, for the linguistic conditions are exactly parallel. In the Eastern Panjab the language is an almost pure member of the Central Group, but as we go west traces of Lahndā influence grow stronger and stronger, till, at last, Lahndā is finally established in supersession of Pañjābī in the Districts of Jhang and Multan. It is evident from the phonetic conditions that some language akin to the Modern Lahndā was once spoken over the whole of the Modern Panjab, but that, in the east, it has been superseded by a language hailing from the Gangetic Doab, though traces of its former existence, stronger and stronger as we go westwards, are still observable.

Although, therefore, Pañjābī belongs to the Central Group, it is, to a certain and varying extent, a mixed language. Instances of the survival of Lahndā forms have already been quoted, and here one other general fact may be mentioned.

It is a commonplace of the history of all Indo-Aryan languages that the various Prakrits from which they are derived are full of words containing double consonants. As an example we can take the Sanskrit word *bhaktah*, cooked rice, which becomes *bhattu*, with a double *tt*, in Apabhramśa Prakrit. In most of the modern Indo-Aryan vernaculars (especially in Western Hindī and Gujarātī) these double letters are simplified by the rejection of one of them, and the preceding vowel is lengthened in compensation. Thus, almost universally *bhattu* is represented in the modern languages by *bhāt*. But in

<sup>1</sup> Vol. IX, Part II, p. 2ff.



Lahndā and Pañjābī this is not the case. The double letter is retained and the preceding vowel remains short. In Sindhi and the Dardic languages and sometimes in Lahndā the compound is, it is true, simplified, but the preceding vowel almost always remains short. There is no compensatory lengthening. Thus, Sindhi has *bhat*\*, not *bhāt*\*, and the Dardic Kāshmīrī *bata*, not *bāta*. This absence of compensatory lengthening is a most important distinction between the Aryan languages of the North-West, and those of the rest of India. It separates them at once as two definitely distinct groups. In the North-West a double letter is either preserved or is simplified without affecting the preceding vowel. In the rest of India it is nearly<sup>1</sup> always simplified and the preceding vowel is then always lengthened.

The following are further examples of this treatment of double letters :—

Sanskrit.	Apabhramśa Prakrit.	Pañjābī.	Lahndā.	Sindhi.	Dardic (Kāshmīrī unless otherwise stated).	Western Hindi. †
<i>darbhah</i> , a kind of grass	<i>dabbhu</i> or <i>ḍabbhu</i>	<i>dabbh</i>	<i>dabh</i>	<i>ḍabh</i> "	<i>daḥ</i>	<i>ḍābh</i>
<i>uchchakāḥ</i> , high	<i>uchchāḍ</i>	<i>uchchā</i>	<i>uchchā</i>	<i>uchḥ</i>	...	<i>ūchā</i>
<i>satyaḥ</i> , true	<i>sachchu</i>	<i>sachch</i>	<i>sachchā</i>	<i>sach</i> "	...	<i>sāch</i> or <i>sach</i>
<i>rikshah</i> , a bear	<i>richchhu</i>	<i>richchh</i>	...	<i>richh</i> "	<i>īṣ</i> (Bashgali, exceptional long vowel).	<i>ričch</i>
<i>śabdah</i> , a sound	<i>saddu</i>	<i>sadd</i>	<i>sadd</i>	...	<i>sada</i>	<i>sād</i>
<i>duḡdham</i> , milk	<i>dudḍhu</i>	<i>dudḍh</i>	<i>dudḍh</i>	<i>ḍḍudh</i> "	<i>dōḍ</i>	<i>dūdḍh</i>
<i>agr̥</i> , before	<i>aggahi</i>	<i>agg̥</i>	<i>agg̥</i>	<i>agg̥</i>	...	<i>āg̥</i>
<i>adya</i> , to-day	<i>ajju</i>	<i>ajj</i>	<i>ajj</i>	<i>aj</i> "	<i>az</i>	<i>āj</i>
<i>chakram</i> , a wheel	<i>chakku</i>	<i>chakk</i>	<i>chakk</i>	<i>chak</i> "	...	<i>chāk</i>
<i>tarkayati</i> , he ascertains	<i>takk̐i</i>	<i>takk-</i>	<i>takk-</i>	<i>tak-</i>	...	<i>tāk-</i>
<i>śushkakaḥ</i> , dry	<i>sukkhāḍ</i>	<i>sukkhā</i>	...	<i>sukḥ</i>	<i>hōkh</i> "	<i>śūkhā</i>
<i>karma</i> , an action	<i>kammu</i>	<i>kamm</i>	<i>kamm</i>	<i>kam</i> "	<i>kōm</i> " (exceptional long vowel).	<i>kām</i>
<i>charma</i> , skin	<i>chammu</i>	<i>chamm</i>	<i>chamm</i>	<i>cham</i> "	<i>cham</i>	<i>chām</i>
<i>karnaḥ</i> , an ear	<i>kaṇṇu</i>	<i>kann</i>	<i>kann</i>	<i>kan</i> "	<i>kan</i>	<i>kān</i>
<i>śarpaḥ</i> , a snake	<i>sappu</i>	<i>sapp</i>	<i>sapp</i>	<i>sup</i> "	...	<i>sāp</i>
<i>svaśrūḥ</i> , mother-in-law	<i>sassu</i>	<i>sass</i>	<i>sass</i>	<i>sa</i> "	<i>hash</i>	<i>sās</i>
<i>bhaktam</i> , boiled rice	<i>bhattu</i>	<i>bhatt</i>	...	<i>bhat</i> "	<i>bata</i>	<i>bhāt</i>
<i>raktakaḥ</i> , red	<i>rattai</i>	<i>rattā</i>	<i>ratt</i> , blood	<i>rat̐</i>	<i>rat-</i> , blood	<i>rāt̐</i>
<i>kartayati</i> , he cuts	<i>katt̐i</i>	<i>katt̐-</i>	...	<i>kat̐-</i>	<i>kat-</i>	<i>kāt̐-</i>
<i>hastāḥ</i> , a hand	<i>hatthu</i>	<i>hatth</i>	<i>hatth</i>	<i>hath</i> "	<i>atha</i>	<i>hāth</i>
<i>prishṭham</i> , the back	<i>piṭṭhu</i> , <i>puṭṭhu</i>	<i>piṭṭh</i>	...	<i>puṭṭh</i>	<i>pēṭh</i>	<i>pīṭh</i>

<sup>1</sup> There are a few instances of the double letter being preserved without simplification, as in the Sanskrit *mṛakṣaṇam*, Prakrit *makkhaṇam*, Hindi *makkhān* or *mākhān*, butter. But these are quite sporadic.

Lahndā has three main dialects, a Southern, or Standard, a North-Eastern, and a North-Western. Each of these has several sub-dialects.

The form of Lahndā which has been taken as the standard is that spoken in the Dōāb of the District of Shahpur and illustrated in Sir James Wilson's *Grammar and Dictionary of Western Pañjābī*. It is the typical form of the Southern dialect, which covers the whole of the Lahndā area south of the Salt Range. It has three sub-dialects,—the Standard proper, Mūltānī, and Thālī. The Standard proper is spoken in the Districts of Shahpur, Jhang, Lyallpur, Montgomery, Gujranwala, and Gujrat, and has several local or tribal names, which sometimes indicate slight variations. In Shahpur it is spoken in the Jēch Dōāb between the Jehlam and the Chinab. In Jhang and Lyallpur it goes by various names, according to the people who speak it. The most general name is *Jaṭkī*, or the language of the Jatts. 'Pañjābī' is the broken Lahndā spoken by the Pañjābī immigrants in the Canal Colony in Lyallpur, and Jāngalī is the language of the nomad tribes now settled in that district. The *Jaṭkī* spoken on the banks of the Chinab is called *Chināwarī* in Jhang, and in the north of that district the dialect of the Niswānā tribe is called *Niswānī*. In the *Kāchhī*, or alluvial portion of Jhang District on the right bank of the Jehlam, we have *Kāchhī*, which is the standard merging into the *Thālōchhī* form of Thālī spoken further west. With the exception of *Thālōchhī*, of which more anon, all these are simply slightly varying forms of the standard of the Shahpur Dōāb.

In Montgomery, we have, as explained above on p. 233, Pañjābī in the eastern and Lahndā in the western half. The latter is the Standard, as spoken in Lyallpur, gradually merging into Pañjābī. In Gujranwala the state of affairs is the same. Lahndā, very similar to that of Lyallpur, is spoken in the western third of the district, while the language of the eastern two-thirds is Pañjābī. The Lahndā of Gujranwala is locally known as *Bārdī Bōlī*, or the speech of the Bār or uncultivated upland.

In Gujrat, there is a similar division between Lahndā and Pañjābī. The Lahndā of this district has various names according to locality. West of the Pabbī Range, which is here the dividing line, it is *Poṭhwārī*, a form of the North-Eastern dialect of Lahndā, and does not now concern us. Further south it is known as *Jaṭālardī Bōlī*, or *Bārdī Bōlī*, and resembles the dialect of the Shahpur Dōāb.

The estimated number of speakers of this Standard form of Lahndā is as follows :—

Shahpur . . . . .	447,000
Jhang and Lyallpur . . . . .	433,832
Montgomery . . . . .	204,995
Gujranwala . . . . .	275,000
Gujrat . . . . .	147,000
TOTAL . . . . .	<u>1,507,827</u>

We now come to the Mūltānī sub-dialect of the Southern dialect of Lahndā. This is spoken in the Districts of Multan, Muzaffargarh, Dera Ghazi Khan, in the north of the State of Bahawalpur, and by numerous immigrants in Sind. Mūltānī is well-known, owing to its having been described in Mr. O'Brien's Glossary. In Multan it is spoken over the whole district,



the rest of the Thal it is called Thali, and varies very little from place to place. Thali has crossed the Indus, and is also spoken in the Districts of Dera Ismail Khan and Bannu. In the last named district the main language is Pashtō, and Thali is only spoken by some 33,000 Hindūs scattered over the country. The main difference between Thali and the Standard Southern Lahndā of the Shahpur Dōāb is the frequent substitution of a cerebral for a dental *d*. There are also differences of grammar and vocabulary. Thali has other names, varying according to locality. Over the whole area it is called Jatki. In Dera Ismail Khan it is sometimes called Hindkī and sometimes Dērāwāl, the latter being considered to represent the more polished form of the speech. In Mianwali and Bannu it is called Hindkō and Mulkī, and in Jhang Thaloḥrī.

The following is the estimated number of speakers of Thali :—

Mianwali	.	.	.	.	.	.	.	.	.	.	.	.	400,000
Jhelum	.	.	.	.	.	.	.	.	.	.	.	.	131,562
Shahpur	.	.	.	.	.	.	.	.	.	.	.	.	21,000
Jhang	.	.	.	.	.	.	.	.	.	.	.	.	2,948
Dera Ismail Khan	.	.	.	.	.	.	.	.	.	.	.	.	170,000
Bannu	.	.	.	.	.	.	.	.	.	.	.	.	33,700
TOTAL												.	759,210

Although, in the later pages of this volume, the North-Eastern dialect is, for practical reasons, considered before the North-Western, it will here be most convenient to deal with the latter first. North-Western Lahndā begins in the middle of the Salt Range, having the Thali (Southern Lahndā) of Jhelum immediately to its south. In the Salt Range, immediately to its east and west it has dialects of the North-Eastern Group which it separates like a wedge. It extends northwards through Western Jhelum, where it is called Dhannī into the eastern part of the Attock District. Thence it spreads over North Attock into the Hazara District of which it is the main language, and also westwards over Peshawar, where the main language is Pashtō, and where it is spoken only by scattered Hindūs. In East Attock it is called Sawain. Elsewhere it is generally known as Hindkō or Hindkī, but the dialect of Peshawar City is called Pēshāwari, while the Tināwal tribe in Hazara has a special variety of its own called Tināulī.

The North-Western dialect possesses all the appearances of a mixed form of speech, partly agreeing with Southern Lahndā, and partly with North-Eastern Lahndā. Thus it forms its genitive by adding *dā*, as in the south, but the oblique form singular of masculine nouns ending in a consonant is formed by adding *ē*, as in the North-Eastern dialect. In vocabulary, also, it often agrees with the North-Eastern dialect, when the latter differs from the Southern. In some respects its vocabulary is independent of both. Thus the verb 'to go' is *wañun* in the south, *gachhnā* in the north-east, but *jānā* in the north-west.

The following is the estimated number of speakers of North-Western Lahndā :—

Jhelum	.	.	.	.	.	.	.	.	.	.	.	.	201,082
Attock—													
Sawain	.	.	.	.	.	.	.	.	.	.	.	.	106,010
Hindkō	.	.	.	.	.	.	.	.	.	.	.	.	82,041
												.	188,051
Carried over												.	389,133

	Brought forward	389,133
Peshawar—		
(Hindkō and Pēshāwari)		129,000
Hazara—		
Hindkō	308,867	
Tināuli	54,425	
		<u>363,292</u>
	TOTAL	<u>881,425</u>

The proper home of the North-Eastern dialect of Lahndā is the eastern third of the Salt Range and the Pōthwār plain. The latter consists of the eastern part of the District of Jhelum and the plains portion of the District of Rawalpindi. From here it extends northwards into the Murree Hills of the latter district, taking in at the same time a small tract on the east of the neighbouring District of Hazara, inhabited by Dhund and Kairāls. It then covers the Chibhāl country or outer hill region of Kashmir between the rivers Chenab and Jehlam, including the Jāgīr of Punch. It also covers the Jehlam valley in Kashmir between Muzaffarabad and Uri, and, according to Drew, the greater part of the valley of the Kishangangā, up from where it joins the Jehlam at Muzaffarabad. No specimens have been received from the Kishangangā valley, and we must content ourselves with Drew's authority. For the rest of the tract above mentioned plentiful materials are available, and there is no doubt about all the local dialects being various forms of North-Eastern Lahndā.

North-Eastern Lahndā has several names, often based on the names of the tribes which use some particular form, and not always connoting special dialectic differences. The form spoken in the Pōthwār tract is always known as Pōthwārī. That of the Murree Hills is simply called Pahārī or the Hill Language. The speech of the Dhund and Kairāls is called either Dhundī or Kairālī, according to the tribe of the speakers, but it is practically the same as the Pahārī just mentioned. The Chibhāl country is named from the Chibh tribe which is here important, and the local dialect is called Chibhālī. In Punch, where the language is much affected by the neighbouring Kāshmīrī, the dialect is called Punchī.

So far we have traced North-Eastern Lahndā in its proper direction to the north-east. On its west, as the map will show, it has, throughout, some form of North-Western Lahndā. In the Salt Range, where it has the Dhannī North-Western dialect to its west, in the west of the Pind Dadan Khan Tahsil of Jhelum, it re-appears again in the western third of the range in the north of the District of Shahpur. The Salt Range has, therefore, North-Eastern Lahndā at each end, and North-Western Lahndā in its centre.

The North-Eastern Lahndā at the Shahpur, or western, end of the Salt Range is due to the presence of Awāns. Sir James Wilson claims their form of speech as the Salt-Range dialect *par excellence*. The Awāns have spread over the south of the District of Attock, where their dialect is called Awānkārī, and across the Indus into Kohat, where it is spoken by Hindūs and Awāns scattered amongst the Paštō-speaking Paṭhān population. Here the Lahndā is called by various names, such as Awāṅkī, Awānkārī, Hindkī, Hindkō, and Kōhātī. The first two represent the dialect as spoken

by Awāns, the third and fourth, the same dialect as spoken by Hindūs, while Kōhātī is the general name of the dialect throughout the district.

Finally, North-Eastern Lahndā has spread further north in Attock over the Pindi Gheb Tahşil in the centre of the district. Here it is known as Ghēbī.

We thus see that North-Eastern Lahndā is spoken in two distinct tracts, separated from each other by the North-Western dialect. There is, first, the true North-Eastern dialect of the north-east, and there is, secondly, an overflow to the west covering the north of Shahpur, the south and centre of Attock, and crossing the Indus into Kohat. The dialects of the two tracts are very similar. They differ mainly in vocabulary, the Western dialects showing a tendency to agree with the neighbouring Southern dialect. For instance they use the southern word *vañun* for 'to go,' while the true North-Eastern dialects all have *gachhñā*.

The North-Eastern<sup>1</sup> dialect of Lahndā differs from the Southern dialect in several important particulars. There are wide differences of vocabulary. A list of a number of words peculiar to the north-east is given in the section dealing with the dialect. Some of these are actual shibboleths. Such are *gachhñā*, to go; *achhñā*, to come. These are peculiar to the north-east, the south having *vañun* and *āvun*, and the north-west *jāna* and *ānā*, respectively. Another shibboleth is the words for 'my' and 'thy.' In the north-east they are *māñlā* and *tāñlā*, while in the south they are *mērā* and *tērā*.

In Grammar, very noticeable is the frequent change of *s* to *h*, as in the root *hag*, for *sak*, to be able. Again, in the south and the north-west the postposition of the genitive is *dā*, but in the north-east it is *nā*. Similarly the terminations of the present participle are *dā* and *nā*, respectively. In the declension of nouns, masculine nouns ending in a consonant of the Southern dialect are unchanged in the oblique singular. Thus, *ghar-dā*, of a house. But in the North-Eastern dialect, with which in this particular the North-Western dialect agrees, the oblique singular adds the letter *ē*; thus, *gharē-nā* (North-Western *gharē-dā*), of a house. Feminine nouns ending in a consonant similarly add *ī* in the north, but not in the south. These are the most striking points of difference between the North-Eastern and Southern dialects. Others will be found noted in the sections referring to them.

The following is the estimated number of speakers of North-Eastern Lahndā :—

True North-Eastern Dialects—

Poṭhwari . . . . .	684,362	
Pahāri (including Dhundī) . . . . .	87,777	
Kashmir dialects . . . . .	741,407	
	<hr/>	1,513,546

North-Eastern Dialects of the western tract—

Western Salt Range (Shahpur) . . . . .	25,000	
Awānkāri (Attock and Kohat) . . . . .	123,901	
Ghēbī (Attock) . . . . .	90,308	
	<hr/>	239,209

TOTAL . . . . . 1,752,755

<sup>1</sup> These remarks apply particularly to the true North-Eastern dialects. The North-Eastern dialects of the western tract just described sometimes show more points of agreement with the language of the south.

We are not in a position to give the number of speakers of Lahndā outside their proper home. Outside the Pañjāb they are everywhere confused with speakers of the Pañjābī. From the above figures we see that the number of speakers of Lahndā in its proper home, as estimated for this Survey on the figures of the Census of 1891, is:—

Number of speakers.

Southern Dialect—

Standard . . . . .	1,507,827
Multāni . . . . .	2,176,983
Khētrāni and Jāfiri . . . . .	14,581
Thālī . . . . .	759,210
	<hr/> 4,458,601

North-Western Dialect . . . . . 881,425

North-Eastern Dialect—

True North-Eastern . . . . .	1,513,546
Western Sub-Group . . . . .	239,209
	<hr/> 1,752,755

TOTAL . . . . . 7,092,781

The total figures for Lahndā in the Census of 1911 were 4,779,138. But these cannot be compared with the above figures, as in many cases, for census purposes it is impossible to distinguish between Lahndā and Pañjābī. As already stated there is a large area over which it is debatable which of these two languages is spoken.

The following, so far as I have been able to collect them, are the works which deal with Lahndā:—

Authorities.

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- VRLIUS, IO. IUDOVICUS,—*Thesauri Epistolici LaCrozianni: Ex Bibliotheca Iordaniana edidit Io. Iudovicus Vrlivs*. Lipsiæ, 1742. This is a collection of letters written by, and addressed to, Maturin Veyssière La Croze, the famous librarian of Berlin. On p. 58 of Vol. I, Theophilus Siegfried Bayer sends to La Croze a collection of the first four numerals in various languages. Those for the 'Mogulenses Indi' are,—1, *hicku*; 2, *guu*; 3, *tray*; 4, *Tzahr*. These are not so correct as those given in the preceding entry.
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- P[RINSEP], J.,—Note on *A Grammar of the Sindhi language, dedicated to the Right Honourable Sir Robert Grant, Governor of Bombay*. By W. H. Wathen, Esq., with Plate showing the Mārwarī, Multāni or Sarāi, and Sindhi or Khudawādī Alphabets. *Journal of the Asiatic Society of Bengal*, Vol. VI (1837), pp. 347ff.
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- WACE, E. G.,—*Report of the Land Revenue Settlement of the Hazara District of the Punjab, etc.* Lahore, 1876, p. 74.
- FRYER, SIR F. W. R.,—*Final report on the . . . . . Settlement of the Dera Ghazi Khan District, in the Derajat division, etc.* Lahore, 1876. Glossary, pp. vi-x.



- PURSER, W. E.,—*Report on the . . . . . Land Revenue Settlement of the Montgomery District in the Mooltan Division of the Punjab, etc.* Lahore, 1878. Appendix I, Glossary.
- HASTINGS, E. G. G.,—*Report of the . . . . . Settlement of the Peshawur district of the Punjab.* Lahore, 1878. Appendix O, Glossary.
- THORBURN, S. S.,—*Report on the Land Revenue Settlement of the Bannu District, etc.* Lahore, 1879, p. 52. Appendix 15, Glossary.
- O'BRIEN, E.,—*Glossary of the Multani Language, compared with Punjabi and Sindhi.* Lahore, 1881. *Glossary of the Multani Language or (South-Western Panjabi)* by E. O'Brien, I.C.S., revised by J. Wilson, I.C.S., and Pandit Hari Kishen Kaul. Lahore, 1903. (A revised and re-arranged edition of the preceding).
- „ „ —*Report on the . . . . . Settlement of the Muzaŕfargarh District, etc.* Lahore, 1882.
- STEEDMAN, E. B.,—*Report on the . . . . . Settlement of the Jhang District.* Lahore, 1882. Appendix 6, Glossary. Appendix 7, Proverbs.
- THORNTON, THOMAS H., C.S.I., D.C.L.,—*The Vernacular Literature and Folklore of the Panjáb.* Journal of the Royal Asiatic Society, 1885. Specimens of Jatki or Multani on p. 405.
- TISDALL, THE REV. WILLIAM ST. CLAIR,—*A Simplified Grammar and Reading Book of the Pañjābī Language.* London, 1889. Appendix C, Notes on the Lahindā Dialect. These illustrate the Pañjābī of the country west of Lahore, and merging into Lahnda. It mentions the s-future, but not the passive.
- ROBERTSON, F. A.,—*Final Report of the . . . . . Settlement of the Rawalpindi District.* Lahore, 1893. Appendix 4, Agricultural Proverbs.
- O'DWYER, M. F.,—*Final Report on the . . . . . Settlement of Gujranwala District.* Lahore, 1894. Appendix F, Glossary.
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## SKETCH OF LAHNDĀ GRAMMAR.

A few general remarks on the pronunciation of Lahndā may be made here. The language possesses several vowels which are unusual elsewhere in India. As in Kāshmīrī they are generally due to epenthesis. These are *á*, pronounced like the *a* in 'tall'; *ā*, like the German *ä* in 'wäre,' or like the *e* in 'there,' as pronounced in Scotland or the North of England; and *ai*, the short sound of *ai*, something like the first *i* in 'mightily' as compared with the *i* in 'sigh.' The *ā* represents what would be *ai*, elsewhere. Thus, *bhaiṇ*, a sister, pronounced *bhāṇ*. In the Pañjābī of the neighbouring District of Wazirābād *ai* is, according to Mr. Bailey's Grammar, sounded something like the *a* in 'man,' and we see the diphthong on its way to becoming the Lahndā-*ā*.

This *ā*-sound is most common in the two northern dialects, but also occurs in the south, gradually becoming an ordinary *ē* in the most southern dialect, Mūltānī, much as the *e* of the Scotch and Northern English "there" changes to the ordinary long *ē*-sound of the Southern English pronunciation of the same word.

Similarly the *á* of the north shows a tendency to become a simple *ā* in the extreme south. In other words, in the case of both these letters, epenthesis diminishes as we go south. While Northern Lahndā, as well as Shahpur Dōābī and Thalī, have *vāhur*, a young bull, Mūltānī prefers *vāhar*. Sindhī goes a step further and has only *vahurō*.

As regards consonants, mention must first be made of the sound represented in the Survey by *ñ*, and by Sir James Wilson and Mr. Jukes by *nj*. Sir James Wilson describes its sound as the nasal part of the final sound in 'singc' with the *j*-sound not completed. Mr. Jukes says, 'the sound is something between *nj* and *ny*, sometimes leaning more to one side, and sometimes more to the other. It rarely occurs except in the word *wanjān*, to go, and never as an initial letter. In the Imperative *wanj*, the *j*-sound is pronounced; in the other tenses, as Present *wanjēdā*, the pronunciation is more like *wanyēdā*.'

In Dera Ghazi Khan, Lahndā has borrowed the peculiar double consonants of Sindhī. These are described in the section dealing with that district.

The preference for cerebral sounds is manifest in several parts of the Lahndā area. The letter *n* is always pronounced with an extreme cerebralization, closely resembling an English *nr*, which letters are often written for it. In this, Lahndā agrees with the neighbouring Eranian language, Paṣhtō. In the Thal, and also to a less extent in the extreme south, almost every *d* is changed to *ḍ*, while in the two northern dialects *r* often becomes *ḍ*, as in *māḍdā* for *mērā*, my.

In the Pōthwārī form of the North-Eastern dialect, the vulgar pronounce *chh* as *sh*. Thus, *gashṇā*, instead of *gachhṇā*, to go. All over the north, there is a strong tendency to nasalization, nearly every final long vowel being nasalized at option, as in *bahū* or *bahū̃*, many; *nā* or *nā̃*, of.

The cerebral *l* is common over nearly the whole of the Lahndā tract. It only disappears in the extreme north, where we approach the Dardic languages. It is not heard in Hazara or in the Chibhāl country.

Lahndā has no written character of its own. It contains no prose literature,<sup>1</sup> and the poetry written in it is of the nature of folk-poetry, stored in the memory, and seldom committed to writing.

Written Character.

Perhaps the Persian character is the one most commonly employed for literary purposes, but this is only because it is the character familiar to the educated men who may wish to record a piece of Lahndā for some special need. The Gurmukhī character is also sometimes used under the same circumstances. But the character used all over the country by Hindūs is that current over the whole of the Panjab and Sind, and known as the *Laṇḍā* or 'clipped' alphabet. It is closely related to the Mahājani character of Marwar, and also to the Ṭakrī of the Panjab Hills and, through it, to the Śāradā alphabet employed in Kashmir. It is a very incomplete alphabet, vowel signs being hardly ever used except when initial. It is in fact generally legible to no one but the original writer, and not always to him.<sup>2</sup> European students of Lahndā invariably write it in the Roman character, and this is followed in the present account. But specimens written in the Persian character will be found on pp. 312 and 319, and a specimen in the Laṇḍā character on p. 315.

The Gurmukhī alphabet is an improved and polished form of Laṇḍā, said to have been invented by Aṅgad, the second Sikh Guru (1538-1552 A.D.), for the purpose of recording the Scriptures of the Sikh religion. It is said that he found that Sikh hymns written in Laṇḍā were liable to be misread, and he accordingly improved it by borrowing signs (especially vowel signs) from the Nāgarī alphabet and by polishing up the forms of the existing Laṇḍā consonants.

The following table shows the Laṇḍā alphabet compared with Gurmukhī :—

<sup>1</sup> The *Janam Sākhī*, a well-known Sikh book, is written in a dialect which is half Pañjābī and half Lahndā. This is the dialect described as Lahndā by Mr. Tisdall. The book is usually printed in the Gurmukhī character.

<sup>2</sup> Several specimens of the Laṇḍā character will be found in Dr. Leitner's *Collection of Specimens of Commercial and other Alphabets and Handwritings as also of Multiplication tables current in various Parts of the Panjab, Sind and the North-West Provinces*, 'Anjuman-i-Punjab' Press, Lahore, no date. These are not accompanied by any explanation, and are hence of little help to the learner. It is hardly necessary to point out that the word 'Laṇḍā' has no connexion whatever with the word 'Lahndā.'

Gurmukhī.	Laṇḍā.	Transliteration.	Gurmukhī.	Laṇḍā.	Transliteration.
ਅ	ਅ	a ('āiṛā')	ੳ	ੳ	ḍa
ੲ	ੲ	i ('īṛī')	ੲ	ੲ	ḍha
ਊ	ਊ	u ('ūṛā')	ੳ	ੳ	ṇa
ਊ	ਊ	ō	ਤ	ਤ	ta
ਸ	ਸ	sa	ਥ	ਥ	tha
ੲ	ੲ	ha	ਦ	ਦ	du
ਕ	ਕ	ka	ਪ	ਪ	ḍha
ਖ	ਖ	kha	ਨ	ਨ	na
ਗ	ਗ	ga	ਪ	ਪ	pa
ਘ	ਘ	gha	ਠ	ਠ	phu
ਙ	ਙ	ṇa	ਬ	ਬ	ba
ਚ	ਚ	cha	ਭ	ਭ	ḍha
ਛ	ਛ	chha	ਮ	ਮ	ma
ਜ	ਜ	ja	ਯ	ਯ	ya
ਝ	ਝ	jha	ਰ	ਰ	ra
ਨ	ਨ	ṇa	ਲ	ਲ	la
ਣ	ਣ	ṭa	ਵ	ਵ	va
ਠ	ਠ	ṭha	ੳ	ੳ	ṛa

The following sketch of the system of declension and conjugation which prevails in Lahndā, is, with the author's kind permission, almost entirely based on Sir James Wilson's very complete *Grammar and Dictionary of Western Panjabi, as spoken in the Shahpur District*, to which the student is referred for many further details, which the limits of the present work do not allow me to repeat.

Sir James Wilson gives the following account of the dialectic variations which obtain in the narrow limits of the Shahpur District. For the purposes of this Survey the number of speakers of Lahndā in Shahpur was estimated at 493,000. In the various censuses since 1891, the language of Shahpur has been confused with Pañjābī :—

'The dialects spoken in the Shahpur District may be further classed into two groups,—(a) the dialects of the Plains and (b) those of the Salt Range. The principal differences between these groups are that in the Salt Range dialects (1) many nouns in the oblique singular add an *e* or *i* to the root, e.g., *ghara* (house), *majjhi* (buffalo-cow); (2) the genitive postposition (of) is *nā* instead of *dā*; (3) several other postpositions are different, e.g., *hā* or *āh* for *nū* (to), *thiō* for *thū* (from); (4) the ending of the present participle is *nā* instead of *dā*; (5) a number of common words are different, e.g., *thi* for *hō* (become), *ghinn* for *lē* (take), *jul* for *chal* (move), *lag* for *sak* (be able); (6) there is a stronger tendency towards nasalization of vowels; (7) and a tendency to substitute *r* for *n*, e.g., *hōr* for *kān* (who), *itrā* for *itnā*. These characteristics are also found in the dialects spoken in the western tahsils of the Rāwalpindi District as far north as Attock, and probably in the intervening tahsils of the Jehlam District. \* \* \*

'The dialects spoken in the plain portion of the district may be further sub-divided into those spoken between the rivers Jehlam and Chouāb, in what is called the Dōāb, and those spoken west of the Jehlam in the sandy desert called the Thal. The chief differences are that in the Thal (1) *q* is often substituted for *d*, e.g., *qāqā* for *dāki* (grandfather), *qō* for *dē* (give), *qāh* for *dāh* (ten), *iqqā* for *iddā* (hither); (2) *q* is also substituted for other letters, e.g., *māqā* for *mārā* (my), *qēkh* for *vēkh* (see); (3) the present participle ending in transitive verbs is often *-āndī* or *-indī* instead of *-āndā*; (4) a number of common words are different, e.g., *bēā* for *hōr* (other), *qāhī* for *mard* (man), *zāl* for *zanānī* (woman), *thōhī* for *thōrā* (little), *nāqāhā* for *nīkrā* (small), *assā* for *assī* (wo), *qū* for *dō* (two).'

In the following pages I have dealt only with what may be called the Standard dialect of Shahpur Lahndā, viz. that spoken in the Jēch Dōāb. The peculiarities of the Thal and Salt Range dialects will be dealt with separately.

**VOWEL-SOUNDS.—Vowels.**—Sir James Wilson distinguishes the following vowel-sounds. I have slightly altered his system of transcription, so as to make it accord with the rest of the Survey :—

Vowel.	Pronunciation.	Example.
<i>a</i>	as the vowel-sound in 'sun,' 'rub.'	<i>Rabb</i> , God.
<i>ā</i>	" " 'tar,' 'far.'	<i>tār</i> , wire.
<i>ā</i>	" " 'tall,' 'awe.'	<i>vāhur</i> , a young bull.
<i>ū</i>	" <i>ū</i> in the German 'wäre.'	<i>vāhir</i> , a heifer.
<i>e</i>	the short sound of <i>ē</i> .	<i>māreā</i> , struck.
<i>ē</i>	as the vowel-sound in 'they,' 'tale.'	<i>tēl</i> , oil.
<i>ē</i>	" " 'tell,' 'men.'	<i>pēr</i> , the foot.
<i>i</i>	" " 'till,' 'sin.'	<i>pīr</i> , threshing-floor.
<i>ī</i>	" " 'steal,' 'mean.'	<i>pīr</i> , pain.
<i>o</i>	" first <i>o</i> in 'promote.'	<i>gohirā</i> , a lizard.
<i>ō</i>	" second <i>o</i> in 'promote.'	<i>sōnā</i> , gold.
<i>ō</i>	" vowel-sound in 'hot.'	<i>lōh</i> , descend.
<i>u</i>	" " 'full.'	<i>unn</i> , wool.

Vowel.	Pronunciation.	Example.
<i>ū</i>	as the vowel-sound in 'fool,' 'moor.'	<i>kūr</i> , a lie.
<i>āi</i>	the short sound of <i>ai</i> .	<i>gāi-i</i> , gone.
<i>ai</i>	as the vowel-sound in 'my,' 'sigh.'	<i>baiṭh</i> , sixty-two.
<i>au</i>	" " 'now,' 'owl.'	<i>kau</i> , olive.

With regard to the above we may note that Sir James Wilson transcribes *ā* by *o*, *ā* by *é*, *ē* by *è*, *ō* by *ò*, and *āi* by *ei*.

**Epenthesis.**—In common with Kāshmirī, Lahndā is a language in which epenthesis is frequent. By epenthesis is meant a change caused in the sound of a vowel by the presence of a vowel in the next syllable. It occurs in such cases as the English words 'man' and 'men.' The latter word is derived from the old Anglo-Saxon \**manni*, in which the *a* has become *e* under the influence of the following *i*. Similarly, in Kāshmirī the word meaning 'to strike' is properly *māranu*, but (as the *a* is affected by the following *u*) is pronounced, and written, *mārun*; *mālu*, a father, is pronounced *māl*; *myānu*, my (masc.), pronounced *myān*; *myāni*, my (fem.), pronounced *myōñ*.

Just so, in Lahndā, we find the vowel *a* with *u* in the next syllable become itself *u*, the original *u* being elided. Thus, a common termination of the nominative singular masculine is *u*. The word *kukkar* means 'a fowl.' To form the nominative singular masculine we add *u*, so that we get *kukkaru*, which then becomes *kukkur*, 'a cock'; but the *u* is not added to the oblique singular or to the nominative plural, and so they remain *kukkar*.

Similarly the letter *ā* (pronounced 'aw') is the result of the influence of a following *u* upon *ā*. Thus, the word *shāhar*, a village, takes *u* in the nominative singular. This *u* reacts on the *ā* and makes it *ā*, and on the *a* and makes it *u*, so that we get, for the nominative singular, *shāhar*. But the oblique singular and the nominative plural are *shāhar*, because they do not take this *u*.

Again, a great many feminine nominatives singular end in *i*. This *i* acts just like the masculine *u*. It changes a preceding *a* to *i*. Thus, from *kukkar*, a fowl, we have *kukkiṛ*, for *kukkarī*, a hen. Similarly an *ā* preceding this *i* becomes *ā* just as *ā* preceding *u* became *ā*. Thus, *vāhar* means 'a young animal of the ox species'; the nominative singular masculine is *vāhur* (for *vāharu*), a young bull, while the nominative singular feminine is *vāhiṛ* (for *vāharī*), a heifer.

There is this difference between the feminine termination *i*, and the masculine termination *u*, that the former is retained in the oblique singular, so that the oblique singular of *vāhiṛ* is *vāhiṛ*, not *vāhar*, which is the oblique singular of *vāhur*. The feminine nominative plural of *vāhiṛ* ends in *ī*, which similarly affect the preceding vowels, so that it is *vāhiṛī* or *vāhṛī*.

When the vowel *ē* is followed by *ē* it becomes *ā*, and when it is followed by *i* it becomes *āi*. Thus we have *gēā*, gone; masculine plural, *gāē*; feminine singular, *gāi*.

**Consonants.**—In the south of the Lahndā area we find Sindhi sounds in force. These are the double consonants *bb*, *jj*, *ḍḍ*, and *gg*, represented in Sindhi by *𑖧* (𑖧), *𑖨* (𑖨), *𑖩* (𑖩) and *𑖪* (𑖪), respectively. In Lahndā Mr. Jukes represents them by *𑖧*, *𑖨*, *𑖩* and *𑖪*, respectively. In each case the letter is pronounced with a certain stress as if an attempt were made to double it at the beginning of a word.

The letters *نج nj* correspond to the Gurmukhī *ṇa*. Its pronunciation is said by Mr. Jukes to be 'something between *nj* and *ny*, sometimes leaning more to one side, sometimes to the other. It rarely occurs except in the word *وانجن wanjun*, to go, and never as an initial letter. In the Imperative *انج wanj* the *j*-sound is pronounced; in the other tenses, as *وانجيدان wanjēdā*, the pronunciation is more like *wanyēdā*. I shall in future transliterate *نج* by *ñ*. In Shahpur it also occurs in a few other words, such as *iñe*, thus, and *jan*, a marriage procession. Sir James Wilson, in a private communication, describes the pronunciation as that of *nj* with the *j* left out.

The cerebral *n* is generally written (as in Paṣtō) *نر nr*. Sometimes it is simply represented by *ن n*. The cerebral sound is very strong, so that a word like *کان کان kân* is pronounced almost like *kāñ*. In other words, such as *کاناک kanak*, wheat, the *r*-sound is less distinctly heard.

The cerebral *l* is common, although not denoted in the vernacular character by any special sign. *ل* is used for both *l* and *l̥*.

The pronunciation of the letter *h* is the same as in the western dialects of Pañjābī. Mr. Grahame Bailey gives the best description of the two sounds of this letter in his Wazirabad Grammar. There, he is referring to Pañjābī, not to Lahndā, but he informs me that the same rules apply to the latter language.

When *h* commences a word, or precedes an accented syllable, it has a strong guttural sound resembling that of a somewhat strongly accented *ح ain* in Arabic. We might compare the Cockney pronunciation of 'ham' as 'am (not 'am). Thus, *هييّا*, the sides of a bed, is pronounced 'iygā, and *پهڻا*, the wages of grinding, pī'āi.

In other positions, i.e. when it is not at the beginning of a word or preceding the accented syllable, it is hardly audible or may be altogether inaudible, but it strongly raises the pitch of the preceding vowel, often altering the whole tone of the word. Thus, *لاڻا*, bring down, is very different in sound from *لā*, attach, although the *h* in the former is often quite inaudible. Similarly, the first *ā* in *کاهلا*, speedy, is pronounced in a high tone, while in *کالا*, black, it has the ordinary tone, although the *h* in the former word is not itself sounded.

The same remarks apply to the *h* shown in transliteration of soft (not hard) aspirated consonants, viz. *gh, jh, ḍh, dh, bh, ṇh, nh, mh, ṛh, wh*, etc., but not in the case of the hard aspirated consonants, *kh, chh, ṭh, th, ph*, or of *sh*. Thus, *بھرا*, a brother, is pronounced *br'ā*, *گھم*, a measure of land, is pronounced *g'umā*, and *چانگھ*, the Chinab river, is pronounced *Chan'ā*. Similarly, the name of the dialect spoken on the bank of that river is reported as 'Chināwārī' from Jhang (p. 280), and as 'Chinhāwārī' from Muzaffargarh (p. 323). On the other hand, in *کُرھ*, in which *ṛh* follows an accented vowel, the *h* is inaudible, but the *u* is pronounced in a higher tone than in *کُر*, the joint of a plough; and the *a* of *باگھی* (pronounced *bāgg'i*, not *bagg'i*) is higher in tone than the *a* of *باگي* (feminine), white.

**NOUNS.—Gender.**—There is no neuter gender except in the interrogative pronoun.

Masculine nouns and adjectives ending in *ā* and past participles in *eā* with the *e* short, form the feminine in *i*. Thus, *گھوڙا*, a horse; fem. *گھوڙي*: *مارا*, struck; fem. *ماری*.

But nouns, adjectives, and participles ending in *ēā* (with the *ē* long) form the feminine in *āī*. Thus :—

*gēā*, gone ; fem. *gaiī*.

Many masculine nouns ending in a consonant form the feminine by adding *ī*, *rī*, or *ṇī*, or, if the final consonant is *r*, sometimes by adding *nī*. Thus :—

Masc.	Fem.
<i>lōhār</i> , a blacksmith	<i>lōhārī</i> .
<i>bāl</i> , a boy	<i>bālṛī</i> , a girl.
<i>ḍūm</i> , a musician	<i>ḍūmṇī</i> .
<i>fakīr</i> , a beggar	<i>fakīrnī</i> .

According to the principles explained under the head of the pronunciation of vowels, masculine nouns, of more than one syllable, which end in *u* followed by a consonant, form the feminine by changing *u* to *i*, and if the penultimate vowel is *ā*, they also change that to *ī*. Thus :—

Masc.	Fem.
<i>kukkur</i> , a cock	<i>kukkīṛ</i> , a hen.
<i>chhōhur</i> , a boy	<i>chhōhīṛ</i> , a girl.
<i>hēkul</i> , a boar	<i>hēkil</i> , a sow.
<i>randur</i> , a widower	<i>randīṇ</i> , a widow.
<i>vāhur</i> , a young bull	<i>vāhīṛ</i> , a heifer.

If a masculine noun or adjective ends in *ī*, its feminine is sometimes formed by changing the *ī* to *iṇ*, and sometimes (principally in the case of nouns indicating professions) by changing the *ī* to *eāṇī*, and shortening the vowel of the preceding syllable. Thus :—

Masc.	Fem.
<i>tēlī</i> , an oilman	<i>tēliṇ</i> .
<i>mushkī</i> , black	<i>mushkiṇ</i> .
<i>mōchī</i> , a cobbler	<i>mucheāṇī</i> .
<i>kāzī</i> , a judge	<i>kazeāṇī</i> .

If a masculine noun ends in *āī*, this is generally changed to *āṇ* to form the feminine. Thus :—

Masc.	Fem.
<i>bhāī</i> , a brother	<i>bhāṇ</i> .
<i>sāī</i> , a master	<i>sāṇ</i> .
<i>kasāī</i> , a butcher	<i>kasāṇ</i> .

There are many words which are quite irregular in the formation of the feminine. These will be found on p. 6 of Sir James Wilson's Grammar.

**Declension.**—We find three declensions of masculine nouns and three of feminine nouns,—six in all.

The first declension consists of masculine *tadbhava* nouns whose nominative ends in *ā*, as *ghōṛā*, a horse ; *māreā*, struck ; *gēā*, gone.

The second declension consists of masculine nouns of more than one syllable ending in the vowel *u* followed by a consonant ; as *kukkur*, a cock ; *vāhur*, a young bull.

The third declension includes all other masculine nouns.

The fourth declension includes most feminine nouns, which form their plural in *ā̃*, as *bhāṇ*, a sister ; *mā*, a mother.

The fifth declension includes feminine nouns (mostly monosyllables or polysyllables ending in *i* followed by a consonant), which form their plural in *ī*, as *akkh*, an eye ; *gā*, a cow ; *chhōhir*, a girl.

The sixth declension includes feminine nouns (mostly monosyllables) which form their plural in *ū̃*, as *hañ*, a tear.

**Number.**—Nouns of the first declension form the nominative plural by changing the final *ā* of the singular to *ē*. Participles ending in *eā*, change *eā* to *ē*. Words ending in *ēā*, change *ēā* to *ūē*. Thus :—

Nom. Sing.	Nom. Plur.
<i>ghōṛā</i> , a horse	<i>ghōṛē</i> .
<i>māreā</i> , struck	<i>mārē</i> .
<i>gēā</i> , gone	<i>gūē</i> .

*Bhrā*, a brother, is irregular. Its nominative plural is *bhrā*.

Nouns of the second declension form the plural by changing the *u* of the last syllable to *a*, and, if the penultimate vowel be *ā*, by further changing that to *ā̃*. Thus :—

Nom. Sing.	Nom. Plur.
<i>kukkur</i> , a cock	<i>kukkar</i> .
<i>chhōhur</i> , a boy	<i>chhōhar</i> .
<i>raṇḍuṇ</i> , a widower	<i>raṇḍaṇ</i> .
<i>vāhur</i> , a young bull	<i>vāhar</i> .
<i>shāhur</i> , a village	<i>shāhar</i> .

In nouns of the third declension the nominative plural is the same as the nominative singular. Thus :—

Nom. Sing.	Nom. Plur.
<i>ghar</i> , a house	<i>ghar</i> .
<i>kā̃</i> , a crow	<i>kā̃</i> .
<i>nā̃i</i> , a barber	<i>nā̃i</i> .
<i>peō</i> , a father	<i>peō</i> .
<i>!a!ū</i> , a pony	<i>!a!ū</i> .

Feminine nouns of the fourth declension form the plural by adding *ā̃* to the nominative singular. If the noun in the singular ends in *ā*, then the plural is formed by adding *wā̃*. Thus :—

Nom. Sing.	Nom. Plur.
<i>bhāṇ</i> , a sister	<i>bhāṇā̃</i> .
<i>gall</i> , a word	<i>gallā̃</i> .
<i>dhī</i> , a daughter	<i>dhīā̃</i> .
<i>ghōṛī</i> , a mare	<i>ghōṛīā̃</i> .
<i>gāñ</i> , gone (fem.)	<i>gāñā̃</i> .
<i>mā</i> , a mother	<i>māwā̃</i> .

The word *gaddē*, a donkey-mare (masculine *gaddō*), forms its plural irregularly. It is *gaddē*, the same as the singular.



Feminine nouns of the fifth declension form the nominative plural by adding *ī* to the nominative singular. The nouns of this declension are nearly all either monosyllables, or else feminine nouns of more than one syllable ending in *i* followed by a consonant, corresponding to masculine nouns ending in *u* followed by a consonant (e.g. *chhōhir*, feminine of *chhōhur*). Nouns of the latter kind drop the *i* of the singular in the plural. Thus:—

Nom. Sing.	Nom. Plur.
<i>akkh</i> , an eye	<i>akkhī</i> .
<i>gā</i> , a cow	<i>gāī</i> .
<i>lār</i> , a pony mare	<i>lārī</i> .
<i>chhōhir</i> , a girl	<i>chhōhrī</i> .
<i>vāhir</i> , a heifer	<i>vāhrī</i> .

Feminine nouns of the sixth declension are mostly monosyllables, and form the plural by adding *ū*. Thus:—

Nom. Sing.	Nom. Plur.
<i>hañ</i> , a tear	<i>hañū</i> .
<i>khumbh</i> , a mushroom	<i>khumbhū</i> .

**Case.**—Including the nominative, there are six organic cases, the nominative, the general oblique case, the agent, the locative, the ablative, and the vocative. The agent is always the same in form as the general oblique case, and will not be considered separately. The general oblique case is that form of the noun to which postpositions are added to form other cases. The locative seems to be employed only in the case of nouns signifying place, time, or the like. It is sometimes used in the sense of an instrumental, as in *zōrī*, by force; *hatthē*, by the hands. The Ablative will be described subsequently.

**First Declension. Singular.**—The general Oblique Case (including the Agent) and the Locative are both the same in form as the nominative plural. The Vocative is formed by changing the final *ē* of the oblique form to *eā*.

**Plural.**—The Oblique Case (including the Agent) is formed by changing the *ē* (or *āē*) of the nominative plural to *eā*. The Locative is formed by changing the *ē* of the locative singular to *ē* but is very rare. The Vocative is formed by adding *ō* or *hō* to the oblique plural. We thus get the following forms. Those within marks of parenthesis are only given to show the declension. They are not used for these particular words:—

SINGULAR.				PLURAL.			
Nom.	Obl. and Agent.	Loc.	Voc.	Nom.	Obl. and Agent.	Loc.	Voc.
<i>ghōrā</i> , a horse	<i>ghōrē</i>	...	<i>ghōreā</i>	<i>ghōrē</i>	<i>ghōreā</i>	...	<i>ghōreāō</i> (- <i>hō</i> ).
<i>vēlā</i> , time	<i>elē</i>	<i>vēlē</i>	<i>vēleā</i>	<i>vēlē</i>	<i>vēle</i>	( <i>vēlē</i> )	( <i>vēleāō</i> )
<i>māreā</i> , struck	<i>māre</i>	...	( <i>māreā</i> )	<i>māre</i>	<i>māreā</i>	...	( <i>māreāō</i> )
<i>gēū</i> , gone	<i>gāē</i>	<i>gāē</i>	( <i>gāeā</i> )	<i>gāē</i>	<i>geā</i>	( <i>gāē</i> )	( <i>geāō</i> )

There are two irregular nouns of this declension ; viz. (1) *bhirā* or *bhrā*, a brother ; sing. obl. *bhirā* or *bhrāū* ; voc. *bhrāūā* ; plur. nom. *bhirā* or *bhrā* ; obl. *bhirāwā* or *bhrāwā* ; voc. *bhrāwāō*. (2) *habbā*, all ; sing. and nom. plur. regular ; obl. plur. *habbnā*.

**Second Declension. Singular.**—The Oblique Case (including Agent) is the same as the nominative plural. The Locative is the same as what would be the feminine of these nouns. The Vocative is formed by adding *ā* to the oblique form, the vowel of the last syllable being at the same time dropped.

**Plural.**—The Oblique Case (including Agent) is formed by adding *ā* to the nominative plural, with the elision of the vowel of the last syllable. The Locative is formed by adding *ē* or *ī* to the locative singular, with similar elision. The Vocative is formed by adding *ō* or *hō* to the oblique form. Thus :—

SINGULAR.				PLURAL.			
Nom.	Obl. and Agent.	Loc.	Voc.	Nom.	Obl. and Agent.	Loc.	Voc.
<i>kukkur</i> , a cock	<i>kukkar</i>	...	<i>kukkrā</i>	<i>kukkar</i>	<i>kukkrā</i>	...	<i>kukkrāō</i>
<i>shāhur</i> , a village	<i>shāhar</i>	<i>shāhīr</i>	<i>shāhrā</i>	<i>shāhar</i>	<i>shāhrā</i>	<i>shāhrē</i>	<i>shāhrāhō</i>
<i>ōrak</i> , the end	<i>ōrak</i>	<i>ōrik</i>	<i>ōrkā</i>	<i>ōrak</i>	<i>ōrkā</i>	<i>ōrkī</i>	<i>ōrkāō</i>
<i>janṅul</i> , forest	<i>janṅal</i>	<i>janṅil</i>	<i>janṅlā</i>	<i>janṅal</i>	<i>janṅlā</i>	<i>janṅlī</i>	<i>janṅlāō</i>

**Third Declension. Singular.**—Like the nominative plural, the Oblique Singular is the same as the nominative singular. The Locative is either the same as the nominative, or, optionally, adds *e*. The Vocative adds *ā* to the oblique form.

**Plural.**—The Oblique Case is formed by adding *ā* to the nominative plural. If the nominative plural ends in *i*, this is shortened in the oblique form. The Locative adds *ē* or *ī*. The Vocative adds *ō* or *hō* to the oblique form. If the nominative plural ends in *ā*, *w* is inserted before the oblique termination *ā*. Thus :—

SINGULAR.				PLURAL.			
Nom.	Obl. and Agent.	Loc.	Voc.	Nom.	Obl. and Agent.	Loc.	Voc.
<i>ghar</i> , a house	<i>ghar</i>	<i>ghar</i> , <i>ghare</i>	<i>gharā</i>	<i>ghar</i>	<i>gharā</i>	<i>gharē</i> , <i>gharī</i>	<i>gharāhō</i>
<i>kā</i> , a crow	<i>kā</i>	...	<i>kāā</i>	<i>kā</i>	<i>kāwā</i>	...	<i>kāwāō</i>
<i>nāi</i> , a barber	<i>nāi</i>	...	<i>nāiā</i>	<i>nāi</i>	<i>nāiā</i>	...	<i>nāiāō</i>

The following nouns of this declension are irregular :—

SINGULAR.				PLURAL.			
Nom.	Obl. and Agent.	Loc.	Voc.	Nom.	Obl. and Agent.	Loc.	Voc.
<i>pōḍ</i> , a father	<i>pīṁ</i>	...	<i>pāḍ</i>	<i>peḍ</i>	<i>pēwāḍ</i>	...	<i>pēwāḍhō</i>
<i>jā</i> , barley	<i>jī</i>	...	...	<i>jā</i>	<i>jawāḍ</i>	...	...
<i>qhēr</i> , much, many	<i>qhēr</i>	...	...	<i>qhēr</i>	<i>qhērṁāḍ</i>	...	...
<i>hikk</i> , one (pl. some)	<i>hikk</i>	...	...	<i>hikk</i>	<i>hikkṁāḍ</i>	...	...
<i>hōr</i> , other	<i>hōr</i>	...	...	<i>hōr</i>	<i>hōrṁāḍ</i>	...	...
<i>hōrī</i> , his honour (plural of respect).	...	...	...	<i>hōrī</i>	<i>hōrāḍ</i>	...	...

**Fourth, fifth, and sixth Declensions.**—These are the feminine declensions. In all, the Oblique Singular is the same as the nominative singular, and the Oblique Plural as the nominative plural. The Locative singular and plural both end in *ī*. The Vocative singular is formed by adding *ē*, and the Vocative plural by adding *ō* or *hō* to the respective oblique forms. Thus :—

SINGULAR.				PLURAL.			
Nom.	Obl. and Agent.	Loc.	Voc.	Nom.	Obl. and Agent.	Loc.	Voc.
<b>Fourth Declension.</b>							
<i>bhāṇ</i> , a sister	<i>bhāṇ</i>	...	<i>bhāṇē</i>	<i>bhāṇāḍ</i>	<i>bhāṇāḍ</i>	...	<i>bhāṇāḍhō</i>
<i>zabān</i> , a mouth	<i>zabān</i>	<i>zabānī</i>	<i>zabānē</i>	<i>zabānāḍ</i>	<i>zabānāḍ</i>	<i>zabānī</i>	<i>zabānāḍō</i>
<i>ghōṛī</i> , a mare	<i>ghōṛī</i>	...	<i>ghōṛīē</i>	<i>ghōṛīāḍ</i>	<i>ghōṛīāḍ</i>	...	<i>ghōṛīāḍō</i>
<b>Fifth Declension.</b>							
<i>akkh</i> , an eye	<i>akkh</i>	<i>akkhī</i>	<i>akkhē</i>	<i>akkhī</i>	<i>akkhī</i>	<i>akkhī</i>	<i>akkhīō</i>
<i>chhōḥir</i> , a girl	<i>chhōḥir</i>	...	<i>chhōḥrē</i>	<i>chhōḥrī</i>	<i>chhōḥrī</i>	...	<i>chhōḥrīō</i>
<b>Sixth Declension.</b>							
<i>hañ</i> , a tear	<i>hañ</i>	...	<i>hañē</i>	<i>hañū</i>	<i>hañū</i>	...	<i>hañūō</i>

Irregular are :—

SINGULAR.				PLURAL.			
Nom.	Obl. and Agent.	Loc.	Voc.	Nom.	Obl. and Agent.	Loc.	Voc.
<b>Fourth Declension.</b>							
<i>mā</i> , mother	<i>māū</i>	...	<i>māē</i>	<i>māwā</i>	<i>māwā</i>	...	<i>māwāhō</i>
<i>dhi</i> , daughter	<i>dhiū</i>	...	<i>dhiē</i>	<i>dhiā</i>	<i>dhiā</i>	...	<i>dhiāhō</i>
<b>Fifth Declension.</b>							
<i>gā</i> , a cow	<i>gāi</i>	...	<i>gāē</i>	<i>gāī</i>	<i>gāī</i>	...	<i>gāīhō</i>

Other cases are formed by adding terminations or postpositions to the oblique form.<sup>1</sup>

Thus,—The Instrumental is generally the same as the organic locative described above, as *hatthē*, by the hands ; *zōrē*, by force ; *zabānē*, by word of mouth. Sometimes it is formed by postpositions, such as *nāl*, with, as in *chhillṛā-nāl*, (he wished to fill his belly) with the husks ; *rassīā-nāl bannh*, bind with ropes.

The Dative is formed by suffixing the termination *nū* to the oblique form. Thus, *ghōrēnū*, to the horse ; *ghōrēānū*, to the horses.

The Ablative has two forms. One is by origin organic, like the locative, and ends in *ō* or *hō*. Thus, *shāharō*, from the village ; *dakkhaṇō chaphī baddlī*, the clouds are risen from the south ; *baddlīō nikaleā chann*, the moon has emerged from the clouds. It is appended to the oblique form of a noun, as in *Tillēō gajjē*, it has thundered from the Tillā hill ; *es khakkhēō uṛēō jajjēō*, *Nūṁkā rakkh lūē Kirtār*, O Nānak, may God save us from this *Khakkhā* (the letter *kh*), *uṛā* (the letter *ō*), and *jajjā* (the letter *j*) ; *i.e.* may God save us from the *Khōjā*. It is thus seen that though by origin, like the organic locative, an organic ablative, it is now treated like any other termination, and is added to the oblique case. This form of the ablative is very frequently added to other postpositions, as *vich*, in ; *vichō*, from inside ; *uttē*, above ; *uttō*, from above ; *kōl*, in possession of ; *kōlō*, from the possession of. Note that in *uttō*, the *ō* is *not* added to the oblique form.

Another form of the ablative is got by suffixing the postpositions *tū*, *tō*, *tō*, *thū*, *thō*, *thāō*, or *lā* to the oblique form, as *ghōrē-thū*, from the horse.

<sup>1</sup> A termination is a syllable added directly to the end of a word, and forming one word with it. Thus, *ghōrēdā*, *ghōrēnū*. A postposition is a separate word added to a word like one of our prepositions. It is not incorporated with the main word, so as to form part of it, but the two form a compound of which each member retains its distinct meaning as in the English 'therefrom.' *Dā* and *nū* are terminations, and most other suffixes indicating case, such as *thū*, from ; *vich*, in (but *ich*, in, is a termination), are postpositions. The difference between a termination and a postposition is one of derivation which need not be discussed here. In writing Lahndā I append a termination directly to the main word, but connect a postposition with the main word by means of a hyphen. Thus, *ghōrēdā* (termination) ; *ghōrē-thū* (postposition).

The Genitive termination is *dā*, which, as in Pañjābī, is an adjective. Thus :—

*jaṇēdā ghōṛā*, the man's horse.

*jaṇēdē ghōṛēdā*, of the man's horse.

*jaṇēdē ghōṛē*, the man's horses.

*jaṇēdeā ghōṛēāḍā*, of the man's horses.

*jaṇēdī ghōṛī*, the man's mare.

*jaṇēdī ghōṛīdā*, of the man's mare.

*jaṇēdīā ghōṛīā*, the man's mares.

*jaṇēdīā ghōṛīāḍā*, of the man's mares.

The Locative is not infrequently formed organically as described above. It is also more often made, as in Pañjābī, by suffixing *ich* or *vich* to the oblique form, as in *ghōṛēich* or *ghōṛē-vich*, in the horse. *Ich* is a termination and *vich* is a postposition. The former is derived from the latter, the *v* being dropped, when the postposition became a termination.

Regarding the Accusative it follows the usual rule. When not definite, it is the same as the Nominative, and when definite it is the same as the Dative.

We are thus able to write in full the following declension of *ghōṛā*, a horse :—

Singular.		
Nom.	<i>ghōṛā</i>	a horse.
Agent	<i>ghōṛē</i>	by a horse.
Acc.	<i>ghōṛā, ghōṛēnū</i>	a horse, the horse.
Instr. (organic)	<i>ghōṛē</i>	by a horse.
Instr. (non-organic)	<i>ghōṛē-nāl</i>	by a horse.
Dat.	<i>ghōṛēnū</i>	to a horse.
Abl.	<i>ghōṛēō, ghōṛē-thū, etc.</i>	from a horse.
Gen.	<i>ghōṛēdā</i>	of a horse.
Loc. (organic) <sup>1</sup>	<i>(ghōṛē)</i>	(in a horse).
Loc. (non-organic)	<i>ghōṛē-vich</i>	in a horse.
Voc.	<i>ghōṛēā</i>	O horse.
Plural.		
Nom.	<i>ghōṛē</i>	horses.
Agent	<i>ghōṛēā</i>	by horses.
Acc.	<i>ghōṛē, ghōṛēānū</i>	horses, the horses.
Instr. (organic)	<i>ghōṛē</i>	by horses.
Instr. (non-organic)	<i>ghōṛēā-nāl</i>	by horses.
Dat.	<i>ghōṛēānū</i>	to horses.
Abl.	<i>ghōṛēāō, ghōṛēā-thū, etc.</i>	from horses.
Gen.	<i>ghōṛēāḍā</i>	of horses.
Loc. (organic) <sup>1</sup>	<i>(ghōṛē)</i>	(in horses).
Loc. (non-organic)	<i>ghōṛēā-vich</i>	in horses.
Voc.	<i>ghōṛēāhō</i>	O horses.

<sup>1</sup> Used only in a few words.

**Adjectives.**—An adjective agrees with the noun it qualifies in gender, number, and case. The following examples are taken from Sir James Wilson's Grammar :—

**Masculine.**

Singular.	Plural.
<i>changā ghōṛā</i> , a good horse	<i>changē ghōṛē</i> , good horses.
<i>changē ghōṛēdā</i> , of a good horse	<i>changēā ghōṛēādā</i> , of good horses.

**Feminine.**

<i>changī ghōṛī</i> , a good mare	<i>changīā ghōṛīā</i> , good mares.
<i>changī ghōṛīdā</i> , of a good mare	<i>changīā ghōṛīādā</i> , of good mares.

The formation of the gender, and the declension of adjectives are the same as those of nouns substantive.

Comparison is generally made by putting the postpositions *nālō* or *thō* after the noun with which comparison is made, as in *e us-nālō changā hē*, this is better than that; *e habbnā-thō changā hē*, this is better than all, this is the best.

The termination *ērā* added to an adjective means either 'more' or 'rather.' Thus, *changā*, good; *changērā*, better, or, rather good.

Some of the numerals are given in the List of Words. The rest will be found in Sir James Wilson's Grammar. Many of these differ widely from the forms current in Pañjābī, and closely resemble those used in Sindhi.

Certain numerals have an oblique form, which they take before a noun in an oblique case, and have also an intensive form which they assume when standing by themselves without a noun. They are :—

Ordinary.		Intensive.	
Nominative.	Oblique.	Nominative.	Oblique.
<i>dōē</i>	<i>dōā</i> , two	<i>dōhē</i>	<i>dōhā</i> , both.
<i>trū</i>	<i>triā</i> , three	<i>trāē</i> or <i>trāhī</i>	<i>trāhā</i> , all three.
<i>chār</i>	<i>chā</i> , four	<i>chārē</i>	<i>chawāhā</i> , all four.
<i>pañ</i>	<i>pañā</i> , five	<i>pañē</i>	<i>pañā</i> , all five.
<i>dāh</i>	<i>dāhā</i> , ten	<i>dāhē</i>	<i>dāhā</i> , all ten.

The Ordinals are *pēhlā*, first; *dūjā*, second; *tijā*, third; *chāthā*, fourth; *pañwā*, fifth; *chhēwā*, sixth; *sattwā*, seventh; and so on, adding *wā* to the cardinal.

**PRONOUNS.**—The following are forms of the first two **Personal Pronouns** :—

Sing.	I.	Thou.
Nom.	<i>mā</i>	<i>tū</i> .
Agent	<i>mā</i> , (emphatic) <i>māhā</i>	<i>tū</i> , <i>tā</i> , <i>tuddh</i> , (emph.) <i>tūhē</i> .
Gen.	<i>mērā</i>	<i>tērā</i> .
Obl.	<i>mā</i>	<i>tā</i> .
Dat.	<i>mānū</i>	<i>tānū</i> .
Suffix	<i>-s</i> , <i>-m</i>	<i>ē</i> , <i>-i</i> , <i>-ū</i> .

	I.	Thou.
Plural.		
Nom.	<i>assî, hassî</i>	<i>tussî.</i>
Agent	<i>assâ, (emph.) assâhî</i>	<i>tussâ, (emph.) tussâhî.</i>
Gen.	<i>asādā, sādā, hasādā</i>	<i>tusādā, tuhādā.</i>
Obl.	<i>asā, assî</i>	<i>tusā, tussî, tuhā.</i>
Dat.	<i>asānî</i>	<i>tusānî.</i>
Suffix	<i>-s, -sē, -ahsē</i>	<i>-nē, -nihē.</i>

The forms called suffixes will be explained later on.

The following are the **Pronouns of the third person**, and also of the **Demonstrative Pronouns**, proximate and remote :—

	Proximate.	Remote.
	He, this.	He, that.
Sing.		
Nom.	<i>e, eh</i>	<i>o, oh.</i>
Agent	<i>is</i>	<i>us, os.</i>
Gen.	<i>isdā, ihdā</i>	<i>usdā, uhdā.</i>
Obl.	<i>is, ih</i>	<i>us, uh.</i>
Dat.	<i>isnî</i>	<i>usnî.</i>
Suffix	<i>-s</i>	<i>-s.</i>
Plural.		
Nom.	<i>e, eh, neh, in</i>	<i>o, oh, un.</i>
Agent	<i>inhâ, (emph.) inâhâ</i>	<i>unhâ, (emph.) unâhâ.</i>
Gen.	<i>inhâdā</i>	<i>unhâdā.</i>
Obl.	<i>inhâ</i>	<i>unhâ.</i>
Dat.	<i>inhânî</i>	<i>unhânî.</i>
Suffix	<i>-nē</i>	<i>-nē.</i>

Lahndā shares with Kāshmīrī and Sindhī the use of **pronominal suffixes**. In Kāshmīrī they are only attached to verbs, while in Lahndā and Sindhī they are attached to both nouns and verbs. These are employed in exactly the same way as in Persian or Hebrew, and can be used for any case. An example of a pronominal suffix attached to a noun is *ghar-am*, (it is) my house, literally, a house (is-)to-me. An example of a pronominal suffix attached to a verb is *mārea-m*, struck by me, *i.e.* I struck. I have given the suffixes in the above paradigms. I here repeat them, with some variant forms, for facility of reference. They may be divided into two classes—those referring to the nominative case only, and those referring to any case including the nominative.

#### A. Suffixes of the nominative only.

	Sing.	Plur.
1st person	<i>-s</i>	<i>-s.</i>
2nd person	<i>-ē</i>	...
3rd person	...	...

B. Suffixes of any case.

	Sing.	Plur.
1st person	- <i>m</i>	- <i>sē</i> , - <i>ahsē</i> .
2nd person	- <i>ī</i> , - <i>ū</i> , - <i>ō</i> , - <i>ô</i>	- <i>nē</i> , - <i>nihē</i> , - <i>innhē</i> .
3rd person	- <i>s</i>	- <i>nē</i> .

-*Ahsē* must not be confounded with *āhsse*, we were, nor -*nihē* with *nīhē*, you are not. Note that -*s* represents both the nominative of the first person, and any case of the third person singular, and that -*nē* represents both the second and the third person plural. All the suffixes mentioned under head B. can be used to refer to either gender, and for any case. It is probable that when there are two or more optional forms, one originally represented one case, and the other another, but the distinction has been lost.

These suffixes are connected to the word to which they refer by any one of the vowels *a*, *e*, *i*, *o*, or *u*. I have not ascertained any rule on which the selection of the junction vowel depends.

I here give examples (mainly taken from Sir James Wilson's grammar) of the use of these pronominal suffixes when attached to nouns. Their use with verbs will be dealt with in the section referring to verbs.

*First Person Singular.*

*Genitive Case*—*Kufri gharam* or *gharhim*, Kufri is my home.

*Dative Case*—*Kassum* or *kassim*, fever (*kass*) is to me, I have fever.

*First Person Plural.*

*Genitive Case*—*Kufri gharahsē* or *gharhissē*, Kufri is our home.

*Dative Case*—*Kassissē*, we have fever.

*Second Person Singular.*

*Genitive Case*—*Kē nāī*, what is thy name (*nāī*) ?

*Dative Case*—*Kasseī*, hast thou fever ?

*Second Person Plural.*

*Genitive Case*—*Kē nānē*, what is your name ?

*Kehṛā shāhurnihē*, which is your village ?

*Kufri gharnē*, Kufri is your home.

*Dative Case*—*Kassinihē* or *kassinēhē*, have you fever ?

*Third Person Singular.*

*Genitive Case*—*Kē nāus*, what is his name ?

*Kufri gharus*, Kufri is his home.

*Dative Case*—*Kassus* or *kassis*, he has fever.

*Third Person Plural.*

*Genitive Case*—*Kehṛā shāhurnē*, which is their village ?

*Kufri gharnē*, Kufri is their home.

*Dative Case*—*Kassenē* or *kassinē*, they have fever.

The above examples show that pronominal suffixes can, in Lahndā, be attached to a noun substantive. They also show that in every case in which they are attached to a noun, although they may sometimes be translated as genitives, they are all really datives of possession. Thus, *Kufri gharam*, Kufri is my home, is, literally, 'Kufri is a home to me.'



Another point is also worth noting, that in every instance, a verb substantive has to be supplied. Thus, 'Kufrī *is* a home to me,' 'fever *is* to me,' and so on. Really, when these suffixes are attached to nouns, they often include the verb substantive. Thus we have not only *gharam*, house-to-me, but also *gharhim*, in which *him* is the third person singular of the verb substantive with the suffix of the first person, *hē*, there is, *-m*, to me, and *hē + m* becomes *him*. Similarly, *hissē* in *gharhissē* means there is to us, and again *issē* in *kassissē* is a contracted form of *hissē*. Again *ei* in *kassei* is a contracted form of *heī* and means 'there is to thee,' and *inihē* in *kassinihē* is for *hinihē*, 'there is to you.' Finally, in *kassus*, we have the bare pronominal suffix *s* added to the noun *kass*, with the junction vowel *u*, so that the word means 'fever-to-him,' the verb substantive being understood, but *kassis* is for *kass-his*, in which *his* = *hē + s*, and means 'there is to him.'

The **Relative Pronoun** is *jehrā*, who, and its oblique singular is *jis* or *jā*. Obl. Plural *jin*.

The **Interrogative Pronoun** is *kāṇ*, who ? oblique singular *kā*; and (neuter) *kē*, what ? oblique singular *kis*. Where used as an adjective, we have *kehrā*.

The **Indefinite Pronoun** is *kōz*, anyone, someone. In the nominative singular it has a feminine *kāi*, anyone, someone, and a neuter *kujjh*, anything, something. Its oblique form singular for all three genders is *kahī* or *kissē*. The masculine and feminine have a plural *kēi*, some, with an oblique form *kināhā*.

### VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The present tense of the Verb Substantive has three forms, a full form, a contracted form, and an emphatic form. Thus :—

Present—'I am,' etc.

	SINGULAR.			PLURAL.		
	Full Form.	Contracted Form.	Emphatic Form.	Full Form.	Contracted Form.	Emphatic Form.
1	<i>hā</i>	<i>ā</i>	<i>ahā</i>	<i>hā, haī</i>	<i>āh</i>	<i>ahā</i>
2	<i>hē</i>	<i>ē</i>	<i>ihē</i>	<i>hō</i>	<i>ō</i>	<i>ēhō</i>
3	<i>hē</i>	<i>ē (vē)</i>	<i>ihē</i>	<i>hin</i>	<i>in</i>	<i>āhin</i>

The first person singular *ā* is often contracted with a word ending in *ā* to *ā*. Thus, *karēndā-hā* or *karēndā*, I am doing. Similarly *in* of the third person plural is often contracted with a previous word ending in a vowel, into *ān*, *ēn*, or *in*. Thus, *tērīā kitnīā ghōṛiān* (for *ghōṛiā in*), how many mares have you? *marēndēn* (for *marēndē-in*), they are striking; *bahī kachchirīn* (for *kachchirī in*), there are many female mules. On the other hand, *ē* of the third person singular becomes *vē* after a vowel. Thus, *e kēvē* (*kē + ē*), what is this?

The Past Tense is conjugated as follows :—

Past Tense—‘I was,’ etc.

Singular.	Plural.
1. <i>āhus, āhis</i>	<i>āhsse.</i>
2. <i>āhē</i>	<i>āhē.</i>
3. <i>āhā, (fem.) āhī</i>	<i>āhin, (fem.) āhiā or āhin.</i>

NOTE.—Gender is distinguished only in the third person. The other two persons are formed by adding pronominal suffixes to the third person.

There is also a negative verb substantive. It is thus conjugated :—

Present—‘I am not,’ etc.

Singular.	Plural.
1. <i>nīmhiā or nissū</i>	<i>nissē.</i>
2. <i>nīhiā or nīh</i>	<i>nīhē.</i>
3. <i>nissū or nāih</i>	<i>ninne or ninnhe.</i>

The Past Tense negative is formed by prefixing *n* to the affirmative form. Thus, *nāhus*, I was not; *nāhā*, he was not, and so on.

The root *hō*, become, is conjugated regularly in the Jech Dōāb. Elsewhere in the Lahndā tract it is often irregular. The irregularities will be noted when we come to deal with dialectic variations.

### B.—Active Verb.

The Active Verb has three voices, the Active, the Passive, and the Causal.

#### (a) Active Voice.

Root; *mār*, strike.

Present Participle; *marēndā*, striking.

Past Participle; *māreā*, struck.

Future Passive Participle; *mārnā*, it is to be struck.

Conjunctive Participle; *mār, mārī, mār-kē*, having struck.

Infinitive; *mārun*, to strike, the act of striking.

Verbal noun; *mārnā*, the act of striking.

Noun of Agency; *māraṇālā* or *mārneālā*, one who strikes.

REMARKS.—*Present Participle*.—If the verb is an intransitive one, and the root ends in consonant, the present participle is formed by adding *dā* to the root. Thus, *mar*, die, *maridā*; *nikal*, go out, *nikalidā*. Irregular is *vañ*, go, *vāndā*.

Intransitive verbs with roots ending in a vowel or *h* add *ndā* to the root. If the radical vowel is *ā*, it is changed to *i*. Thus :—

Root.	Pres. Part.
<i>marī</i> , be beaten	<i>marindā.</i>
<i>lēh</i> , descend	<i>lēhindā.</i>
<i>pā</i> , lie	<i>pāndā.</i>
<i>sā</i> , sleep	<i>sāndā.</i>
Note <i>ā</i> , come	<i>āndā</i> or <i>āundā.</i>
<i>jī</i> , live	<i>jīndā</i> or <i>jīundā.</i>
<i>hō</i> , become	<i>hundā.</i>

Most transitive verbs form the present participle by adding *ēndā* to the root, with a weakening of the radical vowel if possible. If the root ends in *ā*, this *ā* is elided, and the termination is *āndā* or *ēndā*. Thus:—

Root.	Pres. Part.
<i>kar</i> , do (see below)	<i>karēndā</i> .
<i>mār</i> , strike	<i>marēndā</i> .
<i>sār</i> , burn	<i>saṛēndā</i> .
<i>dē</i> , give	<i>dēndā</i> .
<i>vēch</i> , sell	<i>vichēndā</i> .
<i>ṭōr</i> , make to move	<i>ṭurēndā</i> .
<i>chhōṛ</i> , let go	<i>chhurēndā</i> .
<i>mōṛ</i> , turn	<i>murēndā</i> .
<i>piwā</i> , cause to drink	<i>piwānda</i> .
<i>bhājā</i> , make to run	<i>bhājānda</i> .
<i>appāṛā</i> , cause to reach	<i>appṛānda</i> .
Note <i>sē</i> , moisten	<i>sānda</i> .
<i>khā</i> , eat	<i>khānda</i> or <i>khānda</i> .
<i>ghinn</i> , take	<i>ghinda</i> .
<i>pī</i> , drink	<i>pīnda</i> .

Some transitive verbs take simply the termination *dā*. Thus:—

<i>kar</i> , do	<i>kardā</i> or <i>karēndā</i> (see above).
<i>kaḍḍh</i> , put out	<i>kaḍḍhā</i> or <i>kaḍḍhēndā</i> .
<i>vēkh</i> , see	<i>vēkhā</i> .
Note <i>ākh</i> , say	<i>āhā</i> .

In the Definitive Present tense, the *ndā* or *dā* of a present participle is often changed to *nā*. Thus, *karēndā hā* or *karēnā*, I am doing.

The Present Participle is used as a verbal noun, in the locative case, ending in *eā*. Thus, *mērē āundeā mōeā*, he died on my coming, i.e. just as I came.

*Past Participle*.—This is usually formed by adding *eā* to the root. Thus, *māreā*, struck. Some intransitive verbs only add *ā*. Thus, *chhut*, escape, past participle *chhutā*; *buḍ*, sink, p. p. *buḍā*; *ḍhē*, be given, p. p. *ḍhēā*. Many verbs form their past participles irregularly. The following list is mostly taken from Sir James Wilson's Grammar, and it does not profess to be complete:—

Root.	Past Part.
<i>rēh</i> , stay	<i>rēhā</i> .
<i>bhūṛ</i> , turn	<i>bhūṛeā</i> .
<i>jamm</i> , bring forth young	<i>jāeā</i> .
<i>mar</i> , die	<i>mō</i> <i>dā</i> .
<i>pā</i> , lie	<i>pē</i> .
<i>lā</i> , take	<i>lē</i> .
<i>vaṛ</i> , go	<i>gē</i> .
<i>bāh</i> , sit	<i>bāṛhā</i> .
<i>pīh</i> , grind	<i>pīṛhā</i> .
<i>koh</i> , butcher	<i>kuṛhā</i> .
<i>ḍhā</i> , fall	<i>ḍhāṛhā</i> .
<i>nass</i> , flee	<i>naṛhā</i> .
<i>vass</i> , rain	<i>uṛhā</i> .
<i>vēkh</i> , see	<i>ḍiṛhā</i> .
<i>kar</i> , do	<i>kītā</i> .
<i>khalō</i> , stand	<i>khalōtā</i> .
<i>jān</i> , know	<i>jālā</i> .
<i>jō</i> , yoke	<i>jutā</i> .
<i>dhā</i> , bathe	<i>dhālā</i> .
<i>nahā</i> , bathe	<i>nātā</i> .
<i>nikāl</i> , to come out	<i>nikhātā</i> . <sup>1</sup>

<sup>1</sup> Note the occurrence of the letter *kh*, in a word of Indian origin.

Root.	Past Part.
<i>pi</i> , drink	<i>pitā</i> .
<i>vañā</i> , be lost	<i>vañāīā</i> .
<i>sī</i> or <i>sīhr</i> , to sew	<i>sīlā</i> .
<i>siñāñ</i> , recognise	<i>siñāñtā</i> .
<i>seāñ</i> , recognise	<i>seātā</i> .
<i>dē</i> , give	<i>dittā</i> .
<i>kamā</i> , earn	<i>kamāttā</i> .
<i>limm</i> , plaster	<i>littā</i> .
<i>muñ</i> , send	<i>muttā</i> .
<i>sā</i> , sleep	<i>suttā</i> .
<i>tap</i> , be heated	<i>tattā</i> .
<i>ghuss</i> , mistake	<i>ghutthā</i> .
<i>lōh</i> , descend	<i>latthā</i> .
<i>khā</i> , eat	<i>khāīā</i> , <i>khāīdhā</i> .
<i>bunñh</i> , bind	<i>baddhā</i> .
<i>qubh</i> , to be milked (of a cow)	<i>qudāñhī</i> (feminine).
<i>gunñh</i> , plait, knead	<i>guddhā</i> .
<i>labbh</i> , be obtained	<i>luddhā</i> .
<i>kurnā</i> , wither	<i>kurmāñā</i> .
<i>vik</i> , be sold	<i>vikāñā</i> .
<i>āñ</i> , bring	<i>āñdā</i> .
<i>puñj</i> , arrive	<i>puññā</i> .
<i>bhājñ</i> , break }	
<i>bhājñ</i> , run }	<i>bhaññā</i> .
<i>siññ</i> , be moistened	<i>siññā</i> .

*Infinitive*.—The infinitive is formed by adding *uñ* to the root; or if the root ends in a vowel by adding *wuñ*. Thus, *mār-uñ*, to strike; *dē-wuñ*, to give. The Infinitive can be declined like a noun of the second declension, its oblique singular and nominative plural ending in *añ*.

Note that, although of the second declension, the *u* of the last syllable does not affect a preceding *ā* by changing it into *ā*. Thus the infinitive of *mār* is *mār-uñ*, not *māruñ*, as we might expect from the analogy of nouns like *shāhur*. Exactly the same is the case in Kāshmīrī.

*Verbal noun*.—This is formed by adding *ñā* to the root. Thus, *vañ*, go, verbal noun *vaññā*; *khulō*, stand, verbal noun *khālōñā*. If the root ends in *r* or *l*, the termination is *ñā*. Thus, *mārnā* (not *mārñā*), the act of striking; *nikulñā*, the act of coming out. If the root ends in any vowel except *ō*, the termination is *uñā*. Thus, *khā-uñā*, the act of eating; *pi-uñā*, the act of drinking; *dē-uñā*, the act of giving. This verbal noun is declined like a noun of the first declension.

*Noun of Agency*.—This is formed by adding *ālā* to the oblique form of the infinitive or of the verbal noun. Thus, *mārāñālā* or *mārñēālā*, a striker. It is declined as a noun of the first declension.

**RADICAL TENSES.**—Four tenses are formed from the root, the Old Present or Present Subjunctive, the Imperative, the Future, and the Past Conditional.

The **Old Present** has the sense of the present indicative in proverbs and in poetry. Otherwise it has the force of a present subjunctive. It is thus conjugated:—

Old Present or Present Subjunctive—‘I strike,’

‘I may strike,’ ‘(if) I strike,’ etc.

Singular.	Plural.
1. <i>mārāñ</i>	<i>mārāñh</i> , <i>mārāñhā</i> .
2. <i>mārēñ</i>	<i>mārō</i> .
3. <i>mārēñ</i>	<i>mārēñ</i> .

If the root ends in a vowel, *o* is inserted. Thus from the root *dē*, give, we have *dēwāñ*.

The following verbs have irregular forms of this tense :—

Root.	Third person singular Old Present.
<i>pā</i> , lie	<i>pawē</i> .
<i>lā</i> , take	<i>lawē</i> .
<i>bhā</i> , turn	<i>bhāwē</i> .
<i>sā</i> , sleep	<i>sāwē</i> .
<i>dā</i> , be given	<i>dāhīwē</i> .

The **Imperative** in the second person singular is the same as the root. Thus, *mār*, strike thou ; *ā*, come thou.

The second person plural is formed by adding *ō* or *hō* to the root. Thus, *mārō*, strike ; *āō* or *āhō*, come ; *dēhō*, give ; *turhō*, walk.

Irregular are :—

Root.	Imperative, 2nd sing.	2nd plur.
<i>rañ</i> , go	<i>rañ</i> or <i>jāh</i>	<i>rañō</i> .
<i>lāh</i> , descend	<i>lāh</i>	<i>lāhō</i> .
<i>pā</i> , lie	<i>pā</i>	<i>pāō</i> .

The respectful imperative is formed by adding to the root *ī* for the singular and *ēāhē* for the plural. The latter shortens the vowel of the root if possible. If the root ends in a vowel the terminations are *wī* and *veāhē*. Thus :—

Root.	Respectful Imperative, Sing.	Plur.
<i>uṭṭh</i> , get up	<i>uṭṭhī</i>	<i>uṭṭhēāhē</i> .
<i>mār</i> , strike	<i>mārī</i>	<i>mareāhē</i> .
<i>ā</i> , come	<i>āwī</i>	<i>aveāhē</i> .

An impersonal imperative passive is formed by adding *īē* to the root. Thus, *mārīē*, it is to be struck, one must strike ; *kē ākhīē*, what is to be said ? Irregular is *kē kichē*, what is to be done ?

The characteristic letter of the **Future** is *s*. The tense is thus conjugated :—

Future—‘ I shall strike,’ etc.

Singular.	Plural.
1. <i>marēsā</i>	<i>marēsāhā</i> , <i>mārsāh</i> .
2. <i>marēsē</i>	<i>marēsō</i> .
3. <i>marēsī</i>	<i>marēsīn</i> .

In transitive verbs, the root vowel is shortened (as above) before the *ē* of the second syllable.

Intransitive verbs omit the *ē* in this tense, so that we have forms like *marēsā* (not *marēsāh*), I shall die. When the intransitive root ends in a vowel it sometimes inserts *u* before the *s*. Thus, *āusā*, I shall come.

The following are irregular :—

Root.	Third Singular Future.
<i>pā</i> , lie	<i>pāsī</i> .
<i>bhā</i> , turn	<i>bhāsī</i> .
<i>sā</i> , sleep	<i>sāsī</i> .
<i>lā</i> , take	<i>lāsī</i> .
<i>vañ</i> , go	<i>vāsī</i> .
<i>dhē</i> , be given	<i>dhāsī</i> .

When a pronominal suffix is added, the radical vowel is liable to be shortened, and the *ē* to be omitted. Thus, *marśāus*, I will beat him.

The **Past Conditional** is formed by adding *hā* to the Old Present. Thus, *mārāhā*, I should have struck, (if) I had struck; *mārēnhā*, they would have struck, (if) they had struck.

The Present Participle may be used in the meaning of this tense; as in *āundē*, we should have come, (if) we had come. To this the pronominal suffixes may be added, as in *āndus*, I should have come, (if) I had come.

The following are the principal **Participial tenses** (including the second form of the Past Conditional). Tenses of transitive verbs formed from the past participle are, as usual, construed passively with the subject in the agent case. I hence give two examples for each of these tenses, one formed from *māreā*, the past tense of the transitive verb *mār*, strike, and the other formed from *gēā*, the past tense of the verb *vañ*, go.

Past Conditional	<i>marēndā</i> , (he) would have struck, (if) he had struck.
Present Definite	<i>marēndā-hā</i> (or <i>marēndā-ā</i> ), I am striking.
Imperfect	<i>marēndā-āhus</i> , I was striking.
Past	<i>ō gēā</i> , he went.
	<i>us māreā</i> , by him (he) was struck, he struck him.
Perfect	<i>ō gēā-hē</i> (or <i>-ē</i> ), he has gone.
	<i>us māreā-hē</i> (or <i>-ē</i> ), by him (he) has been struck, he has struck him.
Pluperfect	<i>ō gēā-āhus</i> , he had gone.
	<i>us māreā-āhā</i> , by him (he) had been struck, he had struck him.

In the Present Definite the auxiliary verb is often contracted with the participle, and the *nd* or *d* of the participle is changed to *n*. Thus, *marēnā*, I am striking; *marnā* (present participle *mardā*), I am dying.

Similarly, in the perfect, the auxiliary is often contracted with the past participle. Thus, *gēā*, I have gone; *āeā*, I have come; *āin*, they have come.

**Pronominal suffixes** are often used with all these tenses. For examples, see below.

#### (b) Passive Voice.

A verbal root is made passive by adding *i* and shortening the vowel of the root. Thus, *mār*, strike, *marī*, be struck. If the root ends in *ā*, the *ā* is changed to *ī*. Thus, *parnā*, marry, *parnī* be married.

The following (amongst many other) Passive roots are formed irregularly (see remarks on the Causal Voice):—

Active.	Passive.
<i>dē</i> , give	<i>dhē</i> , be given.
<i>khā</i> , eat	<i>khāj</i> , be eaten.
<i>ghinn</i> , take	<i>ghijj</i> , be taken.
<i>sē</i> , moisten	<i>sijj</i> , be moistened.
<i>sār</i> , burn	<i>sar</i> , be burned.
<i>vāh</i> , plough	<i>urh</i> , be ploughed.
<i>tā</i> , heat	<i>tap</i> , be heated.
<i>sī</i> , sew	<i>sip</i> , be sewed.
<i>qōh</i> , milk	<i>qubh</i> , be milked.
<i>pīh</i> , grind	<i>pīs</i> , be ground.
<i>khōh</i> , seize	<i>khuss</i> , be seized.
<i>phē</i> , squeeze	<i>phiss</i> , be squeezed.

Having got our passive root ending in *i*, it is conjugated like an active verb. Thus, *marīsā*, I shall be struck. Or the passive root may remain unchanged, and be prefixed to the various tenses of the verb *vañ*, go. Thus, *marī vāsā*, I shall be struck; *marī gāē*, they were struck.

### (c) Causal Voice.

The causal of a transitive verb has a causal meaning. Thus, *mār*, strike, *marā*, cause to strike. The causal of an intransitive verb may have a causal meaning, as *bhajj*, run, *bhajā*, cause to run; or it may have simply a transitive meaning, as *cha*, rise, *chā*, raise.

A root becomes causal (or transitive) by adding *ā* (or, after a vowel, *wā*), and weakening the radical vowel if possible; viz.—*ā* or *ā* to *a*; *ē* or *i* to *i*; and *ō* or *ū* to *u*. If the root ends in a double consonant, the double consonant becomes a single one. A transitive verb, thus formed, may itself form a causal. Examples are:—

Root.	Causal or Transitive.
<i>mār</i> , strike	<i>marā</i> , cause to be struck.
<i>appar</i> , reach	<i>apparā</i> , cause to reach.
<i>bhāñ</i> , turn	<i>bhāñwā</i> , cause to turn.
<i>vēch</i> , sell	<i>vichā</i> , cause to be sold.
<i>pī</i> , drink	<i>pīwā</i> , cause to drink.
<i>khōh</i> (causal of <i>khuss</i> ), seize	<i>khuhā</i> , cause to seize.
<i>bhajj</i> , run	<i>bhajā</i> , cause to run.
<i>chā</i> (causal of <i>cha</i> ), raise	<i>chawā</i> , cause to raise.
<i>pā</i> (causal of <i>pā</i> ), put	<i>parwā</i> , cause to put.

Numerous verbs form their causals (or transitives) irregularly. The following list is taken from Sir James Wilson's Grammar, but is differently arranged.

(a) Some verbs simply strengthen the radical vowel. Thus:—

Root.	Causal.
<i>gah</i> , be threshed	<i>gāh</i> , thresh.
<i>cha</i> , rise	<i>chā</i> , raise.
<i>charh</i> , go up	<i>chārh</i> , put up.
<i>var</i> , go into	<i>vār</i> , put into.
<i>sar</i> , burn	<i>sār</i> , burn (transitive).
<i>qhā</i> , fall down	<i>qhā</i> , knock down.
<i>pā</i> , lie	<i>pā</i> , put.

Root.	Causal.
<i>lēh</i> , come down	<i>lēh</i> , take down.
<i>chhīr</i> , go to pasture	<i>chhēr</i> , take to pasture.
<i>rīr</i> , roll	<i>rēr</i> , roll (transitive).
<i>jūr</i> , be joined	<i>jōr</i> , join.
<i>ṭūr</i> , move	<i>ṭōr</i> , make to move.
<i>mūr</i> , go back	<i>mōr</i> , turn back.
<i>rūh</i> , be swept away	<i>rūr</i> , sweep away.

Irregular are :—

<i>diss</i> , be seen	<i>dass</i> , point out.
<i>nikkhar</i> , separate	<i>nakhēr</i> , separate (transitive).

(b) Some verbs merely change the final consonant. Thus :—

<i>bhājī</i> , break	<i>bhaun</i> , break (transitive).
<i>bājīh</i> , be fastened	<i>bannh</i> , fasten.
<i>pāf</i> , be torn	<i>pār</i> , tear.
<i>pīr</i> , be ground	<i>pīh</i> , grind.

(c) In the following, the final consonant has been dropped. Usually with a change of the radical vowel :—

<i>khāj</i> , be eaten	<i>khā</i> , eat.
<i>q̄huk</i> , arrive	<i>q̄hū</i> , carry.
<i>tāp</i> , be hot	<i>tā</i> , heat.
<i>phiss</i> , be squeezed	<i>phē</i> , squeeze.
<i>lay</i> , be applied	<i>lā</i> , apply.
<i>sīj</i> , be moistened	<i>sē</i> , moisten.
<i>sīp</i> , be sewed	<i>sī</i> , sew.

(d) In the following, not only is the radical vowel changed, but, also, the final consonant :—

<i>vik</i> , be sold	<i>vēch</i> , sell.
<i>chhut</i> , escape	<i>chhor</i> or <i>chhad</i> , set free.
<i>trūt</i> , break	<i>trōr</i> , break (transitive).
<i>buḍ</i> , be drowned	<i>bōr</i> , drown.
<i>maṭṭh</i> , be cheated	<i>mōh</i> , cheat.
<i>qubh</i> , be milked	<i>qōh</i> , milk.
<i>phass</i> , be snared	<i>phāh</i> , snare.
<i>khuss</i> , be seized	<i>khōh</i> , seize.
<i>rēh</i> , stay	<i>rakh</i> , place.

(e) The following are altogether irregular :—

<i>ā</i> , come	<i>ān</i> , bring.
<i>urh</i> , be ploughed	<i>vāh</i> , plough.
<i>jamm</i> , be born	<i>jamm</i> , bring forth young.
<i>q̄hē</i> , be given	<i>dē</i> , give.
<i>nikal</i> , go out	<i>kadh</i> , put out.

Note that the transitive form of *jamm* is the same as the intransitive one. But their past participles are different. That of the former is *jācā*, while that of the latter is *jammūcā*.

Many of the words in the first column of these lists might be considered as passives of the corresponding words in the second column. It all depends on the point of view. Several of them will be found noted as irregular passives in the section on the passive voice.

Causal roots are conjugated exactly like active ones.

**Pronominal Suffixes** are very freely used with all tenses, especially those formed from participles. Most of the following examples of their use are taken from Sir James Wilson's Grammar.



*First Person Singular.**Nominative Case*—*āndus*, I would have come.*utthāi suttum*, I slept there.*us māream*, I was beaten by him, he beat me.*jāteum*, I knew.*Agent Case*—*usnũ māream* or *māreum*, I beat him.*dānd dīthum*, the bullock was seen by me, I saw the bullock.*gā dīthim*, the cow was seen by me, I saw the cow.*jutam jōrā, pāṇī lāeam*, I yoked the pair, I brought water.*Dative Case*—*na vissarsum* (*vissarsī + m*), it will not be forgotten for me,<sup>1</sup>  
it will not escape my memory.*khār hōiūm* (*hōwē + m*), (if) there is health to me, if I am well.*je khār hundium, tã āndus*, if there had been health to me  
(if I had been well), I should have come.*‘ishq tērēdī gal pēum gārī*, the snare of thy love has fallen to  
me on the neck, *i.e.* on my neck.*rōndē rōndē bhōchhāṇ thīam jhabārũ*, from constantly weep-  
ing my sheet has become wet (lit. became wet for me).*First Person Plural.**Nominative Case*—*ūs māreāhsē*, by him we were beaten, he beat us.*Agent Case*—*usnũ māreāhsē*, we beat him.*dānd dīthūsē* (*dīthā + sē*), we saw the bullock.*gā dīthīsē* (*dīthī + sē*), we saw the cow.*Dative Case*—*mēḍhiāwālidū khiāl peōsē* (*pēū + sē*), a fancy for the girl  
with the braids occurred to us.*Second Person Singular.**Nominative Case*—*kā māreāī*, by whom wast thou beaten, who beat thee?*Agent Case*—*kisnũ māreāī*, whom hast thou beaten?*dānd dīthāī* (*dīthā + ī*), hast thou seen the bullock?*kī sikhlēī, Gāmanā yār*, who taught thee, Gāman (my)  
beloved?*apṇī bēī bōy dītēī*, thou didst swamp thine own boat.*usdā kamm kītōī*, hast thou done his work?*Accusative Case*—*marsāī* or *mārsāū*, I will strike thee.*Dative Case*—*khār hōwī* (*hōwē + ī*), may there be health to thee, blessings  
on thee.*kē hukm dhōī*, what order was given to thee?*hatth bhann ghattisāī*, I will break the hand for thee, I will  
break thy hand.*taras na āeō*, did not pity come to thee?*kē nā hēvē* (for *hē + ē*), what name is to thee, what is thy  
name?<sup>1</sup> A kind of *Dative's commodi*.

*Second Person Plural.*

*Nominative Case*—*kā māreānē* or *kā māreānihē*, by whom were you beaten, who beat you ?

*Agent Case*—*kisnū māreānē* or *māreānihē*, whom did you beat ?

*kē ākheānihē*, what did you say ?

*dānd dīthānē* (*dīthā + nē*), did you see the bullock ?

*gā dīthīnē* (*dīthī + nē*), did you see the cow ?

*chōrī kītīnē*, did you commit theft ?

*e gall vī suchch ē, jō ākhīnnhē* (for *ākhī + ē + nihē*), this also is true, what you have said.

*pūrē pūrē pattē usdē utthdē dassēnē*, did you tell him all about his camel ?

*Dative Case*—I have not come across any instances of this case with verbs. It is common with nouns, as *kassinihē*, is there fever to you, have you fever ?

*Third Person Singular.*

*Nominative Case*—*mī māreās*, he was struck by me, I struck him.

*mārius yār*, her lover beat her.

*kitus mōlā*, he has made it fat.

*jāteōs*, he knew (intransitive verb).

*Agent Case*—*mūnū māreās* or *māreus*, he struck me.

*puchchheos*, he asked (transitive verb).

*vachchhā jāeās*, she has produced a male calf.

*cachchhī jāis*, she has produced a female calf.

*rupāiā dittāas*, he gave a rupee.

*rupāiē dittēis*, he gave rupees.

*kamm kitōs*, has he done the work ?

*Accusative Case*—*marsāus*, I will beat him.

*vañāñ dēōs* or *dēis*, let him go.

*Dative Case*—*puttur jamāas* (*jammē + as*), a son is born to him.

*dhī jamīs* (*jammī + hē + is*), a daughter is born to him.

*kassis* (for *kass + hē + is*), he has fever.

*pichchhā pittaldā hundi*, to him the hinder part (i.e. his hinder part) is of brass.

*Third Person Plural.*

*Nominative Case*—*mā māreānē*, I beat them.

*Agent Case*—*mānū māreānē*, they beat me.

*āpas vichch salāh kitiōnē*, they agreed among themselves.

*jis vėlē zīmī patliōnē*, when they dug up the ground.

*sārē pattē dassēnē*, they told me all about (it).

*Dative Case*—*kassinē* (for *kass + hē + nē*), fever is to them. They have fever.

Sometimes a double pronominal suffix is used as in *rupāiā dittēmus*, I gave a rupee to him. Compare the Kāshmirī *dyutmas*, I gave to him.

**LAHNDĀ OF SHĀHPUR.**

The above grammatical sketch describes the form of Lahndā spoken in the Doab of Shahpur. No version of the Parable of the Prodigal Son has been received from that tract, and as a specimen I gave a folktale taken from Sir James Wilson's Grammar. All the forms occurring in it are explained in the foregoing pages, but, if any difficulty is experienced in reading it, the text printed in Sir James Wilson's work, which has copious notes, can be consulted. Sir James Wilson's transliteration has been altered in the copy here given, so as to agree with the system of transliteration adopted in this Survey.

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[ No. I.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAŃJĀBĪ.

(Str James Wilson, K.C.S.I.)

SHAHPUR DOAB.

Aglē vėlē Missardā hikk bātshāh āhā. Usdē trā puttar  
*In-the-former time of-Egypt one king was. Of-him three sons*  
 āhin. Khudādī marzī iñe āhī, o vadḍā bimār hōeā. Tōpē  
*were. God's will thus was, he very sick became. Although*  
 hakīmā usdā dārū dawā. dil-nāl kitā, par usdā  
*by-the-physicians his medicine remedy heart-with was-done, but his*  
 bachṇā nazir na āeā. Ōrik bātshāh dehārī dehārī āpnā  
*recovery (within)-sight not came. At-last by-the-king daily daily his-own*  
 ghaṭṭdā hāl vēkh-kē jāte-ōs, 'bachdā nāhā.  
*of-failing the-condition seen-having it-was-known-by-him, 'recovering I-am-not.'*  
 Nālē mulkh-vichch rālā vēkh-kē āpnē trāhā puttānū  
*Moreover the-country-in disturbance seen-having his-own the-three to-sons*  
 sadāe-ōs. Vatt unḥānū ākhe-ōs, 'chhōrā hō, ajē  
*it-was-called-by-him. Then to-them it-was-said-by-him, 'boys O, as-yet*  
 tussī nikṛē hō, te mērā hāl e vē. Mā marnā.  
*you young are, and my condition this is. I am-dying.*  
 Dushmanā e gall vēkh-kē mērē mulakhmū chavāhā pāsō  
*By-enemies this thing seen-having my to-country the-four on-sides*  
 ā vēhṛeā. Mānū tuhādā fikar ē. Mā nāhā  
*having-come it-is-surrounded. To-me of-you anxiety is. I am-not*  
 jaṇḍā je mērē maraṇ-tō pichchhē tusādā kē hāl hōsī.  
*knowing that my death-from after your what condition will-be.*  
 Eh vēkh-kē mā ajj tusānū saddeā. Mērē māhl-vichch  
*This seen-having by-me today to-you it-was-called. My palace-in*  
 falānī jāghē hikk chōr-khānā vaddeāde vēlēdā baṇeā hōeā, te  
*a-certain in-place a secret-chamber ancestors' of-time made became, and*  
 us-vichch trā lāl pāe hōe-in. Lakkhā rupāñāde mullde  
*it-in three rubies placed become-are. Lakhs of-rupees of-value*  
 ēhinn. Tussī unḥānū lā-kē kithāī vakkhri jāh-te  
*they-are. You them taken-having somewhere other place-at*  
 chhapā rakkhō, jitthe tusā-thō sawā hōrī kahīnū khabar  
*concealed put, where you-from except other-even to-anyone knowledge*

nā hōvē, mat, Khudā nā karē, bātshāhi tusādē kōļō  
*not may-be, lest, God not may-make(-it), the-kingdom of-you from*  
 khasi-vañē, te tusānū rupāīādī lōr pawē, te tussī kahīdē  
*be-seized, and to-you of-money need may-fall, then you of-anyone*  
 muthāj nā hōō.' Bātshāhdeā puttrā āpnē piūdē ākhaṇ  
*dependent not may-become.' The-king's by-sons their-own father's saying*  
 mūjib trāhē lāl māhl vichchō kaddh-kē, us  
*according-to the-three rubies the-palace from-within taken-out-having, that*  
 shāhardē bāhir-vār hikk ujri-hōi jāh-vichch, jitthe lōkādā āvaṇ vaṇaṇ  
*of-city outside a deserted place-in, where of-people coming going*  
 ghatt āhā, vañ dabbē.  
*few was, having-gone they-were-buried.*

Kināhā dehāreā-tō pichchhē bātshāh mar-gēā, bātshāhi dushmanā  
*Some days-from after the-king died, the-kingdom by-the-enemies*  
 khass-lāi, te bātshāhdē puttrānū vakht pā-gēā. Jehrē vėlē  
*was-seized, and the-king's to-sons affliction fell. At-what time*  
 kharchō tang hōē, āpas vichch salāh  
*from-expenditure straitened they-became, themselves among consultation*  
 kitō-nō, 'jehrē lāl piū asānū ditte-āhin, unhānū  
*was-made-by-them, 'what rubies by-the-father to-us given-were, them*  
 vēch-chhōrāhā, te kissē hōr mulkh-vichch vañ-kē āpnī hayātīdē  
*we-may-sell, and some other country-in gone-having our-own life's*  
 dehāre katāhā.' Trāhi bhirā utthē gāē, jitthe lāl  
*days we-may-spend.' The-three brothers arose went, where the-rubies*  
 dabbē āhin. Jis vėlē zimī patṭiō-nē, dōē lāl  
*buried were. At-what time the-ground was-dug-up-by-them, only-two rubies*  
 nikhtē, te hikk nā laddhā. Vaddē hirān hōē, 'e  
*came-out, and one not was-got. Very perplexed they-became, 'this*  
 kē gall ē? Je kadāhā kōi chōr pāndā, tā iñ nā  
*what affair is? If ever any thief had-befallen, then thus not*  
 hōndā, je hikk chā-lā vāndā, te  
*it-would-have-happened, that one having-taken-up he-would-have-gone, and*  
 dōē pā-rēhndē. Bishakk assā trāhā-vichchō  
*the-two would-have-remained-as-they-are. Without-doubt us three-from-among*  
 kahīdī niyat mārī-gāi-ē. 'Tusā-thō sawā hōr kahīdā  
*of-someone the-motive gone-wrong-is. You-from except other of-anyone*  
 eh kamm nahī. Changī gall e vē, je assī  
*this deed is-not. Good thing this is, that we*  
 kāzī kōl vañ-kē eh sārā hāl dasihā, te o asādā  
*the-Qāzī near gone-having this entire condition may-tell, and he our*

faislā karē, te o mukaddama khuṭāē.' Sāreā eh gall  
*decision may-make, and he the-case may-finish.' By-all this thing*  
 manzūr kitī, te kāzī dhir ṭurē.  
*approved was-made, and the-Qāzī direction they-went.*

Rāh-vichch vāndeā-hōeā hikk ōṭhī unhānū mileā.  
*The-road-in by-them-going-become a camelman to-them was-met.*

Unhā-koḷō puchchhe-os, 'tussā idde kōi uṭṭh vāndā  
*Them-from-near it-was-asked-by-him, 'by-you in-this-direction any camel going*  
 diṭṭhā ?' Vaddē bhirā ākheā, 'Miā, tērā uṭṭh kāṇā āhā ?'  
*was-seen ?' By-the-big brother it-was-said, 'Sir, thy camel one-eyed was ?'*

Os ākheā, 'jī-hā, mērā uṭṭh kāṇā āhā.' Vichkārē  
*By-him it-was-said, 'Sir-yes, my camel one-eyed was.' By-the-middle*  
 bhirā puchchheā je, 'uṭṭh utte sirkā laddeā-hōeā āhā ?'  
*brother it-was-asked that, 'the-camel on vinegar loaded-become was ?'*

Os ākheā, 'hā-jī, e vī gall sachch ē, jō ākhī-innhē.  
*By-him it-was-said, 'yes-Sir, this also thing true is, which is-said-by-you.'*

Nikrē ākheā, 'tērā uṭṭh lunddā bī āhā ?' Os  
*By-the-youngest it-was-said, 'thy camel tailless also was ?' By-him*

ākheā, 'hā-jī, e gall vī sachch ē, jō ākhī-innhē.  
*it-was-said, 'yes-Sir, this thing also true is, which is-said-by-you.*

Huṇ dassō, mērā uṭṭh kidde gēā.' Trāhā bhirāwā hass-kē  
*Now show, my camel whither it-went.' By-the-three brothers laughed-having*

ākheā je, 'assā tērā uṭṭh nahī diṭṭhā. Asānū kehri khabar  
*it-was-said that, 'by-us thy camel not was-seen. To-us what news*

ē, je kidde gēā ?' Ōṭhī eh gall suṇ-kē  
*is, that whither it-went ?' By-the-camelman this word heard-having*

unhānū ākheā, 'vāh, vāh, tussī eh gall aṇab āhdē-ō.  
*to-them it-was-said, 'Wah, Wah, you this thing strange saying-you-are.*

Mērā uṭṭh nahī diṭṭhā, tā sārē pattē kikuṇ dēndē-ho ?  
*My camel not was-seen, then all tokens how giving-you-are ?*

Mērā uṭṭh zarūr tusādē kōl ē. Changgī gall e vē, mērā  
*My camel certainly of-you near is. Good thing this is, my*

uṭṭh bhāwā dēhō, nahī-tā kāzī hōrādē kōl ṭurhō.  
*camel back-again give, otherwise the-Qāzī of-His-Honour near come.'*

Shāhzādeā ākheā, 'assī āp kāzī hōrā kōl  
*By-the-princes it-was-said, 'we ourselves the-Qāzī His-Honour near*

vāndē-pāe-hā. Tū bī asādē nāl ṭur.  
*happen-to-be-going. Thou also of-us with come.'*

Mukkdī gall, chārē kāzī hōrā kōl gāē.  
*Of-conclusion the-thing, the-four the-Qāzī His-Honour near went.*

Pēhlō ōṭhī āpnā dāvā kāzī hōrā dassēā.  
*Firstly by-the-camelman his-own claim (to-)the-Qāzī His-Honour was-shown.*

Kāzī hāl suṇ-kō shāhzādeā kōlō puchehheā,  
*By-the-Qāzī the-circumstances heard-having the-princes from-near it-was-asked,*  
 ‘tusādā kē jabāb ē?’ Shāhzādeā ākheā, ‘assā isdā  
 ‘your what answer is?’ *By-the-princes it-was-said, ‘by-us this-one’s*  
 utṭh ukkā nahī dīṭhā. Zōrī asādē utte kūr baṇandā ē.’  
*camel at-all not was-seen. Unjustly of-us upon lies making he-is.’*

Ōṭhī kāzī hōrā ākheā, ‘garīb-parwar salāmat,  
*By-the-camelman (to-)the-Qāzī His-Honour it-was-said, ‘poor-cherisher hail,*  
 eh kūr marēndēn. Tussī unhā-thō puchehhō, sārē pattē mērē  
*these lies wielding-are. You them-from ask, all tokens my*  
 utṭhdē dassē-nē ke nahī. Mur eh kiū mukardēn?’  
*of-camel were-shown-by-them or not. Then these why denying-are?’*

Kāzī ōṭhīdā eh hāl suṇ-kō shāhzādeā  
*By-the-Qāzī of-the-camelman this circumstance heard-having the-princes*  
 kōlō puchehheā. Shāhzādeā ākheā je, ‘bishakk  
*from-near it-was-asked. By-the-princes it-was-said that, ‘without-doubt*  
 jikun ōṭhī āhdā ē, sārē assā pattē dassē-in.’ Kāzī  
*as the-camelman saying is, all by-us tokens shown-are.’ By-the-Qāzī*  
 ākheā je, ‘tussā isdā utṭh nahī dīṭhā, tā kivē  
*it-was-said that, ‘by-you of-this-one the-camel not was-seen, then how*  
 usnī pūrō pūrē pattē usdē utṭhdē dassē-nē? Eh gall  
*to-him full full tokens his of-the-camel were-shown-by-you? This word*  
 aṭab ē.’ Vatt vadḍē shāhzādē dhir mūh kar-kē  
*strange is.’ Then the-big prince’s direction face made-having*  
 puchehheā, ‘tussī dassō je, eh kīkun tusānī malūm hōcā, je  
*it-was-asked, ‘you show that, this how to-you known became, that*  
 utṭh kāṇā āhā?’ Shāhzādē ākheā, ‘is mūjib  
*the-camel one-eyed was?’ By-the-prince it-was-said, ‘(for-)this reason*  
 mā jātā, je rāh utte mā dīṭhā āhā, hikk-ī  
*by-me it-was-known, that the-road on by-me seen it-was, one-only*  
 pāsēdē pattar darakhtādē khādē-hōē malūm hōndē-āhin. Bas,  
*of-side the-leaves of-the-trees eaten-become evident becoming-were. Enough,*  
 jāte-um je utṭh kāṇā āhā, nahī-tā dūē pāsēdē  
*it-was-known-by-me that the-camel one-eyed was, other-wise both of-sides*  
 pattar khādē-hōē zarūr hōndē.’ Kāzī vichlē  
*leaves eaten-become certainly would-have-been.’ By-the-Qāzī the-middle*  
 bhīnā kōlō puchehheā je, ‘tū kīkun āhnā (for āhdā-ē) je  
*brother from-near it-was-asked that, ‘thou how saying-art that*

utte sirkā laddeā-hōeā ē ? ' Os ākheā, 'sirkēdā  
*on(-the-camel) vinegar laden-become is ? ' By-him it-was-said, 'vinegar's*  
 dastūr ē je zimī-te pawē, tā us jāhdī mittī ubbhir-āndā-ē.  
*custom is if the-ground-on it-fall, then that place's earth swelling-is.*  
 Rāh-viehch bahū jāghō dīṭhā-ē. Is gallō mā yakīn  
*The-road-in many in-a-place seen-it-is. This from-thing by-me certain*  
 kītā, jo utṭh-te sirkā laddeā-hōeā-āhā. Kāzī  
*it-was-made, that the-camel-on vinegar laden-become-was. ' By-the-Qāzī*  
 nikrē bhirā-koḷō puchehheā, 'tā kīkun jātā  
*the-youngest brother-from-near it-was-asked, 'by-thee how was-it-known*  
 je utṭh lunddā ē ? ' Os ākheā, 'Kāzī-jī, ch dastūr  
*that the-camel tailless is ? ' By-him it-was-said, 'Qāzī-Sir, this custom*  
 ē, jis vėlē utṭh zimī-te bāhē bhāwē uṭhīwē, us  
*is, at-what time a-camel the-ground-on sits (and)again arises, at-that*  
 vėlē zarūr āpnā pūchhul zimī-te marēndā-ē. Usdiā nishānā  
*time certainly his-own tail the-ground-on striking-he-is. Of-it marks*  
 zimī-te lagg-vāndiān(for vāndiā-hin). Rāh-te bahū jāghō  
*the-ground-on are-made(-and)-remain. The-road-on many in-a-place*  
 mā dīṭhā je utṭhō bāhṇ(for bāhaṇ)dīā sārīā nishānā  
*by-me it-was-seen that the-camel's of-sitting all the-marks*  
 zimī-te mājūd in, par pūchhaldī nishānī zimī-te kōī nahī.  
*the-ground-on present are, but the-tail's mark the-ground-on any is-not.*  
 Is gallō nā jātā, utṭh lunddā ē. Kāzī  
*This from-thing by-me it-was-known, the-camel tailless is. ' By-the-Qāzī*  
 shāhzādeādiā eh gallā suṇ-kō, unhādō akal te danānū  
*of-the-princes these words heard-having, their intelligence and wisdom*  
 salāhe-os, te unhānū changgī izzat nāl āpnī jāh-te  
*were-praised-by-him, and them good honouring with his-own place-on*  
 lā-gēā.  
*he-took-away.*

## FREE TRANSLATION OF THE FOREGOING.

## THE TALE OF THE PRINCES OF EGYPT.

In olden times there was a King of Egypt. He had three sons. Such was God's will, he became very ill. Although the physicians did their best to cure him, his recovery seemed hopeless. At last the King, seeing himself failing day by day, thought, 'I shall not survive.' Seeing moreover trouble in his kingdom he called his three sons. Then he said to them, 'boys, you are still young, and this is my condition. I am dying. My enemies seeing this have surrounded my kingdom on four sides I am anxious about you. I do not know what will become of you after my death. Seeing this I



have called you to-day. In a certain place in my palace there is a secret chamber built in the time of my ancestors, and in it there are three rubies. They are worth *lākhs* of rupees. Take them and hide them somewhere in a secret place of which no one save yourselves may know. So that, should God so will that the kingdom be taken from you, and you have need of money, you may be dependent on no one.' The King's sons according to their father's directions took the three rubies out of the palace and went and buried them outside the city in a desolate place where people seldom came and went.

Some days after this the King died, the enemy took the kingdom, and adversity befell the King's sons. When they were in straits for money they agreed together (saying), 'let us sell the rubies our father gave us, and go to some other country and spend the days of our life.' The three brothers went to the place where they had buried the rubies, but when they dug up the ground, only two rubies appeared, and one was not to be found. They were greatly perplexed (saying) 'how is this? If ever a thief had come on them, it would not have happened that he would take away one, and that the two would remain. Certainly the conscience of one of us three has gone wrong. Except you no one else could have done this. It is best that we go to the Qāzī and tell him the whole story, and let him decide between us and settle the matter.' They all agreed to this and started towards the Qāzī.

On the way a camelman met them. He asked them, 'have you seen a camel going this way?' The eldest brother said, 'Sir, was your camel blind of an eye?' He said, 'yes, Sir, my camel was blind of an eye.' The second brother asked, 'was there vinegar laden on the camel?' He said, 'yes, Sir, it is also true, as you have said.' The youngest said, 'was your camel also without a tail?' He said, 'yes, Sir, it is also true as you have said. Now tell me where has my camel gone?' The three brothers laughed and said, 'we have not seen your camel, so how do we know where it has gone?' The camelman hearing this said to them, 'indeed! You say a strange thing. If you have not seen my camel, then how is it that you describe it so perfectly? You certainly have it in your possession. You had better give me back my camel, or else come to the Qāzī.' The Princes said, 'we happen ourselves to be going to the Qāzī. Come along with us.'

In short, all four went to the Qāzī. First the camelman made his claim before the Qāzī. The Qāzī heard his story and asked the Princes, 'what is your answer?' The Princes said, 'we never saw his camel. He makes this false claim against us unjustly.' The camelman said to the Qāzī, 'hail, cherisher of the poor! They are lying. Ask them whether or no they told me all about my camel. Then why do they deny it?' The Qāzī on hearing this from the camelman asked the Princes. The Princes said, 'certainly, as the camelman says, we told him all about it.' The Qāzī said, 'if you did not see his camel, how did you tell him all about his camel? This is strange.' Then looking towards the eldest Prince, he asked, 'explain how you knew that the camel was blind of an eye.' The Prince said, 'I knew, because on the way I saw that the leaves of the trees on one side only appeared to have been eaten. So I knew that the camel was blind of an eye, as otherwise the leaves on the other side would certainly have been eaten too.' The Qāzī asked the second brother, 'how do you say that vinegar was laden on the camel?' He said, 'usually if vinegar fall on the ground the earth swells up at that place. On the road I saw this in many places. From this I made sure that vinegar was laden on the camel.' The Qāzī asked the youngest brother, 'how did you

know that the camel was without a tail ? ' He said, ' Sir Qāzī, usually, when a camel sits down on the ground or rises, he is certain to strike his tail on the ground and its marks are left on the ground. On the way I saw in many places that there were on the ground all the marks of a camel's sitting down, but there was no mark of his tail on the ground. From this I knew that the camel had no tail.'

The Qāzī on hearing these remarks of the Princes praised their intelligence and wisdom, and took them to his house with great honour.

[The story ends here. Those who wish to know how the missing ruby was found are referred to Vol. IX, Pt. I, p. 442, of this Survey.]

## THE LAHNDĀ OF JHANG-CUM-LYALLPUR.

Immediately to the south-east of Shahpur lies the District of Jhang, to the east of which lies the District of Lyallpur. These two will be treated in this Survey as one unit.<sup>1</sup> Except in a few minor points their dialects are the same as that of Shahpur. In Lyallpur the great canal colony has brought in over a million speakers of Pañjābī from other parts of the province, and these have given rise to a mixed dialect, half Pañjābī half Lahndā, which is spoken by over 48,000 people. The dialect of Lahndā generally spoken in the two districts is commonly known as 'Jaṭkī,' but a number of sub-dialects are recognised, as follows. In each case I give the estimated number of speakers, as based on the figures of the Census of 1891:—

Jatki	254,224
' Pañjābi '	48,039
Jāngli	30,687
Chināwārī	73,479
Niswāni	9,432
Kāchhri	17,972
Tha ochhri	2,948
<b>TOTAL</b>	<b>436,780</b>

In the Census of 1911 the total number of speakers of Lahndā in Jhang District is given as 485,785, and in Lyallpur as 224,886; but the population of Jhang in 1891 was 436,841, while in 1911 the population of Jhang-cum-Lyallpur was 1,373,237. The enormous increase is due to the presence of immigrants to the Chenab Canal Colony. The figures are therefore incapable of comparison.

Of the above dialects, Jaṭkī is the general Lahndā spoken over the whole of both districts, except as noted below. 'Pañjābī' and Jānglī belong to Lyallpur. 'Pañjābī' is the mixed dialect already referred to. Jānglī is spoken by the nomad tribes who used to roam over the Jāngal Bār before the foundation of the Canal Colony, and who are now settled with definite rights. Chināwarī is spoken in Jhang on the banks of the Chinab, and is identical with Jaṭkī. It does not deserve separate mention. Regarding the pronunciation of the name, see p. 251. Niswānī, called after the Niswānā tribe, is spoken in the north of Jhang, while Kāchhṛī is spoken in the Kāchhī or alluvial country on the right bank of the Jehlam, between it and the Thal or desert. It too belongs to Jhang. So does Thalōchhṛī which is the dialect of the Thal itself, of which, however, only a small portion falls within the borders of the district. Thalōchhṛī differs somewhat from the other Jhang dialects, and will be considered in connexion with the Lahndā of Mianwali immediately to the west (see pp. 381, 393ff.). With the exception of Thalōchhṛī and the so-called Pañjābī all these dialects are practically the same. If we take 'Jaṭkī' as the standard dialect of the two districts I can trace no great difference between it and Niswānī, while Kāchhṛī and Jānglī differ only in a very few particulars in which they approach the dialect of Shahpur. I shall give full specimens of Jaṭkī-cum-Chināwarī, and short examples of Niswānī, Kāchhṛī, and Jānglī.

<sup>1</sup> Lyallpur was separated from Jhang in the year 1904, after the materials for this Survey had been collected.

A list of proverbs and saying, together with a collection of songs in the local dialect, will be found in Mr. Steedman's Settlement Report of Jhang District. A sequel to the story of Hir and Rājā in the Jhang dialect will be found on p. 287. It was placed at my disposal by Mr. Longworth Dames. The same gentleman has published other specimens of the Jhang dialect, *viz.* :—

DAMES, M. LONGWORTH,—*A Baker's Dozen of Catches from the Jhang District, Panjab.* (Thirteen songs, Text and Translation). *Indian Antiquary*, Vol. xxxvii (1908), p. 174.

ROSE, H. A.,—*A Ballad of the Sikh Wars (Communicated). Taken down by Longworth Dames between Jhang and Chiniot, with Introduction by the Editor.* (Text and Translation). *Indian Antiquary*, Vol. xxxviii (1909), p. 33.

The following are the main points in which I have found that the Lahndā of Jhang and Lyallpur differs from that of Shahpur.

In **Pronunciation**, the verb 'go' seems to be universally pronounced *vanj*, and not *vañ* or *vany* as we usually hear in Shahpur. The cerebral *ḷ* does not occur in any of the specimens.

In the **Declension** of nouns, the oblique form of *peō* or *piō*, a father, is *piō*, not *piū* as in Shahpur. The use of *āpnē* for *āpnēā* in *āpnē-majūrā-vichū*, from among thine own servants, is an instance of borrowing from Pañjābī or Hindōstānī.

In **Pronouns** note the contracted form *uddā* for *ohdā* or *usdā*, of him. The word for 'what?' is *kī*, not *kē*.

In the **Verb Substantive** we have *āī* or *hāī*, not *āhā*, he was; and *hāin*, not *āhin*, they were.

In the **Active Verb**, the first person singular of the present subjunctive of verbs whose roots end in *ā* ends in *ī*. Thus, *khiwāī*, I may give to eat; *piwāī*, I may give to drink; *sadāī*, I may be called. Other verbs take the form in *ā*, as in Shahpur. Thus, *wanjā*, I may go; *ākhā*, I may say.

The past participle usually ends in *iā* or *iyā*, not *eā*. Thus, *ākhiyā*, said; *giyā*, he went; *piyā*, fallen. This is probably a matter of spelling, not of pronunciation.

The respectful imperative is used in the first person in the words *bahwiye*, let us sit; *kariye*, let us make; *khāwiye*, let us eat; *pīwiye*, let us drink.

Irregular forms are the curious *ditrā* (as well as *dittā*), he gave, and *niklī*, having emerged.

The first specimen of the principal form of Lahndā spoken in Jhang is a version of the Parable of the Prodigal Son. It came in two copies, one as a specimen of the so-called 'Jaṭkī' and the other as a specimen of Chināwarī. The two copies were word for word the same, and it was reported at the time that the dialects were identical.

[ No. 2.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP

## LAHNDĀ OR WESTERN PAÑJĀBĪ.

SO-CALLED JATKĪ DIALECT.

(DISTRICT JHANG.)

## SPECIMEN I.

Hikk shakhṣdō dōṣṣ puttar hāiu. Unhā-vichū naddhē-puttar  
*One of-person two sons were. Them-from-among by-the-younger-son*  
 piōnū ākhiyā ki, 'jehrā māl mērē-hissadā hē, oh mānū  
*to-the-father it-was-said that, 'what property of-my-share is, that to-me*  
 wand dē.' Taddan piō usnū wand-kē dē-dittā. Atē  
*dividing give.' Then by-the-father to-him divided-having it-was-given. And*  
 us-chhōṭē-puttar sārā māl akatthā kar-liyā, tē dūr kissē-  
*by-that-small-son all the-property in-one-place was-made, and far to-a-certain-*  
 mulakhnū wag-giyā. Ōthē wanj-kē āpnā māl kharāb  
*country he-went-away. There gone-having his-own property destroyed*  
 kar-ditt-us. Jehrē-vēlē oh sārā māl āpnā khā-pī-  
*was-made-by-him. At-what-time he all the-property his-own eating-drinking-*  
 chukkiā, us-vēlē waddā kāl pā-giyā, tē oh bhukkhā hō-giyā; tē  
*finished, at-that-time a-great famine fell, and he hungry became; and*  
 hikk waddē-ādmī-kōl wanj khalō-rēhā. Us ohnū hukkam  
*one great-man-near going he-standing-remained. By-him to-him order*  
 ditrā jō, 'tū wāhī-vich wanj-kē sūr charā-liy-ā.'  
*was-given that, 'thou cultivation-in gone-having swine graze-(and-)bring(-home).'*  
 Tē usdā dil mangiyā jū, 'jehrē chhillar sūr khāndē-hin,  
*And of-him the-heart desired that, 'what husks the-swine eating-are,*  
 oh mā vi khāwā; kiū-jū oh bhukkh-nāl piyā-mardā-āi. Tē  
*those I also may-eat; why-that he hunger-with fallen-dying-was. And*  
 usnū kōi nāhī dēndā. Us-vēlē usnū hōsh āi-  
*to-him anyone not used-to-give. At-that-time to-him senses came-to-him*  
 jū, 'mērē-piōdē-kōl bahū-sārē majūr hin, tē oh unhānū rōṭī  
*that, 'of-my-father-near very-many servants are, and he to-them bread*  
 dēndā-hē. Mā usdē-kōl wanjā, tē ākhā jū, "mā tērā tē  
*giving-is. I of-him-near may-go, and I-may-say that, "by-me of-thee and*  
 Khudādā gunāh kitā-hē, tē mā is-lākdā nāhī rēhiā jū tērā  
*of-God sin done-is, and I of-this-likeness not remained that thy*

puttur sadāī. Tū mānī āpnē-majūrā-vichī gin." Taddan  
*son I-may-be-called. Thou me thine-own-servants-from-among count."* Then  
 oh piōdē-wal tur-piyā; ajjan oh durēdō hāi jū  
*he of-the-father-towards started; still he at-a-distance was that*  
 piō usnū dīṭṭhā, tō bhajj-kē hādē-nāl  
*by-the-father to-him it-was-seen, and un-having of-bosom-with*  
 chā-lāi-os, tē usnū chūmiy-os. Puttar  
*it-was-up-and-applied-by-him, and to-him it-was-kissed-by-him. By-the-son*  
 usnū ākhiyā jū, 'mā tērā tē Khudādā kasūr kitā-hē, mā  
*to-him it-was-said that, 'by-me of-thee and of-God fault done-is, I*  
 is-lāk nāhī jū tērā puttur sadāī.' Piō āpnē-  
*this-like am-not that thy son I-may-be-called.' By-the-father to-his-own*  
 naukrānū ākhiyā, 'changē changē isnū kaprē pawāō, hōr  
*servants it-was-said, 'good good to-this-one clothes put-ye-on, and*  
 mundri hatthē dēō, jutti pairē pawāō, hōr assī ral-mil  
*a-ring on-the-hand gire-ye, shoe on-the-foot put-ye-on, and we together*  
 bahwiye, khushī kariyē, khāwiye, piwiye jū eh mērā  
*may-sit, happiness may-make, may-eat, may-drink, that this my*  
 puttur mar-giyā-hāi, tō hun jī-piyā-hē; kharī-piyā-hāi, tō  
*son dying-gone-was, and now living-fallen-is; being-lost-fallen-was, and*  
 hun labbh-piyā-hē.  
*now being-found-fallen-is.'*

Uddā waddā puttur khēti-wal giyā-hōyā-hāi. Jehrē-vēlē  
*His great son the-field-towards gone-become-was. At-what-time*  
 ghardē-nērē āyā, gāwan-tē-nāchandā awāj sunī-hus.  
*of-the-house-near he-came, of-singing-and-dancing the-sound was-heard-by-him.*  
 Tō naukrā-kōlū puchehhi-us ki, 'eh kī  
*And the-servants-from-near it-was-asked-by-him that, 'this what*  
 piyā-hōndā-hē? Unhā ākhiyā jū, 'tērā bhirā āyā-hē; tērē-piō  
*happening-is?' By-them it-was-said that, 'thy brother come-is; by-thy-father*  
 waddi khushī kitī-hē; kiū-jū usnū changā-bhalā dīṭṭhā-hi-s.  
*great happiness made-is; why-that to-him safe-(and-)sound seen-he-is-by-him.'*  
 Usdē-bhirānū ghārat āi, tē dil na mangi-us jū,  
*To-his-brother jealousy came, and his-heart not wished-for-him that,*  
 'andar wanjā.' Piō ohdā bāhir niklir-āyā, tē puttarnū  
*'within I-may-go.' The-father of-him outside emerging-came, and to-the-son*  
 manāi-us. Puttar piōnū ākhiyā jū, 'mā tērī  
*it-was-remonstrated-by-him. By-the-son to-the-father it-was-said that, 'I thy*  
 khidmat karēndā-hā, hōr kadi vī tērē-ākhē bar-khilāf nahī  
*service doing-am, and ever even (of-)thy-word against not*

kitā;      tē      mənñ hikk      bakkrīdā      kann      vī      nahñ      dittā,  
*it-was-done; and to-me one of-a-she-goat the-ear (sic) even not was-given,*  
 jō      mñ      āpnā-yārā-tē-dōstāññ      khiwāñ      piwāñ.      Tē  
*that I to-my-own-lovers-and-friends may-give-to-eat may-give-to-drink. And*  
 jaddan tērā eh puttur āyā,      jñ      tērā      māl      kanjrāññ      khiwā-  
*when thy this son came, by-whom thy property to-harlots given-to-eat-*  
 piwā-dittā-hē,      tā      itriyāñ      khushiyāñ      manāiyāñ-hin.'      Piō  
*given-to-drink-given-is, by-thee so-much happinesses celebrated-are.' By-the-father*  
 usnñ      ākhiyā      jñ,      'tñ      sadā      mērē-kōl      rēhēndā-hē,      hōr  
*to-him it-was-said that, 'thou always of-me-near remaining-art, and*  
 jō      kujjh      mērā      hē,      sō      tērā      hē.      Tāññ      khushī      karnā      atē  
*what anything mine is, that thine is. To-thee happiness making and*  
 khush      hōwanā      hāi,      kiñ-jñ      tērā      bhirā      mar-giyā-hāi,      tē  
*happy becoming was(-proper), why-that thy brother dying-gone-was, and*  
 hun      jī-piyā-hē;      kharī-piyā-hāi,      tē      hun      labbh-piyā-hē.'  
*now living-fallen-is; being-lost-fallen-was, and now being-found-fallen-is.'*

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I am indebted for the following folk-tale to Mr. M. Longworth Dames. It was recorded by him as told by a Jhang Zamīndār in 1884-85. The narrator was a Musalmān, and the text is full of Persian words. It also well illustrates the mixed character of the Jhang dialect, which, while in the main a form of Lahndā, also uses Pañjābī, and even Hindōstānī, idioms.

Examples of the employment of Hindōstānī forms are *kuchchh* as well as *kujh*, anything, something; *ādmīyō* as well as *ādmīyā*, the oblique plural of *ādmī*, a man; *hū*, I am, as well as *hā*; *hai*, he is, as well as *hē*; *hai*, they are, as well as *han*; *labbhō*, instead of *labbhā*, I may take; *dēvē*, we may give.

We may also draw attention to the frequent employment of a single, instead of a double letter, as in *hik* for *hikk*, one; *tusā* for *tussā*, you. These may, however, be mere varieties of spelling, dependent on the personal equation of the writer. Of more importance is the entire absence of the cerebral *ḷ*.

The declension of nouns and pronouns (with the exception of the occasional use of Hindōstānī forms) closely agrees with that current in the Lahndā of the Shahpur Doab and need not be dealt with further.

The conjugation of verbs is also, in the main, the same as that of the Shahpur Doab, but there are a few variations from the standard type.

The following forms of the verb substantive occur:—

	PRESENT.		PAST.	
	Sing.	Plur.	Sing.	Plur.
1	<i>hā</i>	.....	<i>hā-om</i> (Shahpur <i>āhus</i> )	.....
2	<i>hai</i> (Shahpur <i>hā</i> )	.....	.....	.....
3	<i>hā</i>	<i>han</i> (Shahpur <i>hin</i> )	<i>hā</i> (fem. <i>hāi</i> ) (Shahpur <i>āhā</i> , fem. <i>āhi</i> )	<i>hāi</i> or <i>hāin</i> (Shahpur <i>āhin</i> )

In the phrase *tainū Jhang Syāl-vich pohunchā-dēwnī-hāi*, we shall cause you to reach (lit. with regard to you it is to be caused to reach) Jhang Syāl, *dēwnī-hāi* seems to be used for *dēwnā-hē*, but the true explanation of the clause is not clear to me. In *āiyā-āi*, he came (to my great-grandfather), *āi* is used instead of *hā*, as in the preceding specimen.

The old present of active verbs (in the Specimen always used as a present subjunctive) closely follows the Shahpur Dōāb dialect. We have *vanjā*, I may go; *lagyāwā*, I may apply; *dēwā*, I may give; *chāhē*, (if) thou wish; *milē*, thou mayest meet; but *ākhi* (not *ākhē*), (if) thou say; *pohunchāiyō*, you may cause to arrive. The first person plural of roots ending in *ā* ends in *hī*, not *hā*. Thus, *dassāhī*, we may show. In the preceding specimen it ends in *ī*, not *hī*.



In the future, also, the first person plural generally ends in *hĩ*, but once in *hã*. There are also minor irregularities in the other persons. Thus, *āsã* (not *āusã*), I shall come; *dēsã*, I shall give; *rahsĩ*, thou wilt remain; *āsĩ*, thou wilt come (Shahpur has *āsẽ*); *farmāĩsĩ*, he will command; *ba~~k~~hshĩsĩ*, he will give; but *hōsĩ*, (my age) will be; *pohunchēsāhĩ*, we shall arrive; *ṭursāhĩ*, we shall go; *āsāhã* (not *-hĩ*), we shall come; *hōsan*, they will be (Shahpur *-sin*); *vēsĩn*, he will go (honorific plural).

The verbal noun in *nā*, often appears as a future passive participle, equivalent to the Latin participle in *-endus*. Thus, *hajj karnĩ-hẽ*, the *hajj* is to be done, (I) must (or will) do the *hajj*; *akkhiã hẽt karnĩ*, (your) eyes are to be closed, close your eyes; *sanẽhã dẽwnã*, an affectionate message is to be given. It is sometimes employed impersonally, and the termination is then nasalised, which is a relic of the old neuter gender. Thus, *vanjnã*, it is to be gone (by you), you must (or will) go, *eundum*; *vanjnã-hẽ*, it is to be gone (by us), we shall go.

Amongst stray forms we may note the pronominal suffix in *kitẽ-nã*, I made, and the causal root *khiwã*, give to eat.

The loves of Hĩr and Rãjhã, the Indian Hero and Leander, form the basis of a well-known legend current throughout the Panjab, and have been narrated in many forms, especially in the famous poem of Wãris Shãh. The tale is a tragedy. Although the love of the hero and heroine was illicit and ended disastrously, they are celebrated throughout the Panjab as the types of constant lovers. When the intrigue was discovered Hĩr (the heroine) was murdered by her relations. After her body had been placed in the tomb, but before it was closed, Rãjhã appeared, and, entering it alive, was buried with her. Mr. Dames has discovered a sequel to this story current both in Baluchistan and in Jhang, which resuscitates the lovers, and places them alive again and happy together in an unknown island somewhere near Arabia. The Balõchĩ version has been published,<sup>1</sup> and the Jhang one is now, I believe, printed for the first time.

It may be explained that Hĩr's home was in the Muzaffargarh District. Her tomb, however, is in the Jhang District, not far from the civil station, in an old bed of the Chinab. This is the *Rõza* mentioned in the specimen.

As the specimen is of considerable length, I have not overloaded it with an inter-linear translation. Most of it is very easy, and the free translation by Mr. Dames ought to remove any difficulties which may appear.

<sup>1</sup> See Colonel Sir Richard Temple's *Legends of the Panjãb*, ii, 177ff. Much of the above remarks have been taken therefrom.

[No. 3.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAÑJĀBĪ.

SO-CALLED 'JAṬKĪ' DIALECT.

DISTRICT JHANG.

(M. Longworth Dames, Esq.)

## SPECIMEN II.

## 'ĀSHIK SACHCHĒ NAHĪ MARDE.

Maĩ yād rakhtā-hā, jō mēri umar us vėlē chaudah pandrah varhiyādi hui, jō hik ādmī musāfir chālīh paintālīh varhiyādā, hāji ākhidā-hā, mērō dādā-buzurg Hāfiz Aḥmad ('afā'llāhu 'anhu)dē kōl āiyā-āi. Us eh kissa kar-sunāiyā, jō:—

Maĩ ās-pās mulk Chachh-Ilazārēdē rahnēwālā hā; gharō wāstē guzarnē-hajj-khāna-Ka'ba-kē turā. Turdā, turdā, turdā, jahāj-utē charā. Takdīr Khudādē nāl samundar-vich oh jahāj kisē marāh tōtē tōtē hōyā. Irāda Haqq-pākdē nāl maĩ hik takhtā lakṛī-utē rah-giyā, nahī ma'lūm kitnē dinhānū pichchhē takdiran kināra-utē kisē jagah vanj-pohunchā. Maĩ bhukkhā trahāyā mādā hāom. Kujh turan-phirandē āsang nāhē, hayāt-i bāki hāi. Patr darakhtā ate jhar darakhtā vī khā-kē kujh tākat jadā āi, uchchē uchchē pahārā ate darakhtā-tē char-kē wasō ābādī dhūḍhdā-vēkhdā-hāom. Kitnē hik wahā-tō pichchhē hik jāhtē phūsē majjhdī dīṭhī. Maĩ jātā ki eh nishānī ābādīdī ma'lūm hōndī-hai. Pher man-vich ākhdā-hāom ki jangal vich bhī ākhdē-han, jō gāi majjhī hōndī-han, ihō jithē vichār dil-vich āndī-hāi. Tadā bhī usdī khurīdī nishānū vēkhdā hik jāh-tē vanj-pohutthā jō duddh kharhdā-hā, ate chauphēr darakht ghātē chhā-wālī jangali, jinhādā mainū nā bhī nahī āndā ate kadī dīṭhā bhī nahī, uthē jamē hōi-hāi. Hik darakht vādā parā hā ukāhdā, jō usdī maddh-wālī lakṛiyō purānī hōndī khōr (ya'nē wāngō dhōldī) khālī hāi. Maĩ us-vich var-kē (is dar-kōlō, jō lōkā-dī zabānī sunā-hōyā-hā ki rāshak o jā-vich hōndē-han, ate ādmiyōnū phad-phad-kē khāndē-han) luk-chhip-kē, dardā dardā baiṭhā.

Tā, jō dinh lahandā vėlā hōyā, us vėlē awāz vājhlī (ya'nē baīsrī)dā maĩ sunyā, aur dīṭhā ki hik shakhs sahrī kālī idhar baīsrī vagindā-huā jangal valō āndā-hē. Usdē pichchhē majjhī āndiyā-han. Eh tamāshā jadā maĩ dīṭhā dil-vich āpnē-āp ākhyā ki, 'Khudā jānē eh kōn hē ate keā tamāshā hē?' Us jagah-tē oh ādmī ā-kē bah-rahā, majjhī bhī usdī chauphēr bah-rahā. Thōrī gharī pichchhō hik māi, ēāwā, sarhā, kaprā kītā-huā, ate matth-tē kandh kadhyā-huā, kuchchh khānā rōṭī nayā pakāiyā-hōiyā, sar-tē chāiyā-hōiyā, usdē kōl ā-baiṭhī. Gal-khath hik-dūi nāl āpat-vich kīṭi, vat rōṭī kadh-kē usnū dīṭi.

Jis vėlė rōṭi khāwan lagā, us vėlė us māi ākhyā ki, 'Miā Rājha, hik musāfir tusāḍi mulkdā assā-thī parhānā hē. Pahlē rōṭi khiwā pichchhē āp khā.' Oh bōlyā ki, 'kithē hē?' Māi Hir akhyā ki, 'tū bulā, oh ā-vēsīn.' Miā Rājha awāz dittā ki, 'Āo musāfir, ā. Chhip nahī.' Maī jātā ki jō asāḍi mulk Chach Hazārē-vich Hir-Rājha ākhīdī-hāī, ato unhāḍi ishkdī gāwan gāndī-hāī, shāyad ch ādmī hōsan. Maī dilō khush hō-kē unhāḍi taraf āiyā. Unhā mērā hāl-ahwāl puchchhiyā. Maī kar-sunāiyā. Oh khush hōē, rōṭi ate duddh mainū dittā. Maī khādhā, pītā, ate uthāī rahā-kitē-nā.

Pichchhē unhā ākhyā ki, 'tū ithē rabsī, yā ki kadhāī vanjā hē?' Maī ākhyā ki, 'gharū tū maī niyat hajj khāna-Ka'badē wāstē āiyā-hā. Hun jō maī rāh kisidā sōhā neh hō, ate na kōi kharch bakhā mērō kōl hē, maī kithē vanjā?' Oh has-has-kē ākhan lagē ki, 'assā bhī hajj khāna-Ka'badī karnī-hē. Jō tū chāhē, tainū bhī āpnē nāl lē-dassāhī.' Maī rāzī ate khush hōyā, ate itnī gall puchchhi ki, 'ithō khāna-Ka'ba kitnā dūr padh hē?' Unhā ākhyā ki, 'ṭurē trai sau kitnē kōh padh hē.' Maī puchchhyā ki, 'padh yū hē, kadā pohunchēsāhī?' Pher unhā ākhyā ki, 'tū fikr na kari-vanj, sūī.' Hukm Rabbdē nāl maī chup kar-rahā. Jadā chann Hajjdā charyā us diharē maī ākhyā ki, 'tusā ākhde-hō ithō khāna-Ka'ba trai sau kitnē kōh hē. Kadā ṭursāhī?' Pher unhā ākhyā, 'tainū kēhā fikr hē? Assā-bhī-nū vanjā hē.'

Jadā oh din khās Hajjdā āiyā unhā mainū puchchhyā ki, 'tū pher asāḍē nāl ithē āsī, yā uthē rahsī?' Maī ākhyā ki, 'uthē tusāḍē kōl āsā.' Unhā ākhyā ki, 'jis wakt ahkām Hajjdē jō han, jadā sabb pūrē-pūrē kar-rahē, tadā assānū fulān pahārī utē milē, ki āpnē nāl tainū assā uthē lē-āsāhā.' Pher ākhyā ki, 'hatth assānū napā ate akkhiā hēt karnī.' Maī hāth pakarāiyā aur akkhiā hētyā. Thōrī dēr vichō unhā ākhyā ki, 'akkh khōl.' Jadā maī akkh khōlī, tadā dīṭhā ki hazārā ādmī us jāh-tē khalōtē tasbīhā, phēr rahē-han, zikr Khudā karēndē-han. Maī unhā-thō puchchhyā ki, 'eh keā hō-rahā-hē? ate kōn jā hē?' Unhā ākhyā, 'eh ādmī sabb Musalmān han, aur eh Hajjdā makān hē. Tū ahkām hajjdē, jō han, bajā-liyā.' Us wakt phir sabab ikatṭhā ate bhīr ādmiyādē mai-tū chhip-gāi. Dō diharē maī uthē rahā, aur ādmiyā āpnē dēsiyānū, jō mai-thō hik varihō aggē hajjū āē-huē hāī, milyā, hāl ahwāl puchchhyā, ākhyā. Dil-vich maī jātā ki oh ādmī Hir o Rājha dōhī walī mard Khudādē han. Hōwē tū unhādē dhūḍh kar-kē labbhō, ate bākī umar unhādē khidmat-vich lagyāwā. Jehrā āpnā nishān unhā chōī pahārīdā dassyā-hā, usnū dhūḍhā. Oh dōī uthē baiṭhē dīṭhē. Maī khush hōyā ate shukrāna Khudā(jalla wa 'alā)-dā kitā. Unhā mainū sunjātā ate āpnē kōl sadyā, ākhyā ki, 'hun fārigh hō-rahā-hā?' Maī ākhyā, 'dhillā hō-rahā-hī.' Phir mērā hatth pakar-kē, usī tarah ākhyā ki, 'akkhiā būṭ.' Thōrī dēr-tō pichchhē, jadā akkh khōlī, usī jāh utē pohunchā.

Isi tarah kitni muddat panj chhih mahinē khwāh vadh-gadh unhādi khidmat maī rahā. Khāwan wāstē kadī rōṭi kadī chāwal-duddh hōndī-hāi. Rahā hik diharē khiyāl bāl-bachcha-ghardā mērē dil-vich āiyā, na rahi-sakkā. Bē-ikhtiyār rōwan lagā. Unhā mai-thō puchchhyā ki, 'tū kyū rōndā-hāi?' Maī pahlē tō sharmāyā, pher, jadā unhā wat wat puchchhyā, tadā maī ākhyā ki, 'mainū ghar-bār, bāl-bachcha, dōst, bēli, yād āi-hāi, rōndā-hū.' Unhā hik-dūinū ākhyā ki, 'watandī muhabbat har hīknū hōndī-hē, tō sachāhī jē tū ākhī, tainū pohunchā-dēvē.' Us vėlē maī ākhyā, 'jē tusā mainū pohunchāiyō, tō mēri chāh hē.' Us vėlē Māi Hir ākhyā ki, 'tainū Jhang Syāl-vich pohunchā-dēwnī hāi. E-par tū uthē asādi zabāni is jādē raisnū asādā sanēhā dēwnā ki, "Māi Hir te Miā Rājā jindē-han, muē nahī, ate tusā unhādē hakk-vich bad-kammā na hōū, ki oh burē nahī. Usi tarah majjhī Miā Rājā charāindā-hē, ate Māi Hir usdē-pās rahndī-hē. Tusādē utē hāri, gharibī, ate miskini dē-guzardē-han, tusā mērē makān-iddati ā-kē janāb Khudāwand-, Karim Rahim, -sē duā mangō. Khudā tusādē duā kabūl farmāēsī, tusānū khushi, āsāish, wa daulatmandi bakhshēsī." ' Maī arz kitā ki, 'jēthā maī us shahr Jhang Syāl-vich jindā-jind pohutthā-hā, 'in-shā 'llāh ta'ālā, zarūr zarūr unhādē-kōl, ya'nē rais Jhang Syāldē-kōl, sārā hāl ākh-dēsā.' Tadā Māi Hir Miā Rājā mērā hatth pakar-kē ākhyā ki, 'akkhiñ būṭ.' Maī akkh būṭi. Thōri char-tō picchhē unhā ākhyā ki, 'akkh khōl.' Maī jadā akkh khōli, tadā dinh-lāhan taraf rōza Māi Hirdā, jō hik darakht jandā vadā hē, āpnū usdē talē dītthā.

Kujh char maī uthē baiṭhā-rahā, rōza Māi Hir val tur-kar pohutthā, usdē mujāwirā-kolō puchchhyā ki, 'ch rōza kisdā hē?' Unhā ākhyā ki, 'ch rōza Māi Hir Syāldā hē.' Trai chār diharē hōē-han ki maī us makān utē masjiddē-vich ṭahrā-hū. Puchchhdē puchchhdē tusādā nāw ma'lūm hōyā, ki tusā buzurg, vadī umrdē ālam-fāzil, hāfiz kurān-majīd o asnād-kadīmī, Syālā rais is jādē hōwē. Ākhī Māi Hirdī zabāni rūbarū rais Jhang Syāl sanēhā dēwanā-hē. Jēkar tusā mainū āpnē-nāl lē-vanjō, tū maī āpnī zabāni unhādā sanēhā, jēthā mainū Māi Hir āpnī zabāni ākhyā, maī unhānū ākh-dēwā.

Us wakt Māi Sāhiba Khān Sāhib Muhammad Ismaīl Khān Rais Bahādur Jhangdē jindī-hāi. Oh ādmī Hājī hamrah mērē dādā Sāhib Hāfiz Ahmad (ghafu 'llāhi 'alaihi) ate maī bhī (jō us wakt mēri umr chaudah pandrah varihyādi hōsī) ghar Khān Sāhibdē giyā, ate khidmat Māi Sāhibadī bāhar pardadē oh Hājī shakhs baiṭhā, ate sab hakikat jō bayān kīti-gai-hē, zabāni āpnē ākh-sunāi. Usnū dō diharē Māi Sāhiba ṭahrāyā, aur kujh kharch rah bhī ditta. Pher oh Hājī tur-giyā. Maī yād rakhtā-hā ki Māi Sāhiba unhā diharīyā-vich makān, jis-utē Rōza nām-zad Māi Hirdī hē, ki jumarāt hamēsha āwan vanjan kitā.

## FREE TRANSLATION OF THE FOREGOING.

## TRUE LOVERS DO NOT DIE.

I remember when I was fourteen or fifteen years old that a traveller of about forty or forty-five years, said to be a Hāji, came to my great-grandfather Hāfiẓ Aḥmad (God efface from him (his sins)) and told this tale—

I am a native of the country round Chachh Hazāra (evidently a mistake of the writer for Takht Hazāra) and left my home to make the pilgrimage to the house of the Ka'aba: travelling and travelling I mounted on a ship. By God's decree this ship was knocked to pieces in a certain place, and as God willed I was left on a plank; I cannot say how many days after by chance I arrived at a place on shore. I was hungry, thirsty, and weary, and there was no strength in me for moving or wandering, bare life was left me. I ate the leaves and berries of trees, and when I had recovered some strength I climbed the highest hills and trees, and searched for signs of habitation and cultivation. After I had looked for some time I saw a place with tracks of buffaloes, and I perceived signs of cultivation. Then I said in my mind that in the jungle where female buffaloes are found there will be consideration in the heart. I examined the prints of their feet and arrived at a place where milk was set to curdle and all around were thick shady wild trees, of which I do not know the name, and which I have never seen, all collected there. There was one tall tamarisk tree, the middle wood of which, when it becomes old, is hollow like a drum. I got into this through fear, as I had heard from people that there were demons (*rāshak*) in that place who keep catching and eating men; and hiding myself sat there in terror.

Then when the time of sunset came, at that time I heard the sound of a pipe, and I saw a man wearing a black waistcloth and playing on the pipe coming from the direction of the jungle, and the buffaloes following behind him. When I saw this sight I said to myself: 'God knows who this is, and what appearance it is.' Coming to that place the man sat down, and the buffaloes all sat down round him. After a little while a woman, wearing light-coloured (*sāwā*, lit. green<sup>1</sup>) and neat clothes and a line drawn on her forehead came carrying on her head some food and bread newly-baked, and sat down by him. They both embraced each other and then she brought out the food and gave it to him.

As soon as he began to eat the woman said, 'Miā Rājhā, there is a traveller from your country come to stay with us, first give him to eat, and then eat yourself.' He said, 'where is he?' Hīr said, 'call, and he will come.' Miā Rājhā called, 'come, traveller, do not hide!' I then perceived, as in my country of Takht Hazāra Hīr and Rājhā are spoken of and they sing songs of their love, that perhaps these persons were they, and being glad in my heart I came towards them. They asked my news and I told them. They were pleased and gave me bread and milk, and I ate and drank and they made me rest there.

Afterwards they said, 'will you stay here, or have you anywhere to go?' I replied, 'I came from my home with the intention of making the pilgrimage to the House of the Ka'aba, but now, as I know nothing of the road and have no money left with me, where can I go?' They laughed and laughed and began to say, 'we too have to go on the Hajj

<sup>1</sup> The garments of Paradise are said to be green.—G. A. G.

to the House of the Ka'aba; if you wish we will take you with us and show you the way.' I was pleased and rejoiced and asked so much as 'how far is the House of the Ka'aba from here?' They said, 'you go about three hundred kōs.' I said, 'if it is so far, how shall I get there?' Again they said, 'don't be anxious, Sir.' By God's will I kept silent. When the moon of the Hajj arrived, that day I said: 'you say the House of the Ka'aba is about three hundred kōs from here. When shall we start?' They said: 'what anxiety have you? we have to go too.'

When the exact day of the Hajj came they asked me, 'will you come back here with us, or stay there?' I said, 'I will come with you.' They said, 'when the orders for the Hajj have been all fulfilled, then meet us on a certain hill, and we will take you back here with us,' and again they said, 'take hold of our hands and shut your eyes.' I seized their hands and closed my eyes. In a little while they said, 'open your eyes.' When I opened my eyes I saw thousands of men standing in that place, telling their beads and reciting God's names. I asked them (*i.e.* Hīr and Rājāhā), 'what is happening? and what place is this?' They replied, 'these are all Musalmāns, and this is the place of the Hajj. You have fulfilled your orders to perform the Hajj.' At that time by reason of the assembly and crowd of men they became hidden from me. I stayed there two days, and met men of my own country who had gone on the pilgrimage a year before me, and asked and gave the news. In my heart I knew that these two persons, Hīr and Rājāhā, were saints of God, and determined to search for them and find them, and spend my whole life in their service. I sought for the hill-defile that they had described to me, and saw them both sitting there. I rejoiced and thanked God (glorious and exalted). They recognized me and called me to them and said, 'are you now at liberty?' I replied, 'I am now idle.' Then seizing my hands they said in the same way, 'shut your eyes.' When after a little while I opened my eyes I was back in the same place as at first.

In this way I passed a space of five or six months pleasantly in their service, and had sometimes bread and sometimes rice and milk to eat. One day the thought of my children and home came into my mind. I could not bear it and involuntarily began to weep. They asked me why I wept. At first I was ashamed, but when they asked me again and again, I said, 'I have remembered my home, my children, my friends and familiars, so I weep.' They said one to the other, 'everyone loves his own country, so if you truly say so we will convey you there.' Then I said, 'if you will take me there, it is my desire.' Then Hīr said, 'it is necessary to take you to Jhang of the Syāls, and there you must give my affectionate message in my own words to the Chief of that place, as follows: "Māi Hīr and Miā Rājāhā are living, not dead, and do not you act evilly with regard to their rights, for they are not wicked. Miā Rājāhā grazes the buffaloes as of old, and Māi Hīr lives with him. Distress, poverty, and misery be upon you unless you go to my shrine and there pray to the Lord, the Merciful and Compassionate. God will accept your prayers and bestow on you joy, ease, and wealth."' I then said, 'should I arrive alive at that town of Jhang-Syāl, please God Almighty, I will most certainly tell them, the Chiefs of Jhang, all the circumstances. Then Hīr and Rājāhā took me by the hands saying, 'close your eyes.' I did so and in a little while they said, 'open your eyes.' I opened them and saw myself under a large *Jand* tree to the west of Māi Hīr's tomb.

A short time I sat there and then setting out I arrived at Māi Hīr's shrine and asked the custodians of the shrine, 'whose tomb is this?' They said, 'this is the tomb of Māi Hīr the Syāl.' I stayed three or four days in the mosque at that place, and then by asking I learnt your name, that you are a man of position, of great age, a scholar and protector of the Blessed Qur'ān and the old laws, and a Chief of the Syāls of this place. I must deliver the message delivered by Māi Hīr in her own words to the Chief of the Jhang Syāls, so if you will take me with you, then I will in my language repeat the message as Māi Hīr said it to me in her own words.

At that time the Mother of Khān Ṣāhib Muḥammad Isma'īl Khān Bahādur, Chief of Jhang, was living, and my grandfather Ḥāfiẓ Aḥmad (God's pardon on him) and I (being at that time fourteen or fifteen years old) went to the Khān-Ṣāhib's house with that Hāji, and he sat outside the lady's purdah and told all the facts which have been narrated in his own language. The Māi-Ṣāhiba kept him there two days, and gave him money for his journey; and then the Hāji went away. I can remember that the Māi-Ṣāhiba used always every Thursday to go to the building famed as Māi Hīr's Rōza.

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## NISWĀNĪ OF JHANG.

This so-called dialect is spoken in the north of Jhang District and is named after the Niswānās who inhabit that part. It scarcely differs from the ordinary 'Jaṭkī' of the district, as will be seen from the following short section of a version of the Parable of the Prodigal Son. The only real difference is the use of an oblique form in *ē* for words ending in consonants such as *hikk*, oblique *hikkē*, one; *jaṇ*, oblique *jaṇē*, a man. This points to North-Eastern Lahndā and especially the Pōṭhwārī of Jhelum and Rawalpindī, where this oblique form is the rule. We may also note *unhū*, to him.

[No. 4.]

## INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAŃJĀBĪ.

NISWĀNĪ DIALECT.

(DISTRICT JHANG.)

Hikkē-jaṇēdē dōē puttar hāin. Unbā vichō nikrē-puttar  
*Of-one-man two sons were. Them from-among by-the-younger-son*  
 piōnū ākhiā, 'mērē-bhāgēdā dhōr-dhappa anjh-kar-dē.'  
*to-the-father it-was-said, 'of-my-share cattle-property separating-give.'*  
 Taddan us unhū dhōr-dhappa wand-ditt-us.  
*Then by-him to-him the-cattle-property dividing-was-given-by-him.*  
 Kinhā-dihāriā-pichchhō āpnā dhōr-dhappa lē-kē kisī-ṭhāh  
*Some-days-after his-own cattle-property taken-having a-certain-place*  
 vāndā. rēhā. Uthē jā-kē bhāriā-kammā-vich jān-kīt-us.  
*going he-remained. There gone-having evil-works-in it-was-wasted-by-him.*  
 Jaddan wanjā-chukiā, taddan us-mulakh-vich kār pā-gēā.  
*When it-was-caused-to-go-completely, then that-country-in a-famine fell.*  
 Uh garib hō-gēā, atē hikk-raisdē-kōṛ gēā. Us usnū  
*He poor became, and of-a-leading-man-near he-went. By-him as-to-him*  
 āpnī-niāiā-vich sūr charāwan ghallīā, atē usdē-dil ahā ke  
*his-own-fields-in swine to-feed it-was-sent, and (in-)his-heart it-was that*  
 uh unhā-chhilā-dē-nāl āpnā dēdh bharsī, kiū-jū unhū kōi  
*he those-husks-with his-own belly he-will-fill, why-that (i.e. because) to-him anyone*  
 na dēndā-ahā.  
*not giving-was.*



## KĀCHHRĪ OF JHANG.

Kāchhrī is said to be the dialect of the Kāchhī or alluvial land on the west bank of the river Jhelum. In this district it is a very small tract, and has immediately to its west the *Thal* or desert of Shahpur and Mianwali. The dialect only differs from the ordinary language of Jhang in being, as might be expected, nearer to the standard of Shahpur. Thus while 'they were' is *hāin* in Jhang proper, in the Kāchhī it is *āhan*, and in Shahpur *āhin*.

A few lines of a version of the Parable of the Prodigal Son in Kāchhrī will show this.

[ No. 5.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAÑJĀBĪ.

KĀCHHRĪ DIALECT.

(DISTRICT JHANG.)

Hikk-shakhsdē	dōē	puttar	āhan.	Unhā-vichhō	naddhē
<i>Of-a-man</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-from-among</i>	<i>by-the-younger</i>
piōnñ	ākhiā,	'piō,	jehṛā	hissa	māldā
<i>to-the-father</i>	<i>it-was-said,</i>	<i>'father,</i>	<i>what</i>	<i>share</i>	<i>of-property</i>
uh	mānñ	wand-dē.'	Taddan	us	unhānñ
<i>that</i>	<i>to-me</i>	<i>dividing-give.'</i>	<i>Then</i>	<i>by-him</i>	<i>to-them</i>
wand-dittā.	Thōṛē (sic)	dihārñā	picchhō	naddhē-puttar	
<i>dividing-was-given.</i>	<i>A-few</i>	<i>days</i>	<i>from-after</i>	<i>by-the-younger-son</i>	
māl	akaṭṭhā	kar-kē	hikk-dūr-mulakhnñ	ṭur-gēā,	tē
<i>the-property</i>	<i>together</i>	<i>made-having</i>	<i>to-a-far-country</i>	<i>it-was-gone-away,</i>	<i>and</i>
uthē	māl	āpnā	mandē-kammā-vich	wanjā-ditt-us.	Jaddan
<i>there</i>	<i>the-property</i>	<i>his-own</i>	<i>bad-acts-in</i>	<i>was-caused to-go-by-him.</i>	<i>When</i>
sārā	kharach-kar	bāṭhā	us-mulakh-vich	waddā	kāl
<i>all</i>	<i>expended-having</i>	<i>he-sat</i>	<i>in-that-country</i>	<i>a-great</i>	<i>famine</i>
garīb	hōan	lagā.	Taddan	us-mulakh-dē	hikk-waddē-ādmīdē-kōl
<i>poor</i>	<i>to-be</i>	<i>began.</i>	<i>Then</i>	<i>of-that-country</i>	<i>of-a-great-man-near</i>
rēhā.	Us	usnñ	āpnñ-wāhñā-dē-vich	mirhō	charāwan
<i>he-remained.</i>	<i>By-him</i>	<i>as-to-him</i>	<i>of-his-own-fields-in</i>	<i>swine</i>	<i>to-feed it-was-sent.</i>
Uthē	uddā	dil	mangiā	jō,	'sūrā-dē
<i>There</i>	<i>his</i>	<i>heart</i>	<i>asked</i>	<i>that,</i>	<i>of-the-swine</i>
khāwā,	tē	ḍiddh	bharā,'	kiñ-jñ	usnñ
<i>may-eat,</i>	<i>and</i>	<i>belly</i>	<i>may-fill,'</i>	<i>why-that</i>	<i>to-him</i>
					<i>anyone</i>
					<i>not</i>
					<i>used-to-give.</i>

## JĀŅGLĪ OF LYALLPUR.

Another so-called Jhang-Lyallpur dialect is Jānglī, spoken by the nomads of the tracts known as the 'Jāngal Bār.' It differs little from the ordinary 'Jatki' of the district as will be seen from the following short extract. Like Kāchhri, when it differs, it agrees with the standard of Shahpur.

[No. 6.]

## INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAŅJĀBĪ.

JĀŅGLĪ DIALECT.

(DISTRICT LYALLPUR.)

Hik-kas-ādmīdē dōē puttār āhan. Jāhrā lāhōrā puttār āhā,  
*Of-one-person-man two sons were. Who the-younger son was,*  
 us piōnū ākhiā jū, 'māl-rijak jāhrā hē, mānū  
*by-him to-the-father it-was-said that, 'goods-chattels what are, to-me*  
 mērē-bhāgēdā wandh dē.' Lāhōrē māl wandh-kē  
*of-my-share dividing give.' By-the-younger the-property divided-having*  
 lē-liā. Uh pardēsū tūr-geā, tē māl  
*was-taken. He to-a-foreign-land departed, and the-property*  
 mandē-kaminū-vich gāwā-ditt-us. Jaddan khā-pī-kē,  
*bad-deeds-in was-caused-to-go-by-him. When eaten-drunk-having,*  
 tē wanjā-wunjū-kē nang-bharang hō-geā, us-mulakh-vich  
*and caused-to-go-and-the-like-having naked-and-the-like he-became, that-country-in*  
 waddā kāl pā-geā. Taddan uh hik-kas-waddē-admīdē-kōl wanj  
*a-great famine fell. Then he of-one-person-great-man-near going*  
 rēhiā. Us usnū āpēcā-ayaṛādē-vich mirhō charāwan-wāstō  
*remained. By-him as-for-him of-his-own-flocks-in swine feeding-for*  
 ghalli-us. Usdā dil mangiā jō, 'maī dāhdhā bhukkhā hā,  
*it-was-sent-by-him. His heart desired that, 'I very hungry am,*  
 mirhōādē jūthō chhillar khāwā, kiū-jū mērā  
*of-the-swine the-refuse husks I-may-eat, why-that (i.e. in-order-that) my*  
 dhiddh bharīwē.  
*belly may-be-filled.'*

## LAHNDĀ OF MONTGOMERY.

The conventional line separating Pañjābī from Lahndā divides the district of Montgomery into two equal parts. In the eastern, *i.e.* roughly corresponding to the Tahsils of Pakpattan and Dipalpur, the language has been classed as Pañjābī, while in the western, *i.e.* Tahsils Montgomery and Gugera, it has been classed as Lahndā. The Lahndā of Montgomery is not very incorrect. Here and there we come across a Pañjābī idiom, but these are few in number. It is practically the same as the Lahndā of Lyallpur and Jhang, with similar irregularities, such as *puttar* for *puttur*, son; *āhē* for *āhin*, they were, and so forth. A few lines of the local version of the Parable of the Prodigal Son will suffice as a specimen. A glossary of many of the agricultural terms used forms an Appendix to Mr. Purser's Settlement Report of the District.

[No. 7.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAÑJĀBĪ.

(DISTRICT MONTGOMERY.)

Hiikk-bandēdē	dōē	puttar	āhē.	Ohnā-vichchō	nikrē-puttar		
<i>Of-one-man</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-from-among</i>	<i>by-the-younger-son</i>		
ākhiā,	‘pūā,	merā	blāgā	jhuggēdā	mānū	dūē-nālō	
<i>it-was-said,</i>	<i>‘O-father,</i>	<i>my</i>	<i>share</i>	<i>of-the-property</i>	<i>to-me</i>	<i>the-second-from</i>	
wand-dē.’		Peō-nē		dōā-puttrānū		jhuggā	
<i>divide(-and)-give.’</i>		<i>The-father-by</i>		<i>to-the-two-sons</i>		<i>the-property</i>	
wand-dittā.		Thōrē-dēh-pichchhō		nikrā	puttar	usdā	sārā
<i>was-divided(-and)-given.</i>		<i>A-few-days-after</i>		<i>the-younger</i>	<i>son</i>	<i>his</i>	<i>all</i>
māl	ikaṭṭhā	kar-kē	kisē-mulakhnū	wag-giā,	tē	ōthē	
<i>goods</i>	<i>together</i>	<i>made-having</i>	<i>to-a-certain-country</i>	<i>went-away,</i>	<i>and</i>	<i>there</i>	
jā-kē	os	āpnā	sārū	māl	bhāriā-kammā-vichch	wanjā-dittā.	
<i>gone-having</i>	<i>by-him</i>	<i>his-own</i>	<i>all</i>	<i>property</i>	<i>bad-deeds-in</i>	<i>was-wasted.</i>	

### LAHNDĀ OF GUJRANWALA.

The conventional line adopted in this Survey as the boundary between Pañjābī and Lahndā runs north and south through the heart of the District of Gujranwala. It commences in the north at Ramnagar on the Chinab and extends to the common junction of the Lahore, Gujranwala, Lyallpur, and Montgomery Districts in the south. The tract to the east of this line, in which Pañjābī is spoken, occupies about two-thirds of the area of the district. In the remaining third, to the west of the line, Lahndā is spoken. This western third part of the district is mostly uncultivated upland known (as elsewhere) as the *Bār*. The inhabitants who are for the most part descendants of the nomad tribes that have roamed at will over this tract with their cattle and families for centuries, have only settled down to agriculture within the last generation or two, and have not yet abandoned their predatory traditions. The language of this tract is locally known as Bārdī Bōlī, and it is estimated that it is spoken by 275,000 people, the total population of the district in 1891 being 690,169. Since then it has largely increased owing to the reclamation of waste land by the Ohenab Canal, and in 1911 the total population was 923,419. The estimate of 275,000 speakers of Bārdī Bōlī was made in the year 1897.

Bārdī Bōlī is practically the same as that of Jhang-cum-Lyallpur, as the following short specimen will show. It is, perhaps, slightly more inclined to agree with the Pañjābī spoken to its east. Note that the nominative singular of the word for 'son' is *puttur*, not *puttar*.

[ No. 8.]

## INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAÑJĀBĪ.

BĀRDĪ BŌLĪ.

(DISTRICT GUJRANWALA.)

Hikkī-bandēdē dōē puttar āhē. Unhā-vichō nikkē-puttar  
*Of-one-man two sons were. Them-from-among by-the-younger-son*  
 āpnē-piōnū ākhiyā 'piō, mānū jāēdāt-vichō jitnā  
*to-his-own-father it-was-said, 'father, to-me the-property-from-in what-much*  
 mōrā hissa āōndā-ē, utnā dē-chā.' Piō āpnī  
*my share coming-is, so-much give-up(-to-me). By-the-father his-own*  
 jāēdāt unānū vaṇḍ-dittī. Ajē bāhlē dēhi nahī hōē, jō  
*property to-them dividing-was-given. Still many days not became, that*  
 nikkā puttur habbā jāēdāt akatthī kar-kē pardēsñ  
*the-younger son all property together made-having to-a-far-country*  
 tur-giyā, tē uthē luchpanē-vich habbō-kujh gawā-chhadḍhiyā.  
*departed, and there debauchery-in every-thing was-wasted-and-left.*  
 Jehrē-vēlē habbā gawā-bāthā, us-vēlē us-dēs-vich waḍḍō  
*At-what-time all having-wasted-he-sat, at-that-time that-country-in a-great*  
 kāl pā-giyā. Eh ān-muthāj hōē, tē us-dēsdē  
*famine fell-down. He poverty-stricken became, and of-that-country*  
 hikkī-bandē-nāl jā-rihā. Us-bandō ūnū āpnī-ā-pāli-ā-vich  
*a-man-with going-he-remained. By-that-man as-for-him his-own-fields-in*  
 hiyū charāwin ghalliyā. Ehdā dil karēndā-āhā jō, 'ḍhid  
*swine to-feed it-was-sent. Of-him the-heart doing-was that, 'the-belly*  
 unā-chhillrā-nāl bhar-liyā, jehrē sūr chagil-kē sat-ghaṭ-dē-han ;'  
*those-husks-with I-may-fill, which the-swine food-defiled-having abandoning-are ;'*  
 par oh-bhī ūnū kōi nāhō dēndā.  
*but that-even to-him anyone not used-to-give.*

## LAHNDĀ OF GUJRAT.

North of the District of Gujranwala lies the District of Gujrat. The conventional line between Lahndā and Pañjābī commences in the latter at the south end of the Pabbī range of hills, and crosses the district nearly due south to the town of Ramnagar on the Chinab. Everything spoken to the east of this line has been dealt with under the head of Pañjābī.

The Pabbī range runs obliquely across the north-west of the district, its northern end being near the town of Bhimber, and its southern end some thirty miles distant on the Jhelum. This range thus cuts off the north-western corner of the district which is mainly inhabited by Pōthwārī speaking Chibhs. The language of the rest of the district to the west of the conventional line, *i.e.* of the *Bār* and of the South-Western *Hithār* or Lowlands of the Phaliā Tahsil, is a form of Lahndā, locally known as '*Jaṭātardī Bōlī*,' or as '*Bārdī Bōlī*.'

This dialect is the same as that of West Gujranwala and of Jhang-cum-Lyallpur, as will be evident from the following short specimen. As elsewhere in the Lahndā tract the Future is formed with *s*, as in *uṭhsā*, I will arise; *jāsā*, I will go; *ākhsā*, I will say, in a part of the Parable not here printed.

As in the Niswānī of Jhang there are occasional instances of masculine nouns ending in a consonant making an oblique form in *ē*, as in *mālē-vichchō*, from in the property. This is due to the influence of the Pōthwārī of Jhelum immediately to the west.

[ No. 9.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAŖJĀBĪ.

JAṬĀTARDĪ BŌLĪ.

(DISTRICT GUJRAT.)

Hikkē-jaṇēdē dō puttar hāē, tē unhā-vichchō nikṛē  
*Of-one-man two sons were, and them-from-among by-the-younger*  
 piūnū ākhiyā, 'piū, jē-kujh mālē-vichchō mērā hissā  
*to-the-father it-was-said, 'father, whatever the-property-from-in my share*  
 āundā-hai, ō mānū dē.' Tē os unhā-vichch māl-riyak  
*coming-is, that to-me give.' And by-him them-among property-provisions*  
 wand-dittā. Tē thōriā-dihāriā lag-giyā, nikṛē apnā habbō-kujh  
*was-divided. And a-few-days passed, by-the-younger his-own everything*  
 akatthā kar-liyā, tē durāddēdē lōg-vichch tūr-giyā, tē ōthai  
*together was-made, and of-distance a-country-in he-departed, and there*  
 apnā habbō-kujh bhāriā-kammā-vichch wanjā  
*his-own everything evil-deeds-in having-caused-to-go*  
 chhadḍi-us. Jit-vēlē har shai wanjā-bāthā,  
*was-squandered-by-him. At-what-time every thing was-wasted,*  
 us-lōg waddā kāl pā-giyā, tē ō ājat (for Arabic hājat)  
*(in-)that-country a-great famine fell, and he poor*  
 hō-giyā; tē ō us-mulkdē hikk-aprāde-kōl jā rihā, tē  
*became; and he of-that-country of-a-rich-man-near having-gone remained, and*  
 os ohnū apnī-niā-vichch ōhdē chagāwan ghalliyā. Tē  
*by-him as-for-him his-own-home-fields-in swine to-feed it-was-sent. And*  
 ohdā dil wag-piyā jē, 'mā bhī eh chhillī khā-lawā jehriā  
*his heart flowed that, - 'I also these husks may-eat-up which*  
 ōhdē khāndē-āhē.' Tē ohnū kōi kujh dēndā nāh.  
*the-swine eating-were.' And to-him anyone anything used-to-give not.*

## MULTĀNĪ OF MULTAN.

The language of the Multan District may be taken as the standard form of the Mūltānī dialect of Lahndā. For the purposes of this Survey, out of a population which in 1891 amounted to 632,930, there were 531,828 speakers of Mūltānī. In 1911 the figures were 814,871 and 763,388. The only other language spoken by a considerable number of people was Standard Pañjābī, which in 1891 was the vernacular of 87,102 Sikh settlers on the area irrigated by the Sidhmai Canal. In 1911, the number of speakers of Pañjābī recorded in Multan was 31,753. Mr. O'Brien's well-known *Glossary* (see list of authorities) is based on this form of Lahndā.

The following are the principal points in which the Mūltānī of the Multan District and of the neighbouring District of Muzaffargarh differs from the Lahndā of Shahpur. The remarks are nearly all based on Sir James Wilson's edition of Mr. O'Brien's Mūltānī Glossary :—

**NOUNS.—Gender.**—As in Shahpur, a few masculine adjectives are rendered emphatic by the addition of *ō*. In Mūltānī this *ō* becomes *ā* in the feminine. Thus :—

Masculine.	Feminine.
<i>sabbhō</i> , all	<i>sabbhā</i> .
<i>hikkō</i> , only one	<i>hikkā</i> .
<i>ihō</i> , this very	<i>ihā</i> .
<i>ūhō</i> , that very	<i>ūhā</i> .

**Declension.**—Towards the west, especially in Muzaffargarh, nouns of the second declension, which in Shahpur have nominatives ending in a consonant preceded by the vowel *u* (which becomes *a* in the oblique form), have *a*, not *u*, also in the nominative singular. This affects the epenthetic change in a preceding syllable, described on pp. 250ff. Thus, *kukkar* (not *kukkur*), a cock; *vāhar* (not *vāhur* or *vahar*), a young bull. It follows that in these cases the oblique singular and the nominative plural are the same as the nominative singular. Thus, *kukkar-kā*, to a cock; *vāhar*, young bulls.

In other respects the oblique singular and the nominative and oblique plural are formed as in Shahpur. Thus :—

Declension.	Nom. Sing.	Obi. Sing.	Nom. Plur.	Obi. Plur.
1. (masc.)	<i>ghōrā</i> , a horse	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrēā</i> .
2. (masc.)	<i>kukkar</i> ( <i>kukkar</i> ), a cock	<i>kukkar</i>	<i>kukkar</i>	<i>kukkarā</i> .
3. (masc.)	<i>ghar</i> , a house	<i>ghar</i>	<i>ghar</i>	<i>gharā</i> .
4. (fem.)	<i>dhī</i> , a daughter	<i>dhī</i>	<i>dhīā</i>	<i>dhīā</i> .
5. (fem.)	<i>akkh</i> , an eye	<i>akkh</i>	<i>akkhī</i>	<i>akkhī</i> .
6. (fem.)	<i>hañh</i> , a tear	<i>hañh</i>	<i>hañhū</i>	<i>hañhū</i> .

Some nouns, which in Shahpur Lahndā belong to the fourth declension, belong to the fifth in Mūltānī. Thus, in Shahpur, *bhāu*, a sister, plural *bhāuā*; Mūltānī, *bhēu*, a sister, plural *bhēnī*. In Mūltānī, *dhī*, a daughter, may optionally have *dhīrī* for its nominative plural. This latter agrees with the form used in the Dardic languages.

In Muzaffargarh, however, the oblique plural of the first four declensions ends in *ē*; thus, *ghōrē*, *kukkrē*, *gharē*, *dhīē*. In the fifth and sixth declensions, it is unchanged. Thus, *akkhī*, *hañhū*.



The other organic cases, as in Shahpur, are the Agent, the Locative, the Ablative, and the Vocative. The Agent is always the same as the Oblique form.

In the first declension the locative is formed, in the singular, by changing the final *ā* to *ē*, and is hence the same as the oblique form. Thus, *vēlā*, time, locative *vēlē*; *Tibbē*, at Tibbā; *Lōdhrē*, at Lōdhrā. There do not seem to be any examples of the locative plural in this declension. In the second declension, the locative singular is formed as in Shahpur. Thus, *ōrukk*, end; *ōrikk*, at last; *Bakkkhir*, at Bakkkhur; *shādhur*, a village, *shāhkir*, in the village. I have not come across any instance of the locative plural in this declension. In the third declension, the locative singular, like the oblique singular, is the same as the nominative. Thus, *ghar*, in the house; *hatth*, in the hand. It does not take *ē* as it does optionally in Shahpur. In the plural *ē* is added, as in *gharē*, in the houses; *undē hatthē*, in his hands; *qū pāhrē*, at two watches (*pāhar*), at noon. Nouns of the feminine declensions either remain unchanged or take *i* or *ī* as the locative termination. Thus, *rāt* or *rātī*, at night; *zabānī*, by word of mouth; *haṭṭī*, in the shop.

The organic ablative ends in *ō* or *ū*. Thus, *tallō*, from below; *aggō*, from in front; *uttū*, from above.

The Vocative Singular in the case of masculine nouns, is formed by adding *ā* to the oblique form. E.g. *ē sachcheā Rabbā*, O true God; *pōtrā*, O son. Feminine nouns sometimes add *ē* to the nominative, as in *ghōrīē*, O mare. In the plural, the Vocative always ends in *o* or *wō*, as in *pōtrō*, O sons; *ghōrēō*, O horses; *ghōrīō*, O mares; *bhirāwō*, O brothers.

The inorganic cases are formed as follows:—

The genitive termination is *dā*, etc., as in Shahpur.

So also, the inorganic Locative is formed by adding *vich* or *ich*, and the inorganic Ablative by adding *thū*.

The Dative postposition, however, is *kū* or *kū*, not the termination *nū*. Thus, *ghōrē-kū*, to the horse.

**Adjectives.**—Adjectives (excluding numerals) are treated as in Shahpur, and call for no remarks.

**Numerals.**—As will be seen from the List of Words on pp. 412ff. the cardinals differ slightly, following Thaḷi in changing *d* to *ḍ*. Thus, Mūltānī and Thaḷi *ḍū*, Shahpur *dōē*, two; Mūltānī and Thaḷi *ḍāh*, Shahpur *dāh*, ten.

The Oblique and Intensive numerals also slightly differ as compared with Shahpur. They are as follows:—

MŪLTĀNĪ.				SHAHPUR.			
		Intensive.				Intensive.	
Nom.	Obl.	Nom.	Obl.	Nom.	Obl.	Nom.	Obl.
<i>ḍū</i>	<i>ḍōḍā</i> , two	<i>ḍōhḍ</i>	<i>ḍōhḍā</i> , both	<i>dōḍ</i>	<i>dōḍā</i>	<i>dōhḍ</i>	<i>dōhḍā</i> .
<i>trāe</i>	<i>trāḍā</i> , three	<i>trāḍ</i>	<i>trāḍā</i> , all three	<i>trā</i>	<i>trāḍ</i>	<i>trāḍ</i>	<i>trāḍā</i> .
<i>chār</i>	<i>chāḍ</i> , four	<i>chārḍ</i>	<i>chawāḍā</i> , all four	<i>chār</i>	<i>chāḍ</i>	<i>chārḍ</i>	<i>chawāḍā</i> .
<i>pañ</i>	<i>pañḍ</i> , five	<i>pañḍ</i>	<i>pañḍā</i> , all five	<i>pañ</i>	<i>pañḍ</i>	<i>pañḍ</i>	<i>pañḍā</i> .
<i>ḍāh</i>	<i>ḍāhḍā</i> , ten	<i>ḍāhḍ</i>	<i>ḍāhḍā</i> , all ten	<i>dāh</i>	<i>dāhḍā</i>	<i>dāhḍ</i>	<i>dāhḍā</i> .

The Ordinals also differ slightly. Thus :—

Multānī.

*pāihlā*

*dūjhā*

*trijā*

*chāthā*

*pañwā*

*chhēwā*

*sattwā*

Shahpur.

*pēhlā*, first.

*dūjā*, second.

*tijā*, third.

*chāthā*, fourth.

*pañwā*, fifth.

*chhēwā*, sixth.

*sattwā*, seventh.

**Pronouns.**—The declension of the first two personal pronouns differs slightly. It is briefly as follows :—

*maī, mǎ, I*

*maī, mǎ*, (Agent case)

*mēḷā, mādā*, of me, my

*mē-kū, mǎ-kū*, to me

*assā*, we

*assā*, (Agent case)

*assāḷā, sādā*, of us, our

*assā-kū sā-kū*, to us

*tū*, thou.

*tā, tǎ*, (Agent case).

*tēḷā, tūḷā*, of thee, thy.

*tē-kū, tū-kū*, to thee.

*tussā*, you.

*tussā*, (Agent case).

*tussāḷā, tuhāḷā*, of you, your.

*tussā-kū, tuhā-kū*, to you.

Similarly, the Demonstrative pronouns, and pronouns of the Third Person are :—

*ē*, this, he, she, it

*ī*, (Agent case)

*īndā*, of this, his, etc.

*ī-kū*, to this, etc.

*ē*, these, they

*inhā*, (Agent case)

*inhāḷā*, of these, their

*inhā-kū*, to these, to them

*ō*, that, he, she, that.

*ū*, (Agent case).

*ūndā*, of that, his, etc.

*ū-kū*, to that, etc.

*ō*, those, they.

*unhā*, (Agent case).

*unhāḷā*, of those, their.

*unhā-kū*, to those, to them.

The pronominal suffixes agree, with one exception, with Shahpur Lahndā. In Shahpur, *nē* or *nihē* is employed for the 2nd and *nē* for the 3rd person plural. In Mūltānī, *nē* is confined to the 3rd person plural. Thus we have :—

Shahpur, <i>kienū māreā-nē</i> ,	}	whom did you beat ?
Mūltānī, <i>kā-kū māreā-hivvē</i> ,		
Shahpur, <i>kē nā-nē</i> ,	}	what is your name ?
Mūltānī, <i>keā nā-hivvē</i> ,		
Shahpur, <i>kehrā shāhur-nihē</i> ,	}	which is your village ?
Mūltānī, <i>kerhā shāhur-hivvē</i> ,		
Shahpur, <i>kassi-nihē</i> ,	}	have you fever ?
Mūltānī, <i>marōḥ-hivvē</i> ,		

The relative pronoun is *jō*, or *jerhā*, who ; not *jehrā*, as in Shahpur. Its oblique form is *jā* or *jerhē*.

The Interrogative Pronouns are :—

(a) *Kaun*, who? Obl. sing. *kē*; Nom. plur. *kaun*; Obl. plur. *kinhā* or *kinhā*.

(b) *Keā* or *chā*, what? Obl. sing. *kitt*; plural, as usual, wanting.

The animate Indefinite Pronoun is *kōi*, anyone, someone. In the nominative singular it has a feminine *kāi* or *kāi*. The oblique singular is *kāhē* or *kāihē*. The nom. plur. is *kēi* or *kāi*, some; obl. *kināhē*. 'Anything' is *kujjh*, which does not change in declension.

### VERBS.—Auxiliary Verbs and Verbs Substantive.

The present tense of the verb substantive closely agrees with that of Shahpur, except that there does not appear to be any emphatic form (Shahpur *āhā*, etc.). The only other points of difference are that the first person plural is *hai* or *ai*, and that the third person plural may be *han* as well as *hin*. The third person plural, when combined with a preceding word ending in a vowel becomes *ān*, not *ān*, *ēn*, or *īn*, as in Shahpur. Thus, *tēḍiā kitliā ghōṛiān* (for *ghōṛiā-han*); how many mares have you?

The past tense differs from that of Shahpur, viz. :—

Singular.	Plural.
1. <i>ham</i> , <i>hāum</i> , <i>hāim</i> , <i>hāus</i>	<i>hāsē</i> .
2. <i>hāvē</i> , <i>hāē</i>	<i>hāvē</i> .
3. <i>hā</i> , fem. <i>hāi</i>	<i>hāin</i> , <i>āhin</i> .

Except in the 3rd person singular, the feminine is the same as the masculine. In Bahawalpur and Muzaffargarh, *han* or *hin* means 'they were' as well as 'they are.'

The negative verb substantive also differs from that of Shahpur. It runs as follows :—

Present—'I am not,' etc.

Singular.	Plural.
1. <i>nīmhi</i>	<i>nīhsē</i> , <i>nīssē</i> .
2. <i>nīhvi</i> , <i>nēhi</i>	<i>nīhvē</i> , <i>nēhē</i> .
3. <i>nīhsī</i> , <i>nāih</i> , <i>nāihē</i>	<i>nīnnhē</i> , <i>nēhn</i> .

Past—'I was not,' etc.

1. <i>nāhim</i> , <i>nāhis</i>	<i>nāhsē</i> .
2. <i>nāhē</i>	<i>nāhvē</i> .
3. <i>nāhā</i>	<i>nāhin</i> .

The person in the case of these verbs may refer to any case. Thus, *nīmhi* may mean 'I am not,' or 'is not by me,' or 'is not to me.' E.g.—

*nīmhi gēā*, I am not gone.

*nīmhi ḍiṭṭhā*, by me it was not seen—I have not seen it.

*ajan hukm nīmhi ḍhēā*, no order has yet been given to me.

To signify 'become,' two roots, viz. *hō* and *thi*, are used. The following are examples of their forms :—

<i>hō</i>	<i>thi</i> .
<i>hōṇā</i>	<i>thiṇā</i> , existence.
<i>hōwan</i>	<i>thiwan</i> , to be.
<i>hōndā</i>	<i>thindā</i> , being, becoming.

<i>hōeā</i>	<i>thēā</i> , been, become.
<i>hō</i>	<i>thī</i> , be, become (imperative).
<i>hōwē</i>	<i>thiwē</i> , he may be, he may become.
<i>hōsī</i>	<i>thīsī</i> , he will be, he will become.

**The Active Verb.**—The conjugation of the active verb is almost the same as in Shahpur.

The Present Participle is formed as in Shahpur, except that in a few cases, owing to the root being different in form, the resultant participle is different too. Thus, Shahpur *sī*, sleep, makes *sāṇdā*, but Mūltānī *samm*, sleep, makes *sammḍā*. The irregular present participles are :—

Root.	Present Participle.
<i>ḍekh</i> , see	<i>ḍēhḍā</i> .
<i>ākḥ</i> , say	<i>āhḍā</i> .
<i>vañ</i> , go	<i>vāṇḍā</i> .
<i>pā</i> , lie	<i>pāṇḍā</i> .
<i>pā</i> , put	<i>pāṇḍā</i> .

Note that the root for 'see' is *ḍekh* (with a cerebral *ḍ*), as in the Shahpur Thal, not *vēkh*, as in the Shahpur Doab.

The Past Participle also closely follows that of Shahpur. We may, however, note the following irregularities which depart more or less from that standard :—

Root.	Past Participle.
<i>mar</i> , die	<i>mōeā</i> or <i>mōā</i> .
<i>thī</i> , become	<i>thēā</i> .
<i>ḍahī</i> , be given	<i>ḍhēā</i> .
<i>bāh</i> , sit	<i>bāṭhā</i> , <i>bēṭhā</i> .
<i>ḍekh</i> , see	<i>ḍiṭṭhā</i> .
<i>vass</i> , rain	<i>vuṭṭhā</i> .
<i>vēh</i> , be ploughed	<i>vuṛhā</i> .
<i>kar</i> , do	<i>kītā</i> , <i>kittā</i> .
<i>khar</i> , stand	<i>kharōtā</i> .
<i>pānch</i> , arrive	<i>pāhtā</i> .
<i>pī</i> , drink	<i>pītā</i> .
<i>pīch</i> , be watered	
<i>suñāṇ</i> , recognise	<i>suñātā</i> .
<i>dhā</i> , bathe	<i>dhāntā</i> .
<i>ḍē</i> , give	<i>ḍittā</i> .
<i>jō</i> , yoke	<i>juttā</i> .
<i>līmḥ</i> , plaster	<i>littā</i> .
<i>samm</i> , sleep	<i>suttā</i> .
<i>nikkal</i> , come out	<i>nikatthā</i> .
<i>rāh</i> , sow	<i>rādhā</i> .
<i>ghinn</i> , take	<i>giddhā</i> .
<i>gunnh</i> , plait, knead	<i>guhḍhā</i> .
<i>kumā</i> , wither	<i>kumāṇā</i> .

In the east of Multān the Infinitive is formed, as in Shahpur, by adding *un* to the root, and is then declined as a noun of the second declension, with an oblique form singular in *an*. In the west, however, especially in Muzaffargarh, the nominative (as in the case of the nouns of the second declension) ends in *an*, not *un*.

The Verbal Noun is formed exactly as in Shahpur by adding *nā*, *nā*, or *unā*, according to circumstances. It is declined like a noun of the first declension.

The Noun of Agency is formed by adding *wālā*, not *ālā*, to the oblique form of the infinitive or of the verbal noun. Thus, *māraṇwālā* or *mārṇēwālā*, a striker. It is declined like a noun of the first declension.

### Radical Tenses.

The **Old Present** differs slightly from that current in Shahpur. It is conjugated as follows:—

I strike, I may strike, etc.

Singular.	Plural.
1. <i>mārā</i>	<i>mārā</i> .
2. <i>mārē</i>	<i>mārō</i> .
3. <i>mārē</i>	<i>mārīn</i> .

As in Shahpur, a *w* is inserted when the root ends in a vowel.

Irregular are:—

Root.	3rd person singular Old Present.
<i>pā</i> , lie	<i>pavvē</i> .
<i>lā</i> , take	<i>lavvē</i> .

The **Imperative** is formed as in Shahpur. Irregular are:—

Root.	IMPERATIVE.	
	2nd sing.	2nd plur.
<i>lēh</i> , descend	<i>lēh</i>	<i>lahō</i> .
<i>pā</i> , lie	<i>pā</i>	<i>pāwō</i> .

The **Respectful Imperative** is formed by adding *ī* for the singular (as in Shahpur). In the plural the termination is *āhē* or *eāhē*, with the root vowel shortened. If the root ends in a vowel, *w* is inserted, and the singular may take *ē* instead of *ī*. Thus:—

Root.	RESPECTFUL IMPERATIVE.	
	Singular.	Plural.
<i>ḍēkh</i> , see	<i>ḍēkhī</i>	<i>dekhāhē</i> or <i>dekheāhē</i> .
<i>uṭṭh</i> , rise	<i>uṭṭhī</i>	<i>uṭhāhē</i> or <i>uṭheāhē</i> .
<i>ā</i> , come	<i>āwī</i> , <i>āwē</i>	<i>awāhē</i> or <i>aweāhē</i> .

The **Impersonal Imperative** is the same as in Shahpur.

The **Future**, like the Old Present, differs slightly from the Shahpur forms.

Thus:—

‘I shall strike.’

Singular.	Plural.
1. <i>marēsā</i>	<i>marēsū</i> .
2. <i>marēsē</i>	<i>marēsō</i> .
3. <i>marēsī</i>	<i>marēsīn</i> .

As in Shahpur, intransitive verbs have no medial *ē*. Thus, *marṣā̃*, I shall die.

Irregular are the following :—

Root.	3rd Singular Future.
<i>ā</i> , come	<i>āsī</i> (not <i>āusī</i> , as in Shahpur).
<i>vañ</i> , go	<i>vēsī</i> .
<i>pā</i> , lie	<i>pāsī</i> .
<i>dhē</i> , fall	<i>dhāsī</i> .
<i>rēh</i> , stay	<i>rāhsī</i> .
<i>ḍahī</i> , be given	<i>ḍhāḥīsī</i> .
<i>ḍekh</i> , see	<i>ḍekhīsī</i> .
<i>khā</i> , eat	<i>khāsī</i> .
<i>ākḥ</i> , say	<i>ākhsī</i> or <i>akhēsī</i> .
<i>bōl</i> , speak	<i>bulēsī</i> .
<i>pā</i> , put	<i>pāsī</i> .

The **Past Conditional** is formed as in Shahpur, by adding *hā* to the Old Present, or by using the present participle.

The **Participial Tenses** are as follows :—

Past Conditional. *marēndā*, (he) would have struck, (if) he had struck.

Present Definite. *marēndā-hā̃* (or *-ā̃*), I am striking.

Imperfect. *marēndā-hāim*, I was striking.

Past. { *ō gēā*, he went.  
           { *ū māreā*, by him (he) was struck, he struck him.

Perfect. { *ō gēā-hē* (or *-ē*), he has gone.  
           { *ū māreā-hē* (or *-ē*), by him (he) has been struck; he has struck him.

Pluperfect. { *ō gēā-hā*, he had gone.  
               { *ū māreā-hā*, by him (he) had been struck, he had struck him.

In the Present Definite and Perfect, the auxiliary verb is often compounded into one word (with certain contractions) with the participle. Thus, the contracted (and more usual) forms of the present definite are :—

‘I am striking.’

Singular.	Plural.
1. <i>marēnnā̃</i> or <i>marēnnā̃</i>	<i>marēnnēā̃</i> .
2. <i>marēnnā̃</i> or <i>marēnnē̃</i>	<i>marēnnēō̃</i> .
3. <i>marēnnā̃</i> or <i>marēndē̃</i>	<i>marēnnen</i> or <i>marēndin</i> .

Examples of the contraction of the Perfect are :—

*āēā̃* (for *āēā-hā̃*), I have come.

*maī ū-kū māreē* (for *māreā-hē*), I have struck him.

*malik-hōrī āin* (for *āē-hin*), His Honour the Malik has come.

**Passive Voice.**—A verbal root is made passive, as in Shahpur, by adding *ī*, and shortening the root vowel. Thus, *mār*, strike; *marī*, be struck. So also if the root ends

in *ā*, the *ā* is changed to *i*, as in *parnā*, marry; *parnī*, be married. But in *Mūltānī* a *j* is often added after the *i*.<sup>1</sup>

This occurs :—

- (a) Before a vowel. Thus in the Old Present, *marīj-ā*, I may be beaten.
- (b) In the Infinitive and in the verbal noun. Thus, *marījṇu* or *marījaṇ* (oblique *marījaṇ*), to be struck; *marījṇā*, the being struck.
- (c) In the Conjunctive Participle. Thus, *marīj*, having been struck.

The past participle of a Passive verb is formed by adding *gēā*, gone, or *pēā*, fallen, to the conjunctive participle. Thus, *marīj-gēā*, or *marīj-pēā*, been struck.

In other respects, the passive is conjugated regularly like an intransitive verb. Thus, *marīsā*, I shall be struck; *marījen* (for *marījē + hāin*), they have been struck.

A certain number of passive bases are formed irregularly. We may note the following :—

Active.	Passive.
<i>khā</i> , eat	<i>khāj</i> .
<i>vāh</i> , plough	<i>vēh</i> .
<i>ḍē</i> , give	<i>ḍahī</i> .
<i>ghinn</i> , take	<i>ghinī</i> .
<i>khōh</i> , seize	<i>khuss</i> .
<i>pāh</i> , grind	<i>pīs</i> .
<i>chhōṛ</i> , leave	<i>chhuṭī</i> .
<i>tā</i> , heat	<i>tap</i> .
<i>sī</i> , sew	<i>sīp</i> .
<i>jō</i> , yoke	<i>jupp</i> .
<i>jāṇ</i> , know	<i>jāp</i> .
<i>ḍōh</i> , milk	<i>ḍubbh</i> .
<i>sār</i> , burn	<i>sar</i> .
<i>ugār</i> , collect (revenue)	<i>ugar</i> .
<i>usār</i> , build	<i>ussar</i> .

Another form of the passive voice is obtained by adding the verbs *vañ*, go, or *pā*, lie, to the passive root as formed above. Thus, *marī vīsā*, or *marī pīsā*, I shall be beaten.

**Causal Voice.**—Regular causals are formed as in Shahpur. The list of irregular causals is not quite the same as in that district. It is as follows :—

(a) Radical vowel strengthened.

Root.	Causal.
<i>gah</i> , be threshed	<i>gāh</i> , thresh.
<i>cha</i> , rise	<i>chā</i> , raise.
<i>charh</i> , go up	<i>chārḥ</i> , put up.
<i>var</i> , go into	<i>vār</i> , put into.
<i>sar</i> , burn (neut.)	<i>sār</i> , burn (active).
<i>ḍhā</i> , fall down	<i>ḍhā</i> , knock down.

<sup>1</sup> Correctly speaking, the full termination is really *ij*, and the *j* is sometimes dropped. I, however, put the change as above, so as to accord with the Shahpur Grammar.

Root.	Causal.
<i>pā</i> , lie	<i>pā</i> , put.
<i>lēh</i> , come down	<i>lāh</i> , take down.
<i>reḥ</i> , be ploughed	<i>vāh</i> , plough.
<i>chhiṛ</i> , go to pasture	<i>chhēṛ</i> , take to pasture.
<i>riṛh</i> , roll (neut.)	<i>rēṛh</i> , roll (active).
<i>jur</i> , be joined	<i>jōṛ</i> , join.
<i>ṭur</i> , move	<i>ṭōṛ</i> , make to move.
<i>mar</i> , go back	<i>mōṛ</i> , turn back.
<i>luṛh</i> , be swept away	<i>lōṛh</i> , sweep away.

Irregular, under this head, are :—

<i>diṣṣ</i> , be seen	<i>ḍēkh</i> , see ; <i>dass</i> , point out.
<i>nikkhar</i> , separate (neut.)	<i>nakhēṛ</i> , separate (active).

(b) Final consonant changed.

<i>bhajj</i> , break (neut.)	<i>bham</i> , break (active).
<i>bajjh</i> , be fastened	<i>baddh</i> , fasten.
<i>pāt</i> , be torn	<i>pār</i> , tear.
<i>jāp</i> , be known	<i>jāṇ</i> , know.
<i>jamm</i> , be born	<i>jann</i> , bring forth young.
<i>pīs</i> , be ground	<i>pīh</i> , grind.

(c) Final consonant dropped. Radical vowel usually modified.

<i>dhuk</i> , arrive	<i>dhō</i> , carry, fetch.
<i>lag</i> , be applied	<i>lā</i> , apply.
<i>khāj</i> , be eaten	<i>khā</i> , eat.
<i>tap</i> , be hot	<i>tā</i> , heat.
<i>sīp</i> , be sewed	<i>sī</i> , sew.
<i>jupp</i> , be yoked	<i>jō</i> , yoke.
<i>phiss</i> , be crushed	<i>phē</i> , crush.

(d) Change of both final consonant, and final vowel.

<i>vik</i> , be sold	<i>vēch</i> , sell.
<i>chut</i> , escape	<i>chhōṛ</i> or <i>chhad</i> , set free.
<i>truṭṭ</i> , break (neut.)	<i>trōṛ</i> , break (active).
<i>buḍḍ</i> , be drowned	<i>bōṛ</i> , drown.
<i>ḍubbh</i> , be milked	<i>ḍōh</i> , milk.
<i>khuss</i> , be seized	<i>khōh</i> , seize.
<i>muss</i> , be cheated	<i>mōh</i> , cheat.
<i>phass</i> , be snared	<i>phahā</i> or <i>phassā</i> , snare.
<i>rēh</i> , stay	<i>rakkh</i> , place.

(e) The following are altogether irregular :—

<i>ā</i> , come	<i>āṇ</i> , bring.
<i>ḍahī</i> , be given	<i>ḍē</i> , give.
<i>nikkal</i> , go out	<i>kaḍḍh</i> , put out.
<i>pī</i> , drink	<i>pilā</i> , cause to drink.



**PRONOMINAL SUFFIXES.**—These are used with verbs as in Shahpur, except in regard to the 2nd person plural, for which see p. 303.

The specimen of Mūltānī is a version of the Parable of the Prodigal Son. It is written in the Persian character, and also in the Laṇḍā character as used in Multan. Both are facsimiles of the documents received from the District Officer. The Laṇḍā character differs from district to district, and I accordingly in the following table repeat the Laṇḍā alphabet given on p. 248 *ante*, and along with it the alphabet as used in the Laṇḍā specimen received from Multan. This specimen will show the imperfect nature of the Laṇḍā alphabet. There are no characters for non-initial vowels, short medial vowels being omitted, while long medial vowels are represented when signs are available, by the initial forms. There are only three signs available even for the initial vowels. Moreover, the supply of signs for aspirated consonants is quite inadequate, many being represented by their unaspirated forms, as in the cases of *chha*, *jha*, *ṭha*, and *dha*. On the other hand, as it stands this copy follows the transliterated version much more closely than does that in the Persian character. The latter presents numerous divergencies in spelling, due in some cases to a desire to follow the forms of literary Pañjābī, and in other cases to simple carelessness. Most of the divergencies in the Laṇḍā copy are due simply to the deficiencies of the alphabet. Occasionally, also, there are variations of spelling, which do indicate variations of sound.

	Lapdā.	Lapdā of Multan.		Lapdā.	Lapdā of Multan.
<i>a</i> ('āīrā')	ṁ	ṁ	<i>ḍa</i>	3	8
<i>i</i> ('īrī')	ḍ	ḍ	<i>ḍha</i>	ḍ	ḍ
<i>u</i> ('ūrā')	ḍ	ḍ	<i>ṇa</i>	ḍ	ḍ
<i>ḍ</i>	ṁ	ṁ	<i>ta</i>	3	3
<i>ḍ</i>	ḍ	ḍ	<i>tha</i>	ḍ	ḍ
<i>sa</i>	ḍ	ḍ	<i>da</i>	ḍ	ḍ
<i>ha</i>	ḍ	ḍ	<i>dha</i>	ḍ	ḍ
<i>ka</i>	ḍ	ḍ	<i>na</i>	ḍ	ḍ
<i>kha</i>	ḍ	ḍ	<i>pa</i>	ḍ	ḍ
<i>ga</i>	ḍ	ḍ	<i>pha</i>	ḍ	ḍ
<i>gha</i>	ḍ	ḍ	<i>ba</i>	ḍ	ḍ
<i>ṇa</i>	ḍ	...	<i>bha</i>	3	ḍ
<i>cha</i>	ḍ	8	<i>ma</i>	ḍ	ḍ
<i>chha</i>	ḍ	8	<i>ya</i>	ḍ	...
<i>ja</i>	ḍ	ḍ	<i>ra</i>	ḍ	ḍ
<i>jha</i>	ḍ	ḍ	<i>la</i>	ḍ	X
<i>ṇa</i>	ḍ	ḍ	<i>va</i>	ḍ	E
<i>ṭa</i>	ḍ	ḍ	<i>ṛa</i>	ḍ	ḍ
<i>ṭha</i>	ḍ	ḍ	<i>ṛha</i>	...	5ḍ

[ No. 10.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

MŪLTANĪ DIALECT.

DISTRICT MULTAN.

ہک شخص یے دو پترہن روہناں وچوں نندہ پیے کہنے پیکوں اکہیا جوہ

پیو مکوں نے جتنی عہ مال داکیتوں آندا ہے۔ رتے لہل رہنی جائد اوہناں

کون وند دتی۔ اتے تہوئے وڈے کنوں پچھے نندہ پترہ بکجہ اکہیا کرے

ہک پرائے دے مک وچ وچ مہیا۔ جتہاں اپنا مال بد چینی وچ روڈا اسی۔

اتے روہناں جڈن سب کجہ خرچ کر دتوس تان رُون مک وچ وڈا کال پیا۔

اتے ہن روستہاں تہوں لگا۔ تڈن اون مک دے ہک رئیس دے کول وچ

کڈیا۔ جین رہیاں رزمین وچ رکوں سوچرون پٹیا۔ اتے روس دی سرفی ٹائی

جو روہناں چہدرن مال جو سوکھنا دے ہن اپنا وڈھ بیری۔ پرہین رُون نان

وِتی — تہ اُن ہوش پچھ رکھ اہوس پیدے پیو کے تئیں کیا اُن برج رعلی

پیتی ہدی ہے مین بونا پیا مردانی — مین روستہ کے رچنے پیو مل دیان

اتے اڈون نہات جو ہے بالو خدا راتے تیدے سانے ناناہ لیتم رتے ہن راون

کت نہی جو مل تید اوترا سہو راون — بکون ہک رینیاں کیاں وجون بنرا —

تہ اُن روستہ کے رچنے پیو و ہون سٹرا جہن راون پڑے اڈونے پیو اڈون

کوساتے ترس رلوس رتے درگے اڈون مل دیوس رتے جمیوس — پتر اڈون

اکیا جو ہے بالو خدا راتے تیدے سانے ناناہ لیتم رتے ہن راون تکت نہی جو مل

بڈا پتر اہو راون — پیو رینیاں کونراں کوں رینیا جو چینی کون چینی پشاد کدھ

گہن اڈون پوڈو رتے راونے ہتہ پچھندی تہ پیرن دے واسے اڈون

جستی دیو — رتے کہاوتے خوشی ناناہ کیوں جو میدا ریت پتر مورکھ ول عید اکیا۔

وینچ پیا کدہا ہے — تہ اُن راون خوشی کرن پیدے —

ہنرین دیے لونا دوا پتر رٹھ رچ گا۔ جھیر ویلے رزیا رتے ماری رے سیرے ہوتا

گا ونرے پختہ دی زور زخمیر لوس - دوس دیے ہک بیلے کون سکے لوچھوس جوس

کیا ہے - روں اسیوس جوتید رہرا آپوتا ہے رتے تہے جیو دی ضافت کیتی

ہیے ہون جوڑوں چنگا بہہ لدا ہس - روں فغا ہیتی کے اندر دھیر نماں چاہیا۔

رین واسے اونے پیو باہر رے دلوں سنایا - روں پیو دوس جواہ - دچ اہیا دیکھ

اتی دہین توری تیدی خدمت کہ نیدار ہیم رتے لدا کین تیکے مکھ کنوں باہر ناں تہم

پر تہن لدا کین ہک بھری دا بچا کیوں ہنس رتاں جوہن رپیر ماہوستان نال خوشی کراں۔

ہتون جھڈن تیدرا ہوت پتر آیا ہے جس تہدا مال بنجراں دچ روڈا باتائیں روئیے تے

ووی ضافت کیتی - رتے روں روں اہیا ہے پتر اتوں سہ امیڈے کولی ہنی رتے

جو کبہ تہدا ہے تہدا ہے - پر خوشی کنر رتے خوشی تہی دھر لڈم کا کیوں جوتید اہیو

بھراؤ ل سوچید اہیا - رتے ونج پیلا ل سولدا ہے۔

[ No. 10.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHINDĀ OR WESTERN PAÑJĀBĪ.

MŪLTĀNĪ DIALECT.

DISTRICT MULTAN.

52 ਫੁਲਾ ਧਮ ਯਥਾ ਪੜ੍ਹੇ 51: 615 ਏਥੇ

ਨਮੋ ਮਾਧਵ ਪਥੇ ਰਥੇ ਮਾਧਵ: ਜਥੇ ਸਮ ਪਥੇ

ਮੰਦਰੇ ਯਮ ਜੋਤਿ ਸਮ ਮੰਮਾ ਧਮ ਮੰਦਰੇ ਮਧਮ

ਸਮ: ਮਤਮ ਓ ਮਾਧਵ ਜੋਤਿ 615 ਰਥੇ ਏਥੇ

ਮਤਮ ਥੋਖਮ ਯਥਾ ਰਥੇ ਪਥਾ ਨਮੋ ਪੜ੍ਹੇ

ਜਮ ਰਥੇ ਮਰਦ ਰੋਰਮ 52 ਪਥਾ ਧਮ ਮੰਦਰੇ

ਏਥੇ ਏਥੇ 615: ਜਥੇ ਮਾਧਵ ਮੰਮਾ ਮਧਮ

ਏਥੇ 615: ਮਤਮ ਥੋਖਮ ਜਥੇ ਜਮੋਰਥੇ 918

ਰੋ ਯਥੇ: ਤਮ ਓ ਮੰਦਰੇ ਏਥੇ ਏਥੇ ਰਮਮ

ਮਤਮ 56ਥੇ ਓ ਮੰਦਰੇ ਥੋਖਮ: 38ਮ

ੳ ਮੰਛਰ ਪਮ 5੨ ੧੬੯ ਪਮ ੨6X ਏੜਾ ਟ੨ਮ  
 ਜੇਮ ਮਪਏੜਮ ੧5੧੬ ਏ੪ ਫੇਰ ਨਛੋ 8੧੬੬  
 ਪੁਟਮ: ਮਤਮ ਫੇਰਿਫੜ ਮੰਛੜ 5੬: ਜੋਰ ਫੇਰਿਫੜ  
 ੪X੧ਮ ਅਮX ਜੋਰ ਨਛੋ ਪੁਟਮ 5A ਮਪਏ ਮਮ  
 ਮੰਮ: ਪੌ ੨5੬ ਫੇਰਿਫੜ ਅਮ ੪੩੬: 3੪ਮ 5੬ਫੇਰਿ  
 ਏ੪ ਮ ੨ਮ ਮਪਏਰਿ ਮੰਛਮ ਪੌ ਪਮ ੨3Xਮ  
 ਰਮੰੜਮ ੨ੳ ੧ੳ ੧ੳ੬੬ ਪ੬ ਮੰਛਪ੬ 5ਮ: ਮੰਮ  
 ਮਛੋ ਪਮ ਮੰਛਪਮ 5ਮ: ਮੰਮ ਫੇਰਿਫੜ ਮਪਏ ਪੌ  
 ੨6X ਏਰਿਮ ਮਤਮ ਫੇਰਿਫੜ ਮਪੁਰਿਮ ਜੋਰਿਫੜ ਮੰਛੋ  
 ਪੁਟਿਫੜ ਪਮ ਮਤਮ 3੪ਮ ਮੰਛਮ ਮਛੋ ੨੬੩ੳਰਿ  
 ਮਤਮ 5੬੬ ੳ ਤ੨ ਅੰ੬ ਜੋਰ ਏX 3੪ਮ ਪੳੳੳ  
 ਮਪਏਏਮ: ਮੰਛੋ 5੨ ਮਪਏਮ ਰਮੰੜਮ ਏ੪ੳ  
 ਏਏਮ 3੪ਮ ਫੇਰਿਫੜ ਮਪਏ ਪੌ ੪5ੳੳੳੳ





56ਏ ਏ EXm ਓ ਪਮ E8m ਪਓਤੋ ੭5੭ E8.  
 5m ਜੋ5੭m EXm ਓ ਮਮ ਮਤਮ ਮਿਮ੭੨ ਪਮ  
 1੭m ਪਓ53ਮ ਗਏ ਤਮ 1੮੫ ਪ੨ ਮਏਜੋ  
 ਜਓ੫੭੭ ਓ EXm 5੨ ਬX੨ ੨੭ ਜ੮੨ਮ  
 ਪਓ੮੭੭ ਜੋ੭ ਮ ੨ਮ 5ਮ ਓ ਮਧ੭੭ ਜੋ੭  
 3੪ਮ ਮ੭ਮ ਮ ਪਓ53ਮ 5ਮ ਮਤਮ 3੪ਮ  
 ਪ੭ E੪੨ ਜਮਭਤ ੨੨3੨ 5ਮ ੨੭ ਜੋ੭  
 ੭੨੭ 8੭੭ਮ ਮXਮ Xਪਮ 5੭ ਓ ਪਭਮ ਪ੨  
 ੨ਮ ਮਪ੭ ਏ੨੫ 1੭ਮ ੪5ਮਮ ੨ ਏ੭3ਮ  
 ਓ ਪਮ ਪ੭ ਬ5੭ ਮ ੨ਮ ੭੨੭ ਮ੭੭੭੭  
 ਓ ਪ੭ ੨੭ ਜਏਥੁ ਏ8 ਮਧਮ ੪੫ ਮਤ੨  
 ਏ੭5ਮ ਤ੭੭੨ ਤ੪੨ ਪਜਮਤ ੨੭ਪਮ ੭5੭੭  
 ਮਤਮ ੨੪5੨ ਤ੪ਮ 5੭੨ਮ ੨੫੭ ਬ5੭

1m 50m 40 3m 2852 52 6202  
 4m 68m 102 152 83m 3m 20  
 10m 140 40 3m 10m 40 20m  
 50 28m 38m 256 40 10m 5m  
 20m 38m 10m 2022m 28 68m 10  
 3m 60m 223m 282 2023 2232  
 103m 6 62 103m 5m 40 30  
 10m 108m 26X 5m 103m 20 202  
 108m 5m 38m 5m 40 40 201  
 3m 40 222X 1020 5m 20 20  
 38m 256 102m 102m 5m 20 202m  
 10m 103m 2222 4m 5m 20 102m 5m:

[ No. 10.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAÑJĀBĪ.

MŪLTĀNĪ DIALECT.

(DISTRICT MULTAN.)

Hikk-shakhdsē dñi puttar hāin. Unhā-vichchū nandhē  
*Of-one-man two sons were. Them-from-among by-the-younger*  
 āpnē-piū-kū ākheā jō, 'hā pēō, mā-kū dē jittī hissā  
*his-own-father-to it-was-said that, 'O father, me-to give as-much share*  
 maldā mū-kū āndā-hē.' Attē ū āpnī jāedād unhā-kū  
*of-the-property me-to coming-is.' And by-him his-own goods them-to*  
 wandd ditti. Attē thōlē-dihārē-kanū-pichchhē nandhā puttur  
*having-divided was-given. And a-few-day-from-after the-younger son*  
 sabbh-kujjh katthā kar-kē hikk-parārdē-mulk-vichch vañ  
*everything together made-having of-a-distance-country-in having-gone*  
 rēhā, jittā āpnā māl bad-chalñi-vichch udāe-us. Attē  
*remained, where his-own wealth evil-conduct-in was-wasted-by-him. And*  
 utthā jaddā sabbh-kujjh kharch kar-ditt-us, tā ū-mulk-vichch  
*there when everything expenditure was-made-by-him, then that-country-in*  
 waddā kāl pēā, attē hup ō muthāj (for muhtāj) thīwañ laggeā. Taddā  
*a-great famine fell, and now he destitute to-become began. Then*  
 ū-mulkdē hikk-raisdē-kōl vañ tikeā, jā  
*of-that-country of-a-leading-man-near having-gone he-stayed, by-whom*  
 āpnā-raphi-vichch ū-kū sūhar charāwañ patthēā. Attē ūndī  
*his-own-cultivations-in him-as-for swine to-feed it-was-sent. And of-him*  
 marzī hāi jō unhā-chhilrā-nāl, jō sūhar khāndē-hāin, āpnā  
*the-wish was that those-husks-with, which the-swine eating-were, his-own*  
 dhiddh bharē, par kāhē ū-kū nā dittē. Taddā  
*belly he-may-fill, but by-anyone him-to not were-they-given. Then*  
 hōsh-vichch ā-kē ākhe-us, 'mādē-piūdē kitleā-kammiā-kū  
*senses-in come-having it-was-said-by-him, 'of-my-father how-many-servants-to*  
 rāj rōṭī pāñ mildi-hē, mā bhukkhā pēā mardā-hā.  
*sufficient bread fallen being-obtained-is, I hungry fallen dying-am.*  
 Mā utth-kē āpnē-piū-kōl vēsā, attē ū-kū ākhsā jō,  
*I arisen-having my-own-father-near will-go, and him-to I-will-say that,*  
 "hā hābū, Khudādā attē tādē-sāmnē gunāh kitt-um, attē hup  
*"O father, of-God and of-thee-before sin was-done-by-me, and now*

ū-tak nīmihī, jō wall tādā puttur ākhwāwā; mū-kū  
*that-up-to I-am-not, that again thy son I-may-be-called; me*  
 hikk āpneā-kammiā-vichchū bannā.”” Taddā utth-kē  
*one your-own-servants-from-among make.”” Then arisen-having*  
 āpne-piū-ddhū . tureā. Jaddā ō ajjan parē hā,  
*his-own-father-towards he-started. When he as-yet at-a-distance was,*  
 ūndē-piū ũ-kū ditthā, tē taras āc-us, attē  
*by-his-father him-as-for it-was-seen, and compassion came-to-him, and*  
 drukk-kē ũ-kū gal lāe-us, attē chumme-us.  
*run-having him-to neck was-joined-by-him, and he-was-kissed-by-him.*  
 Puttar ũ-kū ākheā jō, ‘hā bābū, Khudādā attē tādē-sāmpē  
*By-the-son him-to it-was-said that, ‘O father, of-God and of-thee-before*  
 gunāh kitt-um, attē hun ũ-tak nīmihī, jō wall tādā  
*sin was-done-by-me, and now that-up-to I-am-not, that again thy*  
 puttur ākhwāwā.’ Piū āpneā-naukrā-kū ākheā jō,  
*son I-may-be-called.’ By-the-father his-own-servants-to it-was-said that,*  
 ‘changī-kanū changī pōshāk kaddh-ghinn āō, attē ũ-kū pawāō,  
*‘good-than good raiment having-taken-out come, and him-to cause-to-put-on,*  
 attē ūndē-hatth-vichch mundrī, tē pārādē-wāstē ũ-kū juttī dēō; attē  
*and his-hand-in a-ring, and of-feet-for him-to shoe give; and*  
 khāwū tē khushī manāwū, kiū-jō mādā ē puttur moā  
*let-us-eat and rejoicing let-us-celebrate, why-that my this son dead*  
 hā, wall jīndā thrā; vañij-pēā hā, laddhā hē.’ Taddā ō  
*was, again living became; lost-fallen was, got is.’ Then they*  
 khushī karan laggē.  
*rejoicing to-do began.*

Hun ĩ-vēlē ūndā waddā puttur rarh-vichch hā. Jerhē-vēlē  
*Now at-this-time his great son the-crop-in was. At-what-time*  
 ō āēā, attē mārīdē-nērē pāhtā, gāwan-tē-nachchandi awāz  
*he came, and of-the-mansion-near arrived, of-singing-and-dancing the-sound*  
 suni-us. Ū-vēlē hikk-bēlī-kū sadd-kē puchchhe-us  
*was-heard-by-him. At-that-time a-servant-to called-having it-was-asked-by-him*  
 jō, ‘ē keā hē?’ Ū ākhe-us jō, ‘tādā bhirā  
*that, ‘this what is?’ By-him it-was-said-to-him that, ‘thy brother*  
 ā pāhtā-hē, attē tādē-piū waddī ziyāfat kīti-hē, kiū-jō  
*having-come arrived-is, and by-thy-father a-great feast made-is, why-that*  
 ũ-kū changā-bhalā laddhā-h-is.’ Ū khafā thī-kē  
*him-as-for well-sound it-obtained-is-by-him.’ By-him angry become-having*  
 andar vañan nā chāheā. ĩ-wāstē ūndē-piū bāhir ā-kē  
*within to-go not it-was-wished. This-for by-his-father outside come-having*

ũ-kũ manāēā.                      Ū                      piū-kũ                      jawāb-vichch                      ākheā,  
*him-to it-was-remonstrated. By-him the-father-to answer-in it-was-said,*  
 ‘dēkh,                      itlē-varhē-tōrī                      tādī khidmat karēndā                      rēh-um,                      attē kaḍḍāhī  
*‘see, so-many-years-during thy service doing remained-I, and ever*  
 tādē-hukm-kanũ                      bāhir nā thē-um,                      par tã                      kaḍḍāhī                      hikk bakkrīdā  
*thy-order-from outside not became-I, but by-thee ever one goat’s*  
 bachchā                      mā-kũ                      nahī                      dittā,                      tã-jō                      mǎ                      āpneā-dōstā-nāl  
*young-one me-to not was-given, in-order-that I my-own-friends-with*  
 khushī                      karā.                      Hatthō,                      jadḍā tādā                      ī-hō                      puttur āēā  
*rejoicing may-make. On-the-other-hand, when thy this-very son come*  
 hē,                      jā                      tādā                      māl kanjriā-vichch                      udāēā,                      tã                      ūndē-kītē  
*is, by-whom thy property harlots-among was-squandered, by-thee of-him-for*  
 waddī ziyāfat                      kītī.’                      Attē                      ũ                      ũ-kũ                      ākheā,                      ‘hū pōtrā,  
*a-great feast was-made.’ And by-him him-to it-was-said, ‘O son,*  
 tñ                      sadā                      mādē-kōl                      hē,                      attē jō-kujjh                      mādā                      hē,                      tādā                      hē.                      Par  
*thou always of-me-near art, and whatever mine is, thine is. But*  
 khushī                      karaṇ                      tē                      khushī                      thīwaṇ                      lāzim                      hā,                      kiũ-jō                      tādā  
*rejoicing to-make and rejoicing to-become necessary was, why-that thy*  
 ī-hō                      bhirā                      mōā                      hā,                      sō jīndā                      thēā;                      attē vañij-pēā                      hā,                      sō  
*this-very brother dead was, he living became; and lost-fallen was, he*  
 laddhā                      hē.’  
 got                      is.’

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## MŪLTĀNĪ OF MUZAFFARGARH.

Mūltānī is also spoken in the District of Muzaffargarh immediately to the west of that of Multan. It is locally known as Hindī, Hindkī, or Jaṭkī. The revised estimates made for this Survey give about 372,000 as the number of speakers. The Census of 1911 gives the total number of speakers of Lahndā in the district as 563,217; but, in the interval, the population of the district has increased from 379,599 to 569,461. It is said that in the north-east of the district in the Rangpur Tahsil on the bank of the river Chinab, the dialect varies slightly and is locally known as Chindhāwarī. Here it is said to approach the form of dialect spoken in the neighbouring District of Jhang. It will be remembered that the main dialect of Jhang is itself known as Jaṭkī or Chindhāwarī (p. 280). No estimate of the number of speakers of this Chindhāwarī has been forwarded, nor are specimens of it required. Regarding the pronunciation of the name, see p. 251.

The Mūltānī of Muzaffargarh closely resembles that of Multan. Sir James Wilson, in his grammar, has noted the following points of difference:—

**DECLENSION.**—Nouns of the second declension, which in Multan have nominatives ending in a consonant preceded by the vowel *u* (which becomes *a* in the oblique form), have *a*, not *u*, in the nominative singular also. This affects the epenthetic change in a preceding syllable described on pp. 250ff. Thus, *kukkaṛ* (not *kukkuṛ*), a cock; *vāhar* (not *vāhur*), a young bull. It follows that in these cases, the oblique singular and the nominative plural are the same as the nominative singular, and that the second declension has ceased to exist, all nouns which in Multan belong to that declension now becoming members of the third, and being declined like *ghar*, a house. Thus, *kukkaṛ-kū*, to a cock; *vāhar*, young bulls.

In the first, third (including the second), and fourth declensions, the oblique plural ends in *ē*, not *ā*. Thus, *ghōṛē*, *kukkrē*, *gharē*, *dhiē*. The following is, therefore, the method of declining nouns in Muzaffargarh:—

Declension.	Nom. sing.	Obl. sing.	Nom. plur.	Obl. plur.
1. (masc.)	<i>ghōṛū</i> , horse	<i>ghōṛ</i>	<i>ghōṛē</i>	<i>ghōṛē</i> .
3. (masc.)	{ <i>kukkaṛ</i> , cock <i>ghar</i> , house	<i>kukkaṛ</i> <i>ghar</i>	<i>kukkaṛ</i> <i>ghar</i>	<i>kukkrē</i> . <i>gharē</i> .
4. (fem.)	<i>dhi</i> , daughter	<i>dhi</i>	<i>dhiā</i>	<i>dhiē</i> .
5. (fem.)	<i>akkh</i> , eye	<i>akkh</i>	<i>akkhē</i>	<i>akkhē</i> .
6. (fem.)	<i>hañh</i> , tear	<i>hañh</i>	<i>hañhē</i>	<i>hañhē</i> .

The various cases are formed as in Multan.

**Adjectives** follow the same rule in the formation of the oblique plural. Thus, *changē ghōṛēdā*, of good horses; *changē ghōṛēdā*, of good mares.

**Pronouns** are as in Mūltānī of Multan.

In **Verbs** the oblique infinitive ends in *an* as in Multan, but its nominative also ends in *an*, not in *un*, as in that district. In other respects, the conjugation of the verb does not differ.

As specimens of the dialect of Muzaffargarh, I give a short extract from a version of the Parable of the Prodigal Son, and a popular folk-tale. The language of these specimens is, in its grammar, much nearer Standard Mūltānī than the form of dialect described by Sir James Wilson. This is specially the case in regard to the oblique plural

forms of nouns of the first three declensions, which do not end in *ē*, as they should according to Sir James Wilson, but in *eā* or *ā*, as they do in Mūltānī proper. Thus in the Parable we have *bureā-kammā-vichch*, not *burē-kammē-vichch*, in bad actions.

Among the local peculiarities, we may note the use of *shakht*, instead of *shakhs*, a man. There is a great tendency to cerebralise an *r*. Thus, we find *bāhir*, oat; *bajār*, the market; *saudāgarī*, trade; *ḍihārā*, a day; *parbhāt*, morning; *mohar*, a mohar; *chōr*, a thief; *khabar*, news.

In the verb substantive, besides the Mūltānī forms, we have *nahī*, I am not; *hāi*, he was; *hāē* and *han*, they were; (*han* also occurs in the Bahawalpur specimen, on p. 329). In other verbs we may note *ghiddā*, not *ghiddhā*, taken; and *ān* (also in Bahawalpur), having come.

In *ḍikkhāe-ōn-as*, they were shown by him, we have double pronominal suffixes, the form agreeing with *ḍitt-ōn-as*, they were given by him, in the Bahawalpur specimen. It is reasonable to assume that forms which occur both in Muzaffargarh and in Bahawalpur, are also employed in Multan, which lies between these two tracts.

The word *lāthā*, put, is a past participle of a verb of which the other parts are wanting. It seems to be a causal form of *latthā*, the past participle of the root *lēh*, descend.

[ No. II.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

### LAHNDĀ OR WESTERN PAÑJĀBĪ.

MULTĀNĪ DIALECT.

(DISTRICT MUZAFFARGARH.)

### SPECIMEN I.

Hikk-shakhtdē	ḍū	puttar	han.	Unhā-vichchū	chhōtē
<i>Of-one-person</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-from-among</i>	<i>by-the-younger</i>
piū-kū	ākheā	jō,	‘ā piū,	māldā	hissā jerhā
<i>the-father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>‘O father,</i>	<i>of-the-property</i>	<i>the-share which</i>
mādā	thindā-hē	mā-kū	dē.’	Taddā	ū māl unhū-kū
<i>mine</i>	<i>becoming-is</i>	<i>me-to</i>	<i>give.’</i>	<i>Then</i>	<i>by-him the-property them-to</i>
wand	ḍittā.	ō	thōlē-ḍihā-pichchhū	chhōtē-puttar	
<i>having-divided</i>	<i>was-given.</i>	<i>And</i>	<i>a-few-days-after</i>	<i>by-the-younger-son</i>	
sabbh-kujjh	katthā	kar-kē	hikk-lambē-mulkdā	safar	kitā,
<i>everything</i>	<i>together</i>	<i>made-having</i>	<i>of-a-far-country</i>	<i>journey</i>	<i>was-made,</i>
attē	ū-jā	āpnā	māl	bureā-kammā-vichch	vañacā.
<i>and in-that-place</i>	<i>his-own</i>	<i>property</i>		<i>bad-deeds-in</i>	<i>was-squandered.</i>
Attē	jerhē-vēlē	sabbh-kujjh	kharch	kar-chukeā,	ū-mulk-vichch
<i>And at-what-time</i>	<i>everything</i>	<i>expended</i>	<i>was-completely-made,</i>	<i>that-country-in</i>	
vaddā	kāl	pā-gēā,	attē ō	muthāj	thiwan
<i>a-great</i>	<i>famine</i>	<i>fell,</i>	<i>and he</i>	<i>poverty-stricken</i>	<i>to-become</i>
					<i>laggā.</i>

[ No. 12.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAŖJĀBĪ.

MŪLTĀNĪ DIALECT.

(DISTRICT MUZAFFARGARH.)

## SPECIMEN II.

KISSA

CHHAJJŪ-BHAGIT.

STORY(-OF) CHHAJJŪ-THE-SAINTLY.

Hikk shakht hāi. Ō bāhir vāndā-rehndā-hāi. Saudāgaridē uttē  
*A man was. He out used-to-go. Of-trade upon*  
hikk-daffa ō bāhir gēā. Ūndī trīmit-kũ pēt hāi. Jerhē-vēlē  
*one-time he out went. His wife-to belly was. At-what-hour*  
samāñ najik ācā, ūndē-kōlhũ kharch kōi na hā.  
*(her-)time near came, of-her-near (for-)expenditure anything not was.*  
Ū sōchā, 'keā karāñ ?' Chhēkar bajār gāi,  
*By-her it-was-thought, 'what may-I-do?' At-last (to-)the-market she-went,*  
hikk-Chhajjū-Bhagit-sarāf-kanũ dũ mohrā udhārā ghidd-us.  
*a-certain-Chhajjū-the-Saint-banker-from-near two mohars on-loan were-taken-by-her.*  
Ū-kũ ākhe-us, 'jerhē-vēlē mādā khasam āsī, māñ  
*Him-to it-was-said-by-her, 'at-what-time my husband will-come, I*  
vihāj-nāl tā-kũ dē-vēsāñ.  
*interest-with thee-to will-go-and-give.'*

Kāi-dihārēñ-pichehhũ ūndā khasam ācā. Rāt-kũ ān-kar asbāb  
*Some-days-afterwards her husband came. Night-at come-having goods*  
baddhā-badhāeā rakkh-ditt-us. Parbhāt-kũ utthī-kē bāhir ishnān  
*bound-tied-up were-put-down-by-him. Morning-at arisen-having out bathing*  
karañ laggā-gēā. Pichchũ ūndī-trīmit asbāb khōl-kē dũ mohrāñ  
*to-do he-went-off. Afterwards by-his-wife goods opened-having two mohars*  
viechhũ kadḍh-ghiddāñ. Dil-viechh ākhe-us, 'mohrāñ dũ  
*from-within were-taken-out. Heart-in it-was-said-by-her, 'the-mohars two*  
Chhajjū-Bhagit-kũ dē-āwāñ. Mādā ūndē-nāl vādā  
*Chhajjū-the-Saintly-to I-will-give(-and)-come(-home). My of-him-with promise*  
hāi, "jerhē-vēlē mādā khasam āsī, ū-vēlē māñ mohrāñ  
*was, "at-what-time my husband will-come, at-that-time I the-mohars*  
dēsāñ." Mohrāñ dē-āwāñ, vihāj pichehhē  
*will-give." The-mohars let-me-give(-and)-come(-home), the-interest afterwards*



vañ-dēsñ.' Chhajjū-Bhagitdī haṭṭidē-uttē chali-gai. Chhajjū  
*going-I-will-give.' Of-Chhajjū-the-Saintly of-the-shop-upon she-went-off. Chhajjū*  
 kōi na bāṭhā-hāi. Trappar vichhē-pāc-hāin. Trappardē-talē  
*anyone not seated-was. Goat-hair-mats spread-laid-were. Of-a-mat-under*  
 mohrñ dñ rakkhi āi.  
*the-mohars two having-placed she-came(-home).*

Jorhē-vēlē ūndā khasam ācā, ũ-kñ ākhun bhull-gēā.  
*At-what-time her husband came, him-to the-saying was-forgotten.*  
 Khasam ūndā mohrñ chā-kar vēchan chaleā-gēā. Ō  
*The-husband of-her mohars taken-up-having to-sell went-off. He*  
 pāṭhlñ Chhajjū-Bhagitdī haṭṭi-uttē wañ bāṭhā. Mohrñ  
*at-first of-Chhajjū-the-Saintly the-shop-on having-gone sat-down. The-mohars*  
 dikhāc-ōn-as. Saudā na baṇcā. Mohrñ giṇ-kar  
*were-shown-they-by-him. Bargain not was-made. The-mohars counted-having*  
 āpnī guthlī-vichch pāwan laggā. Mohrñ dñ khutṭ-paiñ. Chhajjū-kñ  
*his-own bag-in to-put he-began. Mohars two short-fell. Chhajjū-to*  
 ākhan laggā, 'tñ mohrñ dñ chhapāñ-hin.' Chhajjū ākheā,  
*to-say he-began, 'by-thee mohars two concealed-are.' By-Chhajjū it-was-said,*  
 'mā nahñ chhapāñ.' Āpat-ich laran laggē.  
*'by-me not were-they-concealed.' Themselves-among to-fight they-began.*  
 Larḍē-larḍē trappardā lar chawij-pēā. Talē  
*In-fighting-in-fighting of-the-mat the-corner lifted-up-became. Underneath*  
 mohrā dñ lāṭhiñ-hāin. Saudāgar dītṭhiñ. Ākhan laggā,  
*mohars two put-were. By-the-merchant they-were-seen. To-say he-began,*  
 'bāhrñ vaddē Bhagit najir-āndē-hō. Lachchhan tussādē chōrñ-wālē  
*'outwardly very Saintly appearing-you-are. Deeds your thieves-of*  
 hin?' Bāc lōg bahñ bajār-vichch kharē hāc. Sārñ  
*are?' Other people many the-market-in standing were. The-scoldings*  
 suṇ-kar Chhajjū-Bhagitdā gillā karan laggē. Khabar  
*heard-having of-Chhajjū-the-Saintly reproach to-make they-began. News*  
 uddī-uddī sārē-shāhar-vichch hawāi-pāi-gāi.  
*flying-flying the-whole-town-in was-spread.*

Saudāgardi trimit suṇcā. Ū-hñ-vēlē dhrukkī.  
*Of-the-merchant by-the-wife it-was-heard. At-that-very-time she-ran.*  
 Gallidē mohrē-tē ān kharī. Kāhñ-chhōkrē-kñ  
*Of-the-street the-head-on having-come she-stood. Some-boy-as-for*  
 paṭhe-us, āpnē-khasam-kñ sadwā-kar-kē ākhe-us,  
*it-was-sent-by-her, her-own-husband-to got-called-having it-was-said-by-her,*  
 'mohrñ dñ mā kaddh-kar Chhajjū-Bhagitdē trappar-talē  
*'the-mohars two I taken-out-having of-Chhajjū-the-Saintly the-mat-under*

rakkh-gāi-ha-m.'      Pichhlā      hāl      ũ-kũ      kar-suṇāc-us.  
*placed-I.'      The-subsequent      story      him-to      was-caused-to-be-heard-by-her.*  
 Ō      suṇ-kō      Chhajjū-Bhagitdē      pāre      vañ      pēā,      ākhan  
*He      heard-having      of-Chhajjū-the-Saintly      at-the-feet      having-gone      fell,      to-say*  
 laggā,      'mā-kũ      bakhshō.'      Lōkī      suṇcā.      Pāihlē  
*he-began,      'me-to      'forgive.'      By-people      it-was-heard.      Formerly*  
 Chhajjū-Bhagitdā      gillā      karēndē-pāc-hāc.      Hun      saudāgardā  
*of-Chhajjū-the-Saintly      reproach      making-they-were.      Now      of-the-merchant*  
 gillā      karan      lagg-pāc.  
*reproach      to-make      they-began.*

Saudāgar      jephē-vēlē      ghar-dũ      turan      laggā,      Chhajjū-Bhagat  
*The-merchant      at-what-time      home-towards      to-go      began,      by-Chhajjū-the-Saintly*  
 hikk      bukk      sūhādā      bhar-kar      sajjũ,      tē      hikk  
*one      double-handful      of-ashes      filled-having      to-the-right,      and      one*  
 khabbiyũ,      chā-satṭe-us.      Saudāgardī      trimit      ũ-kũ  
*to-the-left,      was-taken-up-(and-)thrown-by-him.      Of-the-merchant      by-the-wife      him-to*  
 ākheā,      'Chhajjū      aijan-tōrī      gussā      bēthā-hē.      Tũ      watt      māfi  
*it-was-said,      'Chhajjū      still-up-to      angry      seated-is.      Thou      again      forgiveness*  
 mang.'      Ū      watt      māfi      mangī.      Chhajjū      ākheā,  
*ask'      By-him      again      forgiveness      was-asked.      By-Chhajjū      it-was-said,*  
 'mā      tādē      uttē      narāj      nahē.      Ē      sūhā      mā      gillā      tē      ustat  
*'I      of-thee      upon      offended      am-not.      These      ashes      by-me      reproach      and      praise*  
 karan-wāleādē      mūh-vichēh      ghatti-hē.'  
*of-the-makers      the-face-in      thrown-are.'*

Kissa      gēa      pār,  
*The-story      went      across,*  
 Tē      assā      rehyō-sē      urwār.  
*And      we      remained-we      on-this-side.*

## FREE TRANSLATION OF THE FOREGOING.

### THE STORY OF CHHAJJŪ THE SAINTLY.<sup>1</sup>

There was a man who used to go out for trade. Once he went out leaving his wife at home in the family way. When her time approached she found herself short of money. She thought to herself, 'what am I to do?' She finally made up her mind and went to the market where she borrowed two *mohars* from a banker known as Chhajjū

<sup>1</sup> The word *Bhagit* or *Bhagat*, or saintly, is a title indicating that a person belongs to a particular sect of Hindus, or is generally a pious man. It is frequently used as a title, and ordinarily speaking the hero's name would be represented by 'Chhajjū Bhagit.' As, however, a part of the story depends on the literal meaning of 'Bhagit,' it is better, in the present case, to translate it.

the Saintly, and told him that she would repay them with interest when her husband returned.

One night her good man came back and put down his baggage just as it was, all fastened up. When he got up in the morning he went out for a bath. While he was away his wife unpacked his baggage for him and took out two *mohars*. 'I must go,' she said to herself, 'and give these two *mohars* to Chhajjū the Saintly, for I promised to pay him back when my husband returned. I can pay him the *mohars* now, and the interest can wait till afterwards.' So she went off to Chhajjū the Saintly's shop, but neither he nor anyone else was there. There were a number of goat-hair mats spread about, and she slipped the *mohars* under one of them and returned home.

When her husband came back from his bath, she forgot to tell him what she had done. Shortly afterwards her husband took the rest of his *mohars* out of his baggage, and went to the market to sell them. He first went to the shop of Chhajjū the Saintly and showed them to him, but they could not come to terms. So he picked them up and counted them as he put them back into his bag. They fell short by two, and he accused Chhajjū of concealing them. This Chhajjū denied and they began to wrangle. As they quarrelled the corner of a mat got turned up, and there they saw the two *mohars* which had been lying under it. The merchant cried out: 'Outwardly you look as if you were Saintly, but your actions are those of thieves.' There were a number of people standing about in the market who heard this, and they all began to reproach Chhajjū the Saintly. The news took wings and spread over the whole town.

The merchant's wife heard what was happening and at once ran off to the head of the street whence she sent a boy to call her husband. When he came she told him that it was she that had taken the two *mohars* and had put them under Chhajjū the Saintly's mat. In fact, she repeated the whole story to him. He returned and fell at Chhajjū the Saintly's feet and asked his forgiveness. The people heard this, and just as they had at first been reproaching Chhajjū the Saintly, now they began to reproach the merchant.

When the merchant turned to go home Chhajjū the Saintly picked up a double handful of ashes and threw it to his right. Then he threw another to his left. The merchant's wife said to her husband, 'Chhajjū is still sitting there angry. You had better ask his pardon again.' He did so, and Chhajjū replied, 'it is not against you that I bear any grudge. I have thrown this dust in the faces of those who have been finding fault and giving praise.'

The story went across  
And we remained at this side.<sup>1</sup>

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<sup>1</sup> This is a kind of tag put at the end of folk-tale; like the present, to show that the story is ended.

### BAHĀWALPURĪ.

The language of the greater part of the Bahawalpur State is known as Bahāwalpurī. This is identical with the Mūltānī of Multan. Towards the north-east of the State about 150,000 people speak Pañjābī of the mixed character found in the east of Montgomery District. Bikānērī is spoken along the eastern frontier of the State bordering on Bikaner and Jaisalmer, while Sindhī is spoken in the south, on the Sindh frontier.

The estimated numbers of speakers of these various languages, as reported for the Survey, are as follows :—

Bahāwalpurī . . . . .	458,000
Pañjābī (mixed) . . . . .	150,000
Mārwarī . . . . .	10,770
Sindhī . . . . .	21,416
(Other languages . . . . .	9,856)
TOTAL POPULATION OF THE STATE (1891) .	
	650,042

At the Census of 1911 the corresponding figures were as follows :—

Bahāwalpurī . . . . .	565,502	
Pañjābī . . . . .	162,278	
Mārwarī . . . . .	21,184	
Sindhī . . . . .	22,138	
(Other languages . . . . .	9,539)	
TOTAL (1911) .		780,641

After allowing for the growth of population in the interval the figures show either that the estimate for Mārwarī was too low, or else that there has of late years been a heavy influx of speakers of that language.

As a specimen of Bahāwalpurī I give a copy of a statement made by a person accused in a criminal court. It will be seen that the language is the same as the Mūltānī of Multan. The only points of difference are the use of *tuñḡā*, instead of *tuhāḡā*, to mean 'your,' of the word *karāhī* to form conjunctive participles, as in *charh-karāhī*, having mounted (which also occurs in Dera Ghazi Khan), and of the Pañjābī *āṇ*, having come (which is also used in Muzaffargarh). We may also notice the use of *han* or *hin* to mean 'they were' as well as 'they are.'

We may note the occurrence of a double pronominal suffix in *ditt-ōn-as*, given-they-by-him, *i.e.* they were given by him.

[ No. 13.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHINDĀ OR WESTERN PAÑJĀBĪ.

MŪLTĀNĪ DIALECT.

(STATE BAHAWALPUR.)

Hikk mahinā thēā-hōsī Bulāqī Kīrār tē Rakhyā tē Nabbū tē  
*One month been-it-will-be Bulāqī Kīrār and Rakhyā and Nabbū and*  
 mā rēl-tē chaṛh-karāhī Bōgē vañ latth-ōsē.  
*I rail-on mounted-having at-Bōgā going descended-we.*  
 Mēlē-Gharīb-Shāh-vichch gū-ōsē. Rakhyā tē Nabbū utthā-hī  
*The-fair-(of-)Gharīb-Shāh-in went-we. Rakhyā and Nabbū there-indeed*  
 tikk-pāē. Mā utth-ralēā-hōēā chhōr gēā-ham.  
*stayed. I camel-exhausted-being-become having-left gone-was.*  
 Ū-hī-kītē mēlē-uttū wall pē-um. Digir-kū  
*That-indeed-for the-fair-from-on back I-became. Time-of-evening-prayer-at*  
 rēl-uttē chaṛh-karāhī 'ishā-vēlē Himātīā āṇ  
*rail-upon mounted-having at-sunset-prayer-time to-Himālī having-come*  
 latth-um. Rēl-tē chaṛheā Bhānē attē Gōpālē dīṭhā-hā.  
*descended-I. The-rail-on mounted by-Bhānā and by-Gōpālā (I-)seen-was.*  
 Rāt-kū Gāmaṇ Dāya attē Ghulāmū dīṭhā-hā. Khamīsē-Kanjardē  
*Night-at (by-)Gāmaṇ Dāya and by-Ghulāmū (I-)seen-was. Of-Khamīsā-Kanjar*  
 ghar rōṭī khā-karāhī Jindē-Balōchdē-kōl ān sutt-um.  
*in-the-house bread eaten-having of-Jindā-Balōch-near having-come slept-I.*  
 Dū-ḍihāreā-kanū-bād Muhammad-muddaīdē puttār ākheā  
*Two-days-from-after of-Muhammad-the-complainant by-the-son it-was-said*  
 jō, 'māḍē-sārhe ākheā jō, "utth Khārā mēlē-uttē  
*that, 'by-my-father-in-law it-was-said that, "a-camel Khairā fair-on*  
 vañā-ācā-hē, mā-kū utth gulāwan jul." Vāndē-hī  
*lost-come-is, me-for camel to-seek go." On-going-immediately*  
 Kachōlīā Muhabbat kharā hā. Ō āpnī-bhāṇḍā shubhō  
*at-Kachōlīā Muhabbat standing was. He of-his-own-sister suspicion*  
 rakkhā-hā. Mā-kū gālhī dīṭh-ōn-as.  
*keeping-was. Me-to words were-given-they-by-him.*  
 Attē Muhabbat bin rauneō sā kaṛī māri-hē.  
*And by-Muhabbat without from-permission a-hundred rafters struck-is.*  
 Nabla ū-kū ākheā, 'dāh rupāē bī tā-kū  
*By-Nabla (diminutive of Nabbū) him-to it-was-said, 'ten rupees also thee-to*

dēsũ,                      sâ                      kaṛī                      bī                      tū-kũ                      bakhshī,                      tũ  
*we-will-give,                      a-hundred                      rafters                      also                      thee-to                      (is-)granted,                      thou*  
**Khudā-Bakhsh-tē**                      bak,                      attē                      ũ-kũ                      chattā  
*Khudā-Bakhsh-on                      speak,                      and                      him-to                      armful*  
    mār.  
*strike (i.e. get-him-into-your-clutches).'*

Atṭhwē-dihārē                      Muhabbat-kũ                      ghinn                      āc.  
*On-the-eighth-day                      Muhabbat (acc.)                      having-taken                      they-came.*  
    'Ishā-vēlē                      mū-kũ                      sadḍi-ōnē.                      Nambardār  
*At-sunset-prayer-time                      me-to                      it-was-called-by-them.                      The-Lambardār*  
    chaukīdār                      bī                      sārē                      Shādūdē                      ghar                      katṭhē-thāē                      bēṭhē                      han.  
*the-watchman                      also                      all                      of-Shādū                      in-the-house                      together-become                      seated                      were.*  
    Unhā                      ākheā,                      'tādē                      pār                      Nūr-Muhammaddī                      gōṭh-kōl  
*By-them                      it-was-said,                      'thy                      footprints                      of-Nūr-Muhammad                      the-village-near*  
    kajjē                      hin.'                      Nambardār                      ākheā,                      'tū                      āpnī                      safāi  
*hidden                      are.'                      By-the-Lambardār                      it-was-said,                      'thou                      thine-own                      clearance*  
    wañ                      kar.'                      Muddai                      attē                      Muhabbat                      mā-kũ                      ghinn  
*having-gone                      make.'                      The-complainant                      and                      Muhabbat                      me                      having-taken*  
    ṭurē.                      Rāh-vichch                      bannh-karāhī                      kuṭṭe-ōnē.                      Dittā-attē-Suhrāb  
*started.                      The-way-in                      bound-having                      (I)-was-beaten-by-them.                      By-Dittā-and-Suhrāb*  
    dhār-dhār                      suṇī.                      Kachōliā-vichch                      bī                      kuṭṭe-ōnē.  
*the-commotion                      was-heard.                      Kachōliā-in                      also                      (I)-was-beaten-by-them.*  
    Pār                      ghinn                      gāē.                      Utthā                      dhakkādē                      dar-kanū  
*Across                      having-taken(-me)                      they-went.                      There                      of-the-thrusting                      fear-from*  
    chhōr-ditt-ōnē.  
*(I)-was-left-by-the m.*

Dāñ                      māḍī                      māmī                      jaddā                      arzi                      mār-kuttāidī  
*By-Dāñ                      my                      mother's-brother's-wife                      when                      petition                      of-striking-beating*  
    ittḥā                      ditti                      pāihlū                      ũ-hī-kũ                      jhalwā-ōnē.                      Pichchē  
*here                      was-given                      at-first                      her-indeed-as-to                      arrest-was-caused-by-them.                      Afterwards*  
    kūṛē                      ugāh                      sōtr                      attē                      jāwāi                      banā-karāhī                      mā-kũ  
*false                      witnesses                      the-father's-brother's-son                      and                      son-in-law                      made-having                      me-to*  
    hatth-kaṛī                      marwā-dittē                      hin-nē.  
*handcuffs                      caused-to-be-put                      were-by-them.*

Na                      kōī                      sarāghī                      jaṇḍā-hē                      na                      sarkārī                      hē.                      Mādē-nāl  
*Not                      any                      tracker                      knowing-is                      not                      Government-official                      is.                      Of-me-with*  
    --- nāhaqq                      thēs-hē,                      māḍī                      adālat                      thīwē.  
*injustice                      become-is,                      my                      justice                      may-be.*

## FREE TRANSLATION OF THE FOREGOING.

(The statement of *Khudā Bakhsh*, a camelman, charged with theft by *Muhammad*, the Complainant.)

Perhaps about a month ago, *Bulāqī Kīrār*, *Rakhyā*, *Nabbū*, and I got into the train and travelled to *Bōgā* where we alighted. We went to the fair in honour of *Gharib Shāh*. *Rakhyā* and *Nabbū* stayed there, but I, being tired out by camel-riding, returned. I got into the train at the hour of evening prayer, and at the time of sunset prayer got out at *Himātī*. *Bhanā* and *Gōpālā* saw me in the train, and the same night I was seen by *Gāmaṇ Dāyā* and *Ghulāmū*. I ate my dinner in the house of *Khamisā Kanjar* and slept in that of *Jindā Balōch*.

Two days afterwards the son of *Muhammad*, the complainant, brought me word from his father-in-law that *Khairā* had returned from the fair after losing a camel, and asking me to go and search for it. As soon as I arrived at *Kacholiā*, I met *Muhabbat* standing there. He had a suspicion (that I was intriguing with) his sister, and he abused me.

Now *Muhabbat* had cut down a hundred rafters without getting (*Nabbū's*) permission, and *Nabbū* promised to let him off any claim for them, and also to give him ten rupees if he could get me into trouble.

Eight days afterwards they came with *Muhabbat* at the hour of sunset prayer, and called me. I found the *Lambardār* and the village watchman seated with them all in the house of *Shādū*. They told me that footprints showed that I had been paying secret visits (to *Muhabbat's* sister) in *Nūr Muhammad's* village.

The *Lambardār* told me I must clear myself, and the complainant and *Muhabbat* took me off with them (to the place where the footprints were). On the way they tied me up and beat me. *Ditta* and *Suhrāb* heard the noise created by this. In *Kacholiā* I was again beaten by them. They took me across (the river) (or beyond the village) and, as they were afraid of the consequences of beating me, left me there.

When my Aunt *Dānō* made a complaint of assault about this, they first had her arrested, but afterwards they made my cousin and my son-in-law false witnesses and got me handcuffed.

No professional tracker knows anything (about these footprints) nor does any government official. I have been wrongfully entreated, and ask that justice may be done.

HINDKĪ OF DERA GHAZI KHAN.

Immediately to the west of Muzaffargarh and Bahawalpur across the Indus, lies the District of Dera Ghazi Khan. To its west, again, lies Baluchistan, of which the main language is Balōchi, while to its south lies Sind, of which the main language is Sindhi.

The main language of Dera Ghazi Khan is, as in Muzaffargarh, Lahndā, but most of the Baloches speak Balōchī. Many of the Baloches of the plains, however, speak Lahndā. The Lahndā of Dera Ghazi Khan goes by several names, such as Hindī, Hindkī, Jātkī, and Dērāwāl. The Baloches call the Jātts *Jaghdaḷs*, and Lahndā *Jagh-dalī*. I call it Hindkī in these pages.

Roughly speaking, the west and the south of the district are occupied by speakers of Balōchī, and the rest is occupied by speakers of Hindkī. The dividing line, as shown in the map, has been very kindly marked by Mr. M. L. Dames, late of the Indian Civil Service, the well-known authority on Balōchī. He makes the following remarks (he is speaking from the point of view of Balōchī, and by 'outside' he means 'on the east, or Lahndā side'): 'Of course there are many persons outside the line who speak Balōchī, and many inside it who speak Western Pañjābī, especially in the towns. I have left Choti outside, as Balōchī is certainly not habitually used by the mass of the inhabitants there, while in Rojhan, on the contrary, even the Hindū traders understand it and can speak it perfectly well, though they do not employ it among themselves. At Asni, the head-quarters of the Drishak tribe, it is very little used, and this tribe, being very much mixed with Jatts, has nearly lost the use of Balōchī. The same applies to all the sections of tribes living far from the hills, although Balōchī generally extends some miles into the plains. The Mazāris keep the use of it very thoroughly, even on the left bank of the Indus.'

In 1891 the following were the numbers of speakers of these two languages in Dera Ghazi Khan :—

[illegible]

Since 1891 the population of the District has materially increased, and the figures of the Census of 1911 are :—

<b>Hindki</b>	.	.	.	.	.	.	.	.	.	.	.	.	. <b>419,611</b>
<b>Balochi</b>	.	.	.	.	.	.	.	.	.	.	.	.	. <b>68,921</b>
<b>Other languages</b>	.	.	.	.	.	.	.	.	.	.	.	.	. <b>9,915</b>
													<b>TOTAL . 528,447</b>

I am indebted to Dr. Jukes, the author of the *Western Panjābī and English Dictionary*, for an excellent list of words in the Hindki of Dera Ghazi Khan, which is reproduced below on pp. 412ff. The following remarks on the dialect are mainly based on this list, and on his dictionary. Two specimens have been forwarded by the district authorities, one a version of the Parable of the Prodigal Son, and the other the statement of an accused person in a court of justice. They are reproduced below.



As the Hindkī of Dera Ghazi Khan has been endowed by Dr. Jukes with an alphabet, based on the Persian character, I print the specimens in that alphabet, and also in the Roman character.

The Hindkī of Dera Ghazi Khan, on the whole, belongs to the same group of dialects as Muzaffargarh Mūltānī, but it shows much greater affinities with Sindhī.

**ALPHABET.**—Mr. Jukes has supplied Hindkī with a set of written characters based on the Persian alphabet. The consonants are as follows:—

ا	<i>alif</i>	د	<i>d</i>	ع	<i>'</i>
ب	<i>b</i>	ڈ	<i>ḋ</i>	غ	<i>gh</i>
پ	<i>bb</i>	ڊ	<i>ḋḋ</i>	ف	<i>f</i>
پ	<i>p</i>	ذ	<i>z</i>	ق	<i>q</i>
ت	<i>t</i>	ر	<i>r</i>	ک	<i>k</i>
ٹ	<i>ṫ</i>	ڑ	<i>ṙ</i>	گ	<i>g</i>
ث	<i>s</i>	ز	<i>z</i>	گ	<i>gg</i>
ج	<i>j</i>	س	<i>s</i>	ل	<i>l</i>
چ	<i>jj</i>	ش	<i>sh</i>	م	<i>m</i>
چ	<i>ch</i>	ص	<i>ṡ</i>	ن	<i>n</i>
ح	<i>h</i>	ض	<i>ż</i>	و	<i>~</i>
خ	<i>kh</i>	ط	<i>ṫ</i>	ن	<i>ṅ</i>
		ظ	<i>żż</i>	ن	<i>ṅ</i>
				و	<i>w, v</i>
				ه	<i>h</i>
				ی	<i>y</i>

The vowels are *a, ā, i, ī, u, ū, ē, ai, ō, ou*, which are represented as in Hindōstānī. No provision is made for the representation of the short vowels *e* and *o*, but they probably occur and appear as *i* and *u*, respectively. As for *ā, ā,* and *āi*, which we have seen in Mūltānī, they do not seem to occur. Where Mūltānī has *ā*, Hindkī generally has *a*; where Mūltānī has *ā*, Hindkī has *ā* or *a*; and where it has *āi*, Hindkī has *ē*. Thus—

Mūltānī.	Hindkī.
<i>vāhir</i> , a heifer	<i>vahir</i> .
<i>vāhur</i> , a young bull	<i>vahar</i> .
<i>pāhur</i> , a watch	<i>pāhor</i> .
<i>bāi/hā</i> , seated	<i>bēthā</i> .

Most of the consonants are pronounced as in Hindōstānī. Only the following require notice :—

پ *bb*, ج *jj*, ڈ *dd*, گ *gg*, ڻ *ñ*, and ڙ *n*.

Dr. Jukes' system of transliteration of these sounds is not the same as that adopted for this Survey, and his system is given in the following table for ready reference. All the sounds represented by these letters also occur in Sindhī, and, in another column of the same table, I give the corresponding letters of the Government Sindhī alphabet.

Hindkī letters.	Corresponding Sindhī letters.	Dr. Jukes' System of Transliteration.	System adopted for this Survey.
پ	پ	<i>b</i>	<i>bb</i>
ج	ج	<i>j</i>	<i>jj</i>
ڈ	ڏ	<i>d</i>	<i>dd</i>
گ	گ	<i>g</i>	<i>gg</i>
ڻ	ڻ	<i>nj</i>	<i>ñ</i>
ڙ	ڙ	<i>nr</i>	<i>n</i>

The first four letters, which I represent in transliteration by a double consonant, are all pronounced with a certain stress in prolonging and somewhat lengthening the contact of the respective closed organs, as if one tried to double (but not to repeat) the sound. These letters are very common at the beginning of a word. Thus, پ *bbēñ*, other; ج *jjat*, a Jatt; ڈ *ddū*, two; گ *ggiā*, gone. In many cases these are by origin double letters, but, as in Sindhī, there is a strong tendency to substitute at the beginning of a word these stress-consonants for the corresponding simple ones, even when there is no etymological reason for doing so.

The letter ڻ *ñ* is common all over the Lahnda area. Dr. Jukes says that its sound is 'something between *nj* and *ny*, sometimes leaning more to one side, sometimes to the other.' It rarely occurs except in the word ڦڙڻ *wañan*, to go, and never as an initial letter. In the Imperative ڦڙ *wañ*, the *j*-sound is distinctly pronounced, while in ڦڙڻ *wañēdā*, he goes, the pronunciation is more like *wanyēdā*. This letter usually corresponds to the Dēvā-nāgarī ण *ṇa*, and I therefore transliterate it by *ñ*.

ڙ *n* is pronounced as in Paṣtō, i.e. almost like a nasalized *r*. Thus, ڦڙڙ *wañan* is pronounced almost as if it were *wanyāṛ*.

It will be observed that the cerebral *l*, which is common in other Lahnda dialects, does not occur. It is also wanting in Sindhī.

The nasalization of vowels is very common in this form of Lahnda. When the vowel is final, the nasalization is represented by a *nūn* without the dot. Thus, گڙ *ggāñ*, a cow. When the nasalized vowel is in the middle of a word it is represented by an ordinary *nūn*, over which the sign *˘* is placed. Thus, گڙڙ *ggāwē*, cows.

This form of Lahnda, like Sindhī, is not fond of doubled letters (except the four specially doubled letters mentioned above). Where other dialects have doubled letters

it usually has the single one, and this, be it observed, without lengthening the preceding vowel in compensation. Thus, while Mūltānī has *laddhā*, obtained, Hindkī has *ladhā* (not *lādhā*); Mūltānī has *ḍiṭhā*, seen, but Hindkī *ḍḍiṭhā*; Mūltānī *suttā*, slept, Hindkī *sutā*; Mūltānī *latthā*, descended, Hindkī *lathā*, and so on.

Hindkī, moreover, is very fond of changing an *n* to a simple nasalization of the preceding vowel. Thus present participles which in Mūltānī end in *ēndā*, in Hindkī end in *ēḍā*. Thus Mūltānī has *marēndā*, beating, but Hindkī *marēḍā*. So also in many other cases, even with a preceding short vowel. Thus, *kāḍ* (not *kaḍ*), the back; *chāḡā* (not *changā*), good; *pāḍh* (not *pandh*), distance.

**NOUNS.—Gender.**—Gender is formed much as in Mūltānī. Thus the feminine of *ghōrā*, a horse, is *ghōrī*.

Examples of the feminines of nouns ending in a consonant are:—

Masc.	Fem.
<i>lōhār</i> , a blacksmith	<i>lōhārī</i> .
<i>bbāl</i> , a boy	<i>bbālī</i> .
<i>ḍḍōm</i> , a musician	<i>ḍḍōmī</i> (Mūltānī <i>dūmī</i> ).

In Shahpur and Multan there are several masculine nouns of more than one syllable, forming the second declension, which end in *u* followed by a consonant (thus, Mūltānī *chhōhur*, a boy). In Muzaffargarh we have seen that in all these words the *u* is changed to *a* (thus, *chhōhar*, a boy). The same is the case in the Hindkī of Dera Ghazi Khan. I have met only one word in which the *u* appears, and that is *kukkur*, a cock. In all others the *u* has become *a*. In all cases, the feminine is formed by changing this *a* to *i*. Thus:—

Mūltānī.		Hindkī.	
Masc.	Fem.	Masc.	Fem.
<i>vāhar</i> or <i>vāhur</i> , a young bull	<i>vāhīr</i>	<i>vahar</i>	<i>vahīr</i>
<i>chhōhar</i> or <i>chhōhur</i> , a boy	<i>chhōhīr</i>	<i>chhōhar</i>	<i>chhōhīr</i> or <i>chhūhīr</i>
<i>randar</i> or <i>randur</i> , a widower	<i>randīr</i>	<i>randar</i>	<i>randīr</i>
<i>kukkar</i> or <i>kukkur</i> , a cock	<i>kukkiṛ</i>	<i>kukkur</i>	<i>kukkiṛ</i>

The following are examples of the formation of the feminine of masculine nouns in *i*:—

<i>tēlī</i> , an oilman	<i>tēlīṇ</i> .
<i>mushkī</i> , black	<i>mushkīṇ</i> .
<i>arāṭī</i> , a gardener	<i>arāṭīṇ</i> .
<i>rāmālī</i> , an astrologer	<i>rāmālīṇ</i> .
<i>chākī</i> , an oil-presser	<i>chākāṇī</i> .
<i>hāthī</i> , an elephant	<i>hathāṇī</i> .
<i>nāī</i> , a barber	<i>naiānī</i> or <i>nawāṇī</i> .

It will be observed that the termination *ānī* corresponds to the Mūltānī *eāṇī*. *Gūr*, a spiritual preceptor, makes its feminine *gūrāṇī*, and *sāṭī*, a master, has *sāṭīṇ* or *sain*, a mistress. So, *ṭaṭṭī*, a pony, fem. *ṭaṭṭāṇī*.

**DECLENSION.**—This is nearly the same as in Mūltānī. Nearly all nouns which in Mūltānī end in *u* followed by a consonant, and which belong to the second declension, in Hindkī change the *u* to *a*, as in Muzaffargarh, and belong to the third declension. The only exception which I have noted is *kukkur*, a cock,—not *kukkar*. Thus:—

Mūltānī.	Hindkī.
<i>chhōhur</i> , a boy	<i>chhōhar</i> .
<i>vāhur</i> , a young bull	<i>vahar</i> .
<i>pāhur</i> , a watch	<i>pāhar</i> .
<i>rāhuk</i> , a farm-servant	<i>rāhak</i> .

**NUMBER.—1st Declension.**—This, *mutatis mutandis*, is the same as in Mūltānī. Thus:—

Sing.	Plur.
<i>ghōrā</i> , a horse	<i>ghōrē</i> .
<i>māriā</i> , struck	<i>mārē</i> .
<i>ggiā</i> , gone	<i>ggaē</i> .

Note that the plural of past participles is not quite the same as in Mūltānī. Irregular is *jjanā*, a person, nom. pl. *jjanē* or *jjaniā*.

**2nd Declension.**—The only noun of this declension across which I have come is *kukkur*, a cock. It is declined as in Mūltānī. Other nouns which belong to this declension in that dialect, belong to the 3rd in Hindkī.

**3rd Declension.**—As in Mūltānī.—

Sing.	Plur.
<i>ghar</i> , a house	<i>ghar</i> .
<i>kāg</i> , a crow	<i>kāg</i> .
<i>nāi</i> , a barber	<i>nāi</i> .
<i>piū</i> , a father	<i>piū</i> .
<i>ṭaṭṭū</i> , a pony	<i>ṭaṭṭū</i> .
But <i>ādmī</i> , a man	<i>ādmī</i> .

**4th Declension (fem.).**—This forms its plural as in Mūltānī. Thus:—

Sing.	Plur.
<i>bhēn</i> , a sister	<i>bhēnā</i> .
<i>ghōrī</i> , a mare	<i>ghōrīā</i> .
<i>gaī</i> , gone (fem.)	<i>gaīā</i> .
<i>mā</i> , mother	<i>māwā</i> .

Irregular are:—

<i>lāh</i> , a rope	<i>lāhā</i> .
<i>varhī</i> , a year	<i>varhī</i> or <i>varhīā</i> .
<i>nūh</i> , a daughter-in-law	<i>nūhā</i> , <i>nōhrī</i> , or <i>nōrhī</i> .

**5th Declension (fem.).**—This forms the plural by adding *ī* as in Mūltānī. Thus:—

Sing.	Plur.
<i>akh</i> , an eye	<i>akhī</i> .
<i>ggāl</i> , a word	<i>ggālī</i> .
<i>ggāw</i> , a cow	<i>ggāwī</i> .
<i>chhōhir</i> , a girl	<i>chhōhrī</i> .
<i>dhī</i> , a daughter	<i>dhīrī</i> or <i>dhīā</i> .
<i>trēmī</i> , a woman	<i>trēmī</i> .

**6th Declension (fem.).**—This, as in Mūltānī, forms the plural by adding *ũ*. Thus :—

Sing.	Plur.
<i>hañh</i> , a tear	<i>hañhũ</i> .
<i>tād</i> , yarn	<i>tādũ</i> .
<i>pīlh</i> , a certain fruit	<i>pīlhũ</i> .
<i>pīd</i> , a ripe date	<i>pīdũ</i> .

**Case.**—The oblique form of the singular of the 1st declension ends in *ē* and of the plural in *ẽ*. Thus, *ghōrēdā*, of a horse ; *ghōrẽdā*, of horses.

In the 2nd declension we have *kukkarā*, of a cock ; *kukkrẽdā*, of cocks.

In the 3rd declension, the oblique singular, like the nominative plural, is the same as the nominative singular. In the oblique plural *ẽ* is added. Thus, *ghar*, a house ; *ghardā*, of a house ; *ghar*, houses ; *gharẽdā*, of houses.

Exception—*ādmī*, a man ; *ādmīdā*, of a man ; *ādmĩ*, men ; *ādmẽdā*, of men.

In the 4th declension (feminine) the oblique singular is the same as the nominative. The oblique plural changes the final *ā* of the nominative plural to *ẽ*. Thus, *ghōrī*, a mare ; *ghōrīdā*, of a mare ; *ghōrĩ*, mares ; *ghōrĩẽdā*, of mares.

In the 5th and 6th declensions (feminine), the oblique singular is the same as the nominative singular, and the oblique plural is the same as the nominative plural. Thus :—

<i>akh</i> , an eye ;	<i>akhdā</i> , of an eye.
<i>akhĩ</i> , eyes ;	<i>akhĩdā</i> , of eyes.
<i>hañh</i> , a tear ;	<i>hañhdā</i> , of a tear.
<i>hañhũ</i> , tears ;	<i>hañhũdā</i> , of tears.

Exception—*dhī*, a daughter ; *dhīdā*, of a daughter ; *dhĩrĩ* or *dhĩĩ*, daughters ; *dhĩrĩdā* or *dhĩĩdā*, of daughters.

The following table shows the regular formation of the oblique forms of each declension at one view :—

Declension.	SINGULAR.		PLURAL.	
	Nominative.	Oblique.	Nominative.	Oblique.
1	<i>ghōrā</i> , a horse	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrẽ</i>
2	<i>kukkar</i> , a cock	<i>kukkar</i>	<i>kukkar</i>	<i>kukkrẽ</i>
3	<i>ghar</i> , a house	<i>ghar</i>	<i>ghar</i>	<i>gharẽ</i>
	<i>ādmī</i> , a man	<i>ādmī</i>	<i>ādmĩ</i>	<i>ādmẽ</i>
4	<i>ghōrī</i> , a mare	<i>ghōrĩ</i>	<i>ghōrĩ</i>	<i>ghōrĩẽ</i>
5	<i>akh</i> , an eye	<i>akh</i>	<i>akhĩ</i>	<i>akhĩ</i>
6	<i>hañh</i> , a tear	<i>hañh</i>	<i>hañhũ</i>	<i>hañhũ</i>

It will be observed that the oblique forms are the same as those in use in Muzaffargarh.

The Agent case is always the same as the oblique form.

The Locative case is formed for a few nouns as in Mūltānī. Thus, *reḷā*, time ; *reḷē*, at (a certain) time. In nouns of the 3rd declension, the locative singular is the same as the nominative and the oblique form. Thus, *ghar*, at home.

As specimens of the organic locative plural, we have, in the first specimen, *hathē*, on the hands ; and *pairē*, on the feet.

The following are the usual case suffixes :—

Genitive	. . . . .	<i>dā</i> , etc.
Dative	. . . . .	<i>kū</i> , to.
Ablative	. . . . .	<i>kannū</i> , from.
Locative	. . . . .	<i>rich</i> , in.

**Adjectives** follow the usual rules. Thus :—

<i>mādā ghōṛā</i>	. . . . .	a bad horse.
<i>mādē ghōṛēdā</i>	. . . . .	of a bad horse.
<i>mādē ghōṛē</i>	. . . . .	bad horses.
<i>mādē ghōṛēdā</i>	. . . . .	of bad horses.
<i>mādī ghōṛī</i>	. . . . .	a bad mare.
<i>mādī ghōṛīdā</i>	. . . . .	of a bad mare.
<i>mādī ghōṛī</i>	. . . . .	bad mares.
<i>mādī ghōṛīdā</i>	. . . . .	of bad mares.

Many adjectives in *ā* nasalize their final syllables. This nasalization is carried out through all forms. Thus, *chāgā*, good ; masc. obl. sing. *chāgē* ; nom. and obl. plur. *chāgē* ; fem. *chāgī* ; obl. sing. *chāgī* ; nom. plur. *chāgīā* ; obl. plur. *chāgīē*.

Comparison is effected as usual. Thus :—

*bhēn-kannū lambā*, taller than the sister ; *sabhrāē-kannū chāgā*, better than all, best.

*Hikkō*, one, only one ; *sabhō*, all, the whole ; and *bbēā*, another, are thus declined :—

	SINGULAR.		PLURAL (COM. GEN.).
	Masculine.	Feminine.	
Nominative . . . . .	<i>hikkō</i>	<i>hikkī</i>	<i>hikkē</i>
Oblique . . . . .	<i>hikkō</i>	<i>hikkī</i>	<i>hikknē</i> or <i>hikkī</i>
Nominative . . . . .	<i>sabhō</i>	<i>sabhī</i>	<i>sabhānā</i>
Oblique . . . . .	<i>sabhō</i>	<i>sabhī</i>	<i>sabhānē</i> , <i>sabhrāē</i> , <i>sabhrīē</i>
Nominative . . . . .	<i>bbēā</i>	<i>bbāī</i>	<i>bbihā</i>
Oblique . . . . .	<i>bbēā</i>	<i>bbāī</i>	<i>bbihē</i>

The first ten numerals are given in the List of Words. A fuller list is given below :—

1. *hik*, *hikārā*, *hikrā*.
2. *dāḍ*.
3. *trāē*.
4. *chār*.

5. *pañ*.
6. *chhī*.
7. *sat*.
8. *aṭh*.

- |                                |                                     |
|--------------------------------|-------------------------------------|
| 9. <i>nō.</i>                  | 55. <i>pañwañhā.</i>                |
| 10. <i>ḍḍāh.</i>               | 56. <i>chhiwañhā.</i>               |
| 11. <i>yārḥā.</i>              | 57. <i>satwañhā.</i>                |
| 12. <i>bbārḥā.</i>             | 58. <i>aḥwañhā.</i>                 |
| 13. <i>tērḥā.</i>              | 59. <i>unāiḥ.</i>                   |
| 14. <i>chaulḍhā.</i>           | 60. <i>saḥ.</i>                     |
| 15. <i>pādrahā.</i>            | 61. <i>ikāiḥ.</i>                   |
| 16. <i>sōlhā.</i>              | 62. <i>bbāiḥ.</i>                   |
| 17. <i>satārḥā.</i>            | 63. <i>triāiḥ.</i>                  |
| 18. <i>aḥārḥā.</i>             | 64. <i>chōaḥ, chōwiḥ or chawāḥ.</i> |
| 19. <i>unwī.</i>               | 65. <i>pañāiḥ.</i>                  |
| 20. <i>wīh.</i>                | 66. <i>chhēaiḥ.</i>                 |
| 21. <i>ikwī.</i>               | 67. <i>satāiḥ.</i>                  |
| 22. <i>bbāwī.</i>              | 68. <i>aḥāiḥ.</i>                   |
| 23. <i>trēwī.</i>              | 69. <i>unhattar.</i>                |
| 24. <i>chawcwī.</i>            | 70. <i>sattar.</i>                  |
| 25. <i>pañcwī.</i>             | 71. <i>ikattar.</i>                 |
| 26. <i>chhawcwī.</i>           | 72. <i>bbahattar.</i>               |
| 27. <i>satāwī.</i>             | 73. <i>tirhattar.</i>               |
| 28. <i>aḥhāwī.</i>             | 74. <i>chaurattar.</i>              |
| 29. <i>unatrī.</i>             | 75. <i>pañhattar.</i>               |
| 30. <i>trīh.</i>               | 76. <i>chhēhattar.</i>              |
| 31. <i>ikattrī.</i>            | 77. <i>satattar.</i>                |
| 32. <i>bbatrī.</i>             | 78. <i>aḥhattar.</i>                |
| 33. <i>tētrī.</i>              | 79. <i>unāsī.</i>                   |
| 34. <i>chautrī.</i>            | 80. <i>assī.</i>                    |
| 35. <i>pañtrī.</i>             | 81. <i>ikāsī.</i>                   |
| 36. <i>chhatrī.</i>            | 82. <i>bbēāsī.</i>                  |
| 37. <i>satatrī.</i>            | 83. <i>triāsī.</i>                  |
| 38. <i>aḥattrī.</i>            | 84. <i>chaurāsī.</i>                |
| 39. <i>untālī.</i>             | 85. <i>pañāsī.</i>                  |
| 40. <i>chālḥī.</i>             | 86. <i>chhiāsī.</i>                 |
| 41. <i>iktālī.</i>             | 87. <i>satāsī.</i>                  |
| 42. <i>bbētālī.</i>            | 88. <i>aḥāsī.</i>                   |
| 43. <i>tirtālī.</i>            | 89. <i>unānmē.</i>                  |
| 44. <i>chautālī.</i>           | 90. <i>niwwē.</i>                   |
| 45. <i>pañtālī or piñtālī.</i> | 91. <i>ikānmē.</i>                  |
| 46. <i>chhitālī.</i>           | 92. <i>bbēānmē.</i>                 |
| 47. <i>sattālī.</i>            | 93. <i>triānmē.</i>                 |
| 48. <i>aḥtālī.</i>             | 94. <i>chaurānmē.</i>               |
| 49. <i>unwañhā or unañhā.</i>  | 95. <i>pañānmē.</i>                 |
| 50. <i>pañhā.</i>              | 96. <i>chhiānmē.</i>                |
| 51. <i>ikwañhā.</i>            | 97. <i>satānmē.</i>                 |
| 52. <i>bbawañhā.</i>           | 98. <i>aḥānmē.</i>                  |
| 53. <i>tirwañhā.</i>           | 99. <i>wadhānmē.</i>                |
| 54. <i>chawcañhā.</i>          | 100. <i>sau.</i>                    |

I have no information as to whether the first ten numerals have oblique forms as they have in Mūltānī, but we may assume that such is the case from phrases such as *ḍḍōē wārī*, twice. There are the usual intensive forms such as :—

*ḍḍūhē*, both.

*trīhē*, all three.

*chārḥē*, all four (oblique *chawāhē*).

*ḍḍēhē*, all ten.

The ordinals are *pahlṛā*, first ; *ḍḍūjhā*, second ; *tarījā*, third ; *chōthō*, fourth ; *pañwā*, fifth ; *chḥēwā*, sixth ; *satwā*, seventh, and so on as usual.

**PRONOUNS.**—The first two personal pronouns are declined as follows :—

*maī*, I.

*maī* (agent case sing.).

*maī* or *mai* (obl. form sing.).

*maūḷḷā*, my.

*assā*, we.

*assā* (agent case plur.).

*assū* (obl. form plur.).

*asāḷḷā*, our.

*tū*, thou.

*taū* or *taī* (agent case sing.).

*taī* or *taī* (obl. form sing.).

*taūḷḷā*, thy.

*tussā*, you.

*tussā* (agent case plur.).

*tussū* (obl. form plur.).

*tusāḷḷā* or *tuhāḷḷā*, your.

The following are the forms of the pronoun of the third person, and also of the demonstrative pronouns, proximate and remote :—

Sing.

Nominative

*ē* or *ih*, this

*ō* or *ūh*, that.

Agent

*ī*

*ū*.

Obl. form

*ī*

*ū*.

Genitive

*ūdā*

*ūdā*.

Plur.

Nominative

*ē*, *ih*

*ō*, *ūh*.

Agent

*inhē*

*unhē*.

Obl. form

*inhē*

*unhē*.

Genitive

*inhēdā*

*unhēdā*.

The Pronominal suffixes are much as they are in Mūltānī. The following examples are partly based on those given by Dr. Jukes in his dictionary :—

1st person singular.

*Chāḡā laggd-im*, is it good for me, does it become me ?

1st person plural.

*Ē ggālh suṇḍē hā-sē*, we were hearing these words.

2nd person singular.

*Jērḥū hūṇ ḍahḥḍā-ē*, as now it is being given to you.

2nd person plural.

*Mai-kū alāwan na ḍḍittō-vē*, you (*vē*) did not allow me to speak.

3rd person singular.

*Bēā ākhḍā h-is*, another is saying to him.

*Ū-kū minnat kit-us*, he made remonstrance to him.

3rd person plural.

*Raḡh karāhḥī ākhi-ōnē*, crying out they said.



**The Relative Pronoun** is *jō* or *jērhā*; obl. sing. *jaĩ*; nom. plur. *jinhā̃*; obl. *jinhē̃*. Its Correlative is *taĩ*; obl. sing. *taĩ*; nom. plur. *tinhā̃*; obl. *tinhē̃*.

**The Interrogative Pronouns** are :—

1. *kaũ*, *kō̃* or *kērhā*, who? Obl. sing. *kaĩ*; nom. plur. *kinhā̃*; obl. plur. *kinhē̃*.
2. *kiā*, *kē* or *cha*, what? Obl. sing. *kit* or *kaĩ*.

**The Indefinite Pronouns** are: *kāĩ*, *kaĩ* or *kahē̃*, some, any; *kujh*, anything. The oblique sing. of *kāĩ* is *kēhē̃*, and the plural is *kināhē̃* or *kinhē̃*.

**The Reflexive Pronoun** is *āp*, genitive *āpā̃*: *āpat-vich* is 'amongst themselves,' equivalent to the Hindōstānī *āpas-mē̃*: *āp-hōrē̃* is 'Your Honour.'

### VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The present tense has two forms, a full and a contracted. They are as follows, and closely follow Mūltānī :—

Present.—'I am,' etc.

SINGULAR.		PLURAL.	
Full Form.	Contracted Form.	Full Form.	Contracted Form.
1 <i>hā̃</i>	<i>ā̃</i>	<i>haĩ</i>	<i>aĩ</i>
2 <i>hē̃</i>	<i>ē̃</i>	<i>hō</i>	<i>ō</i>
3 <i>hē̃</i>	<i>ē̃</i>	<i>hin</i>	<i>in</i>

The present tense is liable to be compounded with a present participle as in Mūltānī. It is also frequently compounded with past participles, and even with nouns. Thus, we have in the specimen, *kit-ē̃*, it is done; *kīti-ē̃*, (fem.) she is done; *ḍḍit-ē̃*, it is given; *ā-ē̃*, he is come; *ḍḍiḥ-ē̃*, it is seen; *maiḍḍ-ē̃*, it is mine; *taḍḍ-ē̃*, it is thine; *zarūr-ē̃*, it is necessary; *darakht-ē̃*, there is a tree.

The Past Tense is conjugated as follows :—

Past Tense—'I was,' etc.

Singular.		Plural.
1 <i>hāim</i> , <i>ham</i> , <i>hāus</i> , <i>hāsū</i>		<i>hāsē̃</i> , <i>hāsē̃</i>
2 <i>hāwē̃</i>		<i>hāwē̃</i>
3 <i>hā</i> (fem. <i>haĩ</i> )		<i>hā̃</i> , <i>han</i>

*hāus* besides meaning 'I was,' also means 'there was (*hā*) to him (*us*).'

From the root *hō*, to become, we have infinitive, *hōwan*; present participle, *hōdā̃*; past participle, *hōiā̃*; *hōwē̃*, he may be; *hōsē̃*, he will be.

Similarly from the root *thi*, become, we have *thīwan*, *thīdā̃*, *thiā̃*, *thīwē̃*, and *thīsē̃*. It should be distinguished from the root *ṭha*, *ṭhan*, *ṭhādā̃*, *ṭhiā̃*, *ṭhawē̃*, *ṭhasē̃*, which means 'become' in the sense of beseeching, being suitable, being befitting.

The Negative Verb Substantive is thus declined :—

Singular.	Plural.
1. <i>nimhĩ</i>	<i>nīsē.</i>
2. ...	<i>nivhē.</i>
3. <i>nihā</i>	...

Dr. Jukes gives no forms for the 2nd person singular or for the 3rd person plural.

It is used with past participles in phrases like *nimhĩ rah ggiā*, I was not.

**ACTIVE VERB.**—The conjugation of the regular verb is almost the same as in Mūltānī. We may note the following points :—

**Present Participle.**—In Mūltānī many verbs form the present participle by adding *ndā* or *ēndā*. In Hindkī, in such cases, the *n* is weakened to a mere nasalization of the preceding vowel, so that we have *~dā* and *ēdā*. Thus :—

Mūltānī.	Hindkī.
<i>āndā</i> , coming	<i>ādā.</i>
<i>marēndā</i> , striking	<i>marēdā.</i>

Dissyllabic roots of which the vowel of the second syllable is *ē*, drop the *ē*, when the participle ends in *ēdā*. Thus :—

<i>aṭēr</i> , wind thread.	Present participle <i>aṭrēdā.</i>
<i>ubhēk</i> , vomit.	„ „ <i>ubhkēdā</i> or <i>ubhēkdā.</i>

Dissyllabic roots of which the vowel of the second syllable is *ō*, drop the *ō* in the same form of the present participle and insert a *u* in the preceding syllable. Thus :—

<i>adhṛōṛ</i> , unravel.	Present participle <i>udhṛēdā</i> (here the 1st <i>r</i> is also dropped).
<i>akhōṛ</i> , take to pieces.	„ „ <i>ukhṛēdā.</i>
<i>ghasōṛ</i> , press in (trans.).	„ „ <i>ghusṛēdā.</i>
<i>lapōṛ</i> , cut the ears of tall crops.	„ „ <i>lupṛēdā.</i>
<i>nachōṛ</i> , wring out.	„ „ <i>nuchṛēdā.</i>
<i>phalōṛ</i> , search.	„ „ <i>phulṛēdā.</i>
<i>tahōṛ</i> , circumcise.	„ „ <i>tuhṛēdā.</i>
<i>ṭaṭōḷ</i> , feel.	„ „ <i>ṭuṭlēdā.</i>
<i>trōṇ</i> , sew.	„ „ <i>turpēdā.</i>

The following present participles are more or less irregular :—

<i>ākḥ</i> , say.	Present participle <i>ākhdā</i> or <i>āhdā.</i>
<i>bah</i> or <i>bbah</i> , sit.	„ „ <i>bāhdā</i> , <i>bbādhā</i> or <i>bbāddā.</i>
<i>pakṛ</i> , seize.	„ „ <i>pakarḍā</i> or <i>pakṛēdā.</i>
<i>jjā</i> or <i>jjā</i> , be born.	„ „ <i>jjāwdā</i> or <i>jjāddā.</i>
<i>chā</i> , lift.	„ „ <i>chāddā.</i>
<i>sūjān</i> , understand.	„ „ <i>sūjāndā</i> or <i>sūjaṛēda.</i>
<i>khaṭ</i> , dig.	„ „ <i>khaṭdā</i> (not <i>khaṭēdā</i> ).
<i>lā</i> , apply.	„ „ <i>lēdā.</i>
<i>mā</i> , be contained in.	„ „ <i>māwdā</i> or <i>māddā.</i>
<i>wañ</i> , go.	„ „ <i>wēdā.</i>
<i>nakkēṛ</i> , put apart.	„ „ <i>nikhṛēdā.</i>

**Past Participle.**—This ends in *iā*, not *eā* ; thus, *māriā*, not *māreā*, struck. The following is a list of irregular past participles. It will be seen that many of them are also regular :—

Root.	
<i>chuk</i> , be finished	
<i>ḍahī</i> , be given, be obtained	
<i>jjam</i> , be born	
<i>khar</i> , stand	
<i>lagg</i> , be applied, begin	
<i>mar</i> , die	
<i>mēl</i> , unite	
<i>pō</i> , fall	
<i>rah</i> , remain	
<i>wañ</i> , go	
<i>bah</i> or <i>bbah</i> , sit	
<i>drūh</i> , drag along the ground	
<i>ḍḍēkh</i> , see	
<i>ḍḍiss</i> , be seen	
<i>ḍhā</i> , fall	
<i>khu!</i> , be exhausted	
<i>kōh</i> , slaughter	
<i>mōh</i> , allure	
<i>muss</i> , be unlucky	
<i>nas</i> , flee	
<i>phēh</i> or <i>phēh</i> , pulverise	
<i>pīh</i> or <i>pīh</i> , pulverise	
<i>russ</i> , be angry	
<i>trah</i> or <i>tarah</i> , fear	
<i>vas</i> , rain }	
<i>vas</i> , dwell }	
<i>vah</i> , flow	
<i>chā</i> , lift	
<i>ḍḍē</i> , give	
<i>dhā</i> , bathe	
<i>dhō</i> , wash	
<i>jhō</i> , yoke	
<i>jō</i> , yoke	
<i>jjā</i> or <i>jjā</i> , be born	
<i>jjāñ</i> , know	
<i>jjap</i> , become known	
<i>kar</i> , do	
<i>limb</i> , plaster	
<i>nahā</i> , bathe	
<i>nē</i> , take away	
<i>nikl</i> , come out	

Past Participle.
<i>chukā</i> or <i>chukiā</i> .
<i>ḍihā</i> or <i>ḍihiā</i> .
<i>jjāyā</i> or <i>jjamiā</i> .
<i>kharā</i> .
<i>laggā</i> .
<i>mōā</i> .
<i>mēlā</i> or <i>mēliā</i> .
<i>pīā</i> .
<i>rihā</i> .
<i>ggiā</i> .
<i>bēḥā</i> or <i>bbēḥā</i> .
<i>drūḥā</i> or <i>drūhiā</i> .
<i>ḍḍiḥā</i> .
<i>ḍḍiḥā</i> or <i>ḍḍissiā</i> .
<i>ḍhathā</i> .
<i>khuḥā</i> or <i>khuṭiā</i> .
<i>kuḥā</i> .
<i>muḥā</i> .
<i>muḥā</i> or <i>mussiā</i> .
<i>naḥā</i> .
<i>phēḥā</i> .
<i>pīḥā</i> .
<i>ruḥā</i> or <i>russiā</i> .
<i>tratha</i> .
<i>vuḥā</i> or <i>vasiā</i> .
<i>wuḥā</i> .
<i>chātā</i> or <i>chāiā</i> .
<i>ḍḍilā</i> .
<i>dhātā</i> .
<i>dhōtā</i> .
<i>jhōtā</i> .
<i>jōtā</i> .
<i>jjāyā</i> .
<i>jjāñi</i> or <i>jjātā</i> .
<i>jjātā</i> .
<i>kītā</i> .
<i>litā</i> or <i>limbiā</i> .
<i>nahātā</i> .
<i>nītā</i> .
<i>nikhtā</i> (not <i>nikhtā</i> as in Mūltānī) or <i>nikliā</i> .

Root.	Past Participle.
<i>pī</i> , drink	<i>pītā</i> .
<i>pō</i> , thread, string	<i>pōtā</i> .
<i>samh</i> or <i>sumh</i> , sleep	<i>sutā</i> or <i>samhiā</i> .
<i>sī</i> , sew	<i>sītā</i> .
<i>sūjān</i> , know	<i>sūjātā</i> or <i>sūjāniā</i> .
<i>tap</i> , be heated	<i>tatā</i> or <i>tapiā</i> .
<i>valh</i> , seize	<i>vaṭhūtā</i> or <i>vaṭhiū</i> .
<i>vilhapp</i> , be divided	<i>vilhatā</i> or <i>vilhappiā</i> .
<i>jhun</i> , win	<i>jhuttā</i> or <i>jhuniā</i> .
<i>kamā</i> , work	<i>kamattā</i> .
<i>mach</i> , be noised abroad	<i>mattā</i> or <i>machiā</i> .
<i>muñh</i> , send	<i>muttā</i> or <i>muñhiā</i> .
<i>rāg</i> , dye	<i>rattā</i> or <i>rāgiā</i> .
<i>ḍhō</i> or <i>ḍhōh</i> , carry	<i>ḍhōthā</i> or <i>ḍhōiā</i> .
<i>ghuss</i> , err	<i>ghuthā</i> or <i>ghussiā</i> .
<i>khōh</i> , pluck, snatch	<i>khōthā</i> .
<i>lah</i> , descend	<i>lathā</i> .
<i>phās</i> , <i>phas</i> , or <i>phah</i> , be entangled	<i>phāthā</i> .
<i>vahā</i> , cause to flow	<i>vāthū</i> or <i>vahāiā</i> .
<i>phis</i> , be pulverised	<i>phithā</i> .
<i>vatt</i> , wander	<i>vadā</i> .
<i>ḍḍōh</i> , milk	<i>ḍḍudhā</i> .
<i>ḍḍubh</i> , be milked }	
<i>ghinn</i> , take	<i>ghidā</i> or <i>ghidhā</i> .
<i>gunnh</i> , plait	<i>gudhā</i> .
<i>khā</i> or <i>khā</i> , eat	<i>khādhā</i> .
<i>labh</i> , be obtained	<i>ladhā</i> or <i>labhiā</i> .
<i>rāh</i> or <i>rahā</i> , sow	<i>rādhā</i> or <i>rahāiā</i> .
<i>rujh</i> , be engaged, occupied	<i>rudhā</i> , <i>rujhā</i> , or <i>rujhiā</i> .
<i>yah</i> , lie with (a woman)	<i>yadhī</i> (fem.).
<i>bhajj</i> , run	<i>bhanā</i> or <i>bhajjiā</i> .
<i>bhujj</i> , be roasted	<i>bhunā</i> , <i>bhujjiā</i> , or <i>bhujj-ggiā</i> .
<i>mā</i> , be contained in	<i>mānā</i> or <i>mānā</i> .
<i>pujj</i> or <i>pahōch</i> , arrive	<i>punā</i> , <i>punā</i> , <i>pujjiā</i> , <i>pōhtā</i> or <i>pahōtā</i> .
<i>kumā</i> , wither	<i>kumānā</i> or <i>kumāiā</i> .
<i>ān</i> , bring	<i>ādā</i> or <i>āniā</i> .
<i>humh</i> , be brought into use	<i>humriā</i> or <i>hummiā</i> .
<i>trōp</i> , sew	<i>turōpiā</i> .

The following past participles which are irregular in Mūltānī are regular in Hindkī :—

Root.	Past Participle.	
	Mūltānī.	Hindkī.
<i>bbadh</i> (Mūltānī <i>bannh</i> ), bind	<i>badḍhā</i>	<i>bbadhiā</i> .
<i>bbudḍ</i> (Mūltānī <i>budḍ</i> ), sink	<i>budḍā</i>	<i>bbudḍiā</i> .
<i>jjan</i> (Mūltānī <i>jann</i> ), bring forth young	<i>jāeā</i>	<i>jjanīā</i> .

Root.	Past Participle.	
	Mūltānī.	Hindkī.
<i>sukk</i> , become dry	<i>sukkā</i>	<i>sukkiā</i> .
<i>vik</i> (Mūltānī <i>vikk</i> ), be sold	<i>vikāṇā</i>	<i>vikīā</i> .

The **Conjunctive participle** is formed by suffixing *kar*, *kē*, or *karāhī* to the root. The last also occurs in Bahawalpur, but none of them are mentioned by Sir James Wilson.

**Infinitive.**—The infinitive ends in *an*, as in Muzaffargarh, not in *un*, as in Multan. Thus, *māraṇ*, to strike.

The **Old Present or Present Subjunctive** follows Mūltānī. Thus :—

‘I may strike,’ etc.

Singular.	Plural.
1. <i>mārā</i>	<i>mārū</i> .
2. <i>mārē</i>	<i>mārō</i> .
3. <i>mārē</i>	<i>mārīn</i> .

The Imperative is also the same as in Mūltānī. Thus, *mār*, strike thou; *mārō*, strike ye. Irregular are :—

Root.	Imperat. 2nd Sing.
<i>app</i> , seize	<i>appir</i> .
<i>vajh</i> , seize	<i>vajhī</i> (not <i>vajh</i> ).

In the Parable, we have a polite imperative *ḍḍēkhā*, be good enough to see.

The regular Future is formed and conjugated exactly as in Mūltānī. Thus, *marēsā*, I shall strike; *marsā*, I shall die.

As in the present participle, a dissyllabic root, with *ō* in the second syllable, rejects the *ō* in the future, inserting, at the same time, an *u* in the preceding syllable. Thus :—

Root.	Future 3rd Sing.
<i>adhrōr</i> , unravel	<i>udhrēsī</i> (the first <i>r</i> is also dropped).
<i>ghasōr</i> , press in (trans.)	<i>ghusrēsī</i> .
<i>lapōr</i> , cut the ears of tall crops	<i>luprēsī</i> .
<i>nachōr</i> , wring out	<i>nuchrēsī</i> .
<i>tahōr</i> , circumcise	<i>tukrēsī</i> .
<i>ṭaṭōl</i> , feel	<i>ṭuṭlēsi</i> .
<i>trōp</i> , sew	<i>turpēsī</i> .

The following futures are irregular :—

Root.	Future 3rd Sing.
<i>ākh</i> , say	<i>ākhsī</i> .
<i>chā</i> , lift	<i>chaisī</i> .
<i>jjā</i> or <i>jjā</i> , be born	<i>jjāsī</i> or <i>jjawsī</i> .
<i>lā</i> , apply	<i>lēsi</i> .
<i>mā</i> , be contained in	<i>māsī</i> or <i>maosī</i> .
<i>sūjāṇ</i> , know	<i>sūjāṇsī</i> or <i>sūjṛēsī</i> .
<i>vik</i> or <i>vikā</i> , be sold	<i>vikāsī</i> , <i>vikōsī</i> , <i>vikāvasī</i> or <i>viksī</i> .
<i>waṇ</i> , go	<i>vēsī</i> .

The **Past Conditional** is formed as in Mūltānī by adding *hā* to the old present, as in *mañ karā-hā*, I might have made.

The **Participial Tenses** are also formed as in Mūltānī. The following is the conjugation of the contracted form of the—

**Present Definite**—‘I am striking,’ etc.

Singular.	Plural.
1. <i>marēdā</i>	<i>marēdū.</i>
2. <i>marēdī</i>	<i>marēdē-hō.</i>
3. <i>marēdē</i>	<i>marēdin.</i>

The second person plural does not appear to be contracted.

The List of Words gives, quite regularly, *māriā*, for ‘he struck,’ but for ‘thou strikest’ it gives *mārē*. The final *ē* is evidently the pronominal suffix of the 2nd person singular.

The **Passive Voice**.—The regular passive is formed exactly as in Mūltānī. Thus, *marījan*, to be struck.

The compound passive is formed nearly as in Mūltānī, the root of the active verb (not of the passive verb as in Mūltānī) being conjugated with the verb *vañan*, to go. Thus, *mār vēsī*, he will be struck, corresponding to the Mūltānī *mārī vēsī*.

The irregular passives will be found under the head of causal verbs. Here we may note the unexplained form *vajhū ggiā*, (my hair) was caught hold of, in the second specimen.

The **Causal Voice**.—The Regular Causal verbs are formed as in Mūltānī.

Thus, *māran*, to strike; *marāwan*, to cause to strike.

The following is a list of the principal irregular causal or transitive verbs. From another point of view, the roots in the first column may be considered as passives of those in the second:—

(a) Verbs in which the vowel is strengthened—

Root.	Transitive or Causal.
<i>charh</i> , ascend	<i>chārḥ</i> , put up.
<i>ggah</i> , be threshed	<i>ggāh</i> , thresh.
<i>var</i> , enter	<i>vār</i> , put into.
<i>saṛ</i> , burn	<i>sār</i> , burn (transitive).
<i>ḍha</i> , fall down	<i>ḍhā</i> , throw down.
<i>pō</i> , lie down	<i>pā</i> , put.
<i>lah</i> , come down	<i>lāh</i> or <i>lahā</i> , take down.
<i>chhīṛ</i> , be taken to pasture	<i>chhēr</i> , drive to pasture.
<i>rīṛh</i> , roll	<i>rērḥ</i> , roll (transitive).
<i>miṭ</i> , be effaced	<i>mēt</i> or <i>miṭa</i> , efface.
<i>jur</i> , be joined	<i>jōṛ</i> , join.
<i>ṭur</i> , go	<i>ṭōṛ</i> , make to go.
<i>mur</i> , be twisted	<i>mōṛ</i> , twist.
<i>ḍḍiss</i> , be seen	<i>ḍḍass</i> , point out, but <i>ḍḍēkh</i> , see.
<i>nikhar</i> , be separate	<i>nikhēr</i> , put apart.

## (b) Verbs which change the final consonant—

Root.	Transitive or Causal.
<i>bbajh</i> , be fastened	<i>bbadh</i> , tie.
<i>yabh</i> , copulate (neut.)	<i>yah</i> , lie with.
<i>pāt</i> , be torn	<i>pār</i> , tear.

## (c) Verbs which drop the final consonant. Usually with a change of the radical vowel—

<i>chāp</i> , rise	<i>chā</i> , raise.
<i>ḍhuk</i> , arrive	<i>ḍhō</i> or <i>ḍhō</i> , carry.
<i>lagg</i> , be applied	<i>lā</i> , apply.
<i>phās</i> , <i>phas</i> or <i>phah</i> , be snared	<i>phā</i> , <i>phasā</i> or <i>phahā</i> , snare.
<i>tap</i> , be hot	<i>tā</i> , heat.
<i>sip</i> , be sewed	<i>sī</i> , sew.

## (d) Verbs which change both the radical vowel and the final consonant—

<i>bbah</i> , sit	<i>bbilhā</i> or <i>bbilhicā</i> , cause to sit.
<i>bbuḍḍ</i> , sink	<i>bbōṛ</i> , immerse.
<i>chhuṭṭ</i> , escape	<i>chhōṛ</i> , set free.
<i>ḍḍiss</i> , be seen	<i>ḍḍēkh</i> , see ; but <i>ḍḍass</i> , show.
<i>ḍḍubh</i> , be milked	<i>ḍḍōh</i> , milk.
<i>kuss</i> , be slaughtered	<i>kōh</i> , slaughter.
<i>muss</i> , be undone	<i>mōh</i> , cheat.
<i>phis</i> , be pulverised	<i>phīh</i> or <i>phēh</i> , pulverise.
<i>truṭ</i> , be broken	<i>trōṛ</i> , break.
<i>vik</i> , be sold	<i>vēch</i> , sell.
<i>rah</i> , stay	<i>rakh</i> , place.

## (e) Other verbs—

<i>ā</i> , come	<i>ān</i> , bring.
<i>ḍahī</i> , <i>ḍḍich</i> , or <i>ḍḍiwī</i> , be given	<i>ḍḍē</i> , give.
<i>dhā</i> , bathe oneself ; <i>dhōp</i> , be washed	<i>dhō</i> , wash.
<i>jjamm</i> , <i>jjā</i> or <i>jjā</i> , be born	<i>jjan</i> , bring forth young.
<i>nikal</i> , go out	<i>kadh</i> , put out.

[ No. 14.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAŅJĀBĪ.

HINDKĪ DIALECT.

(DISTRICT DERA GHAZI KHAN.)

## SPECIMEN I.

ھک شخص دے ڈوں پتر ھن \* اُنھیں وچوں رنکے اپڑیں  
 پٹیو کون آکھیا بابوسیں جیرھا کجھ مَیڈے حصّے وچ آوے میکوں  
 ڈیڈے \* اُون شخص اپڑاں ترکا اونٹکوں وندڈا ڈِتا \*  
 اتیں تھولیں ڈھاڑیں کنو پچھیں چھوٹے پتر سبھو کجھ  
 کھا کتا اتیں پریدے ھک مُلک وچ چلیا گیا اتیں اُتھیں  
 اپڑاں سارا ترکا اوباشی وچ وئجا ڈتا \* اتیں جیرھے ویلھے او سبھو  
 کجھ وئجا چکا اوں ملک وچ ڈاڈھا کال پے گیا اتیں او محتاج  
 تھیونڑ لگا \* اتیں اُونتھیں ملک دے ھک رئیس کمئیں وئج پوئھتا \*  
 اتیں اوں اونٹکوں رڈھ وچ سُوریندے چرانوٹڑ واسطے پٹھ ڈِتا \* اتیں  
 او خوشی نال اپڑاں پیٹ اُنھیں چھلڑیں نال بھر گھندا ہا  
 جنھیں کور سُور کھاندے ھن کیوں جو کوئی شخص اونٹوں کئی شی  
 نہ ڈیندا ہا \* اتیں جیرھے ویلھے او سبھو والا آ تھیا اوں  
 آکھیا مَیڈے پیوکئیں کے جتی ہیلی روٹیاں پئے کھاندے ھن  
 اتیں بچا سٹیندے ھن اتیں مَیں بکھ پیا مرداں \* مَیں اُٹھساں  
 اتیں اپڑیں پیو دو ویساں اتیں اونٹوں آکھساں ابا مَیں اللہ دا اتیں  
 تَیڈا گناہ کیے اتیں ھنر تَیڈا پتر سبڈا واونڑ دے لائق نہیں  
 رہ گیا \* مَیںکوں اپڑیں ھک ہیلی وانگیں چا سبھ \* اتیں او  
 اُٹھیا اتیں اپڑیں پیو دو ٹر چلیا \* آھاں او پھوں پریں ہا اوندے  
 پیو اونٹوں ڈیکہ گھدھا اتیں اونٹوں جھپا آ گیا اتیں دُرک کراہیں  
 اونٹوں گل چا لایا اتیں چُمیا \* اتیں پتر اونٹوں آکھیا ابا مَیں اللہ  
 وا اتیں تَیڈا گناہ کیے اتیں ھنر مَیں تَیڈا پتر سبڈا واونڑ جوگا



نہیں رہ گیا + بھل اوندے پٹو اپڑیں نوکریں کوں آکھیا ڈاڈھی  
 چنگیں پوٹاک گھن آو اتیں اونکوں پوواءو - اتیں اوندے ہتھیں  
 ہک مُندری اتیں پیریں ہک جُتھی پوواءو - اتیں اٹاکوں کھوالو  
 اتیں خوش تھیوٹڑ ڈیو - کیوں جو ایہو پتر میڈا مر گیا ہا اتیں  
 ہنڑ جیندا تھی آئے - اتیں او رُل گیا ہا اتیں ہنڑ ول آئے +  
 اتیں او خوش تھیوٹڑ لگے +

اُون ویلے اوند ا وڈا پتر رڑہ دو گیا ہویا ہا - اتیں جیڑھے  
 ویلے او ول آیا اتیں اپڑیں گھر دے کولھو آ پوٹھتا تہ اُون گاتوٹڑ  
 اتیں نچلڑ دی آواز سڑی + اتیں اُون آپڑیں ہک ہیلی گوں سبڈ  
 کراہیں اُون کنٹوں پُچھیا جو اے کیا ہے + اتیں اُون اُونٹکوں  
 آکھیا تیدّا بھرا ول آئے اتیں تیدّے پٹو اوندی مہمانیں  
 کیتی تے کیوں جو او چنگاں بھلا ول آئے + اتیں او کوڑج گیا  
 اتیں اندر نہ گیا اوند ا پٹو باہر آیا اتیں آن کراہیں اُونٹکوں  
 مینت کیتس + اتیں اُون اپڑیں پیو کوں جواب ڈتا - ڈیکھاں میں  
 اِنی ورہیں تیدّی خدمت کیتی تے اتیں کڈیں تیدّی عدول محکمیں  
 نہیں کیتی - تیں کڈیں میکوں ہک لیلا وی نہیں ڈتا  
 حومیں اپڑیں یاریں نال خوشیاں کراں ہا + بھل جیرھے ویلھدا  
 جو ایہو پتر تیدّا آئے جیں جو سبھو ترکا تیدّا کتجر پیندے  
 پچھوں اڈا ڈتے تیں اوندے واسطے ہک وڈی مہمانیں کیتی  
 تے + اتیں اُون اُونٹکوں آکھیا پتر توں تہ میڈے نال رھندیں -  
 اتیں جیرھا کجھ جو میڈے او سبھو کجھ تیدّے + خوش تھیوٹڑ  
 ضرورے کیوں جو ایہو بھرا تیدّا مر گیا ہا ہنڑ جیندا تھی آئے -  
 رُل گیا ہا - اتیں ہنڑ ول آئے +

[ No. 14.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKĪ.

(DERA GHAZI KHAN.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Hik-shakhṣdē ddũ . putr han. Unhẽ-vichõ nikkē  
*Of-one-person two sons were. Them-from-among by-the-younger*  
 aprẽ-piũ-kũ ākhia, 'bābũ-saĩ, jẽrhā-kujh maiddẽ-hissẽ-vich ēwē  
*his-own-father-to it-was-said, 'father-sir, whatever my-share-in may-come*  
 mai-kũ ddẽ-ddẽ.' Ũ-shakhṣ aprã tarkā ũ-kũ wādā  
*me-to give-away.' By-that-person his-own property him-to dividing*  
 dditā. Attẽ thõlẽ-ddihārẽ-kannũ pichhẽ chhõtẽ-putr sabhō-kujh  
*was-given. And A-few-days-from after by-the-younger-son everything*  
 kathā kitā attẽ parẽdẽ-hik-mulk-vich chaliā-ggiā, attẽ utthaĩ  
*together was-made and of-distance-a-country-in he-went-away, and there*  
 aprã sārā tarkā aubāshi-vich wañā-dditā. Attẽ jẽrhẽ-vẽlhẽ  
*his-own all property debauchery-in was-squandered. And at-what-time*  
 ō sabhō-kujh wañā-chukā, ũ-mulk-vich ddādhā kāl  
*he everything had-squandered-completely, that-country-in a-severe famine*  
 pai-ggiā, attẽ ō muhtāj thīwan laggā. Attẽ ũ-hĩ-mulkdẽ  
*fell, and he poverty-stricken to-become began. And of-that-very-country*  
 hik-raĩs-kannẽ wañ-põhtā. Attẽ ũ ũ-kũ rarh-vich  
*a-great-man-near going-he-arrived. And by-him him-as-regards field-in*  
 sũarẽdẽ-charāwan-wāstẽ pañ-dditā. Attẽ ō khũshĩ-nāl aprã pẽt  
*of-swine-feeding-for it-was-sent. And he happiness-with his-own belly*  
 unhẽ-chhilrẽ-nāl bhar-ghindā-hā, jinhẽ-kũ sũar khādẽ-han; kiĩ-jō  
*those-husks-with filling-taking-was, which the-swine eating-were; why-that*  
 kōĩ shakhṣ ũ-kũ kaĩ shai na ddẽdā-hā. Attẽ jẽrhẽ-vẽlhẽ ō  
*any person him-to any thing not giving-was. And at-what-time he*  
 samajh-wālā ā-thiā, ũ ākhia, 'maiddẽ-piũ-kannẽ kē-jittĩ  
*an-understander became, by-him it-was-said, 'my-father-near how-many*  
 bbēli rōṭiā paẽ-khādẽ-han, attẽ bachā  
*servants loaves having-got-eating-were, and what-remained-over*  
 saṭdẽ-han, aitẽ maĩ bukh piā mardā. Maĩ uṭhsā,  
*throwing-away-were, and I in-hunger fallen am-dying. I will-arise,*

attē aprē-piū-dō vēsā, attē ũ-kū ākhsā, "abbā, maī  
*and my-own-father-towards I-will-go, and him-to I-will-say, "father, by-me*  
 Allāhdā attē taidā gunāh kit-ē, attē huṇ taidā putr saddwāwande  
*of-God and of-thee sin done-is, and now thy son of-being-called*  
 laiq nimhī rah-ggiā; mai-kū aprē-hik-bbēli-wāgē chā-samajh."'  
*worthy not-I remained; me thine-own-one-servant-like up-and-understand."*  
 Attē ō uṭhiā, attē aprē-piū-dō tur-jjuliā. Ajjā ō  
*And he arose, and his-own-father-towards set-out. Still he*  
 bbahū-parē hā, ũdē-piū ũ-kū dēkh-ghidhā, attē ũ-kū  
*at-great-distance was, by-his-father him-as-regards he-was-seen, and him-to*  
 jhubbā ā-ggiā, attē durk-karāhī ũ-kū ggal chā-lāyā, attē  
*compassion came, and run-having him-to the-neck was-up-and-applied, and*  
 chumīā. Attē putr ũ-kū ākhiā, 'abbā, maī Allāhdā  
*it-was-kissed. And by-the-son him-to it-was-said, 'father, by-me of-God*  
 attē taidā gunāh kit-ē, attē huṇ maī taidā putr saddwāwan jōgā  
*and of-thee sin done-is, and now I thy son to-be-called fit*  
 nimhī rah-ggiā.' Bhal' ũdē-piū aprē-naukrē-kū ākhiā, 'dādhi  
*not-I remained.' But by-his-father his-own-servants-to it-was-said, 'extremely*  
 chāgī pūshāk ghinn-āō, attē ũ-kū pawāō; attē ũdē-hathē hik mūdri,  
*good garment bring, and him-to put-on; and his-on-hands a ring,*  
 attē pairē hik jutti pawāō; attē assā-kū khawālō, attē  
*and on-feet a pair-of-shoes put-on; and us-to give-to-eat, and*  
 khush thiwan dēō; kiū-jō ihō putr maidā mar-ggiā-hā, attē  
*rejoicing to-become allow; why-that this son my dead-gone-was, and*  
 huṇ jīdā thī ā-ē; attē ō rul-ggiā-hā, attē huṇ wal  
*now living become come-is; and he lost-gone-was, and now back-again*  
 ā-ē.' Attē ō khush thiwan laggē.  
*come-is.' And they rejoicing to-become began.*

Ū-vēlhē ũdā waddā putr rah-dō ggiā-hōiā-hā. Attē  
*At-that-time his great son the-field-towards gone-become-was. And*  
 jērhē-vēlhē ō wal āiā, attē aprē-ghardē-kōlhū ā pōhtā,  
*at-what-time he back-again came, and of-his-own-house-near coming arrived,*  
 ta ũ ggāwan-attē-nachandī āwāz sunī. Attē ũ  
*then by-him of-singing-and-dancing the-sound was-heard. And by-him*  
 aprē-hik-bbēli-kū sadd-karāhī ũ-kannū puchhiā jō, 'ē kiā  
*his-own-one-servant-to called-having him-from it-was-asked that, 'this what*  
 hē?' Attē ũ ũ-kū ākhiā, 'taidā bhirā wal ā-ē,  
*is?' And by-him him-to it-was-said, 'thy brother back-again come-is,*  
 attē taidē-piū ũdī mihmānī kitī-ē, kiū-jō ō chāgā-bhalā  
*and by-thy-father of-him a-feast made-is, why-that he good-well*

wal ā-ē.' Attē ō kaurīj-ggiā, attē andar na ggiā. Ūdā  
*back-again come-is.' And he was-enraged, and within not went. His*  
 piū bbāhir āiā attē ā-karāhī ū-kū minnat  
*father outside came and come-having him-to remonstrance*  
 kīt-us. Attē ū aprē-piū-kū jawāb dditā,  
*was-made-by-(or to-)him.' And by-him his-own-father-to answer was-given,*  
 'dēkhā, māi itti-warhiē taidī khidmat kīti-ē, attē kaddī taidī  
*'see, by-me for-so-many-years thy service done-is, and ever thy*  
 'adūl-hukmī nahī kīti. Taī kaddī mai-kū hik lolā vī  
*disobedience-of-orders not was-done. By-thee ever me-to one kid even*  
 nahī dditā, jō māi aprē yārē-nāl khushīā karā-hā.  
*not was-given, that I . my-own friends-with rejoicings might-have-made.*  
 Bhal jērhe-vēlhēdā jō ihō putr taidī ā-ē, jāi-jō sabhō  
*But of-what-time that this son thy come-is, by-whom-that all*  
 tarkā taidī kājriēdē pichhū uddā-ddit-ē, taī ūdē-wāstē  
*property thy of-harlots after caused-to-fly-away-is, by-thee of-him-for*  
 hik waddī mihmānī kīti-ē.' Attē ū ū-kū ākhīā, 'putr, tū  
*a great feast made-is.' And by-him him-to it-was-said, 'son, thou*  
 ta maddē-nāl rāhd-ē, attē jērā-kujh jō madd-ē, ō  
*indeed of-me-with dwelling-art, and whatever that mine-is, that*  
 sabhō-kujh taidī-ē. Khush thīwan zarūr-ē, kiū-jō ihū bhīrā  
*everything thine-is. Rejoicing to-become necessary-is, why-that this brother*  
 taidī mar-ggiā-hā, hun jīdā thī ā-ē; rul-ggiā-hā, attē hun  
*thy dead-gone-was, now living become come-is; lost-gone-was, and now*  
 wal ā-ē.  
*back-again come-is.'*

[ No. 15.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKĪ DIALECT.

(DISTRICT DERA GHAZI KHAN.)

## SPECIMEN II.

میدّا ناں میرو - پیو دا ناں جمالز - ذات عمرانی -  
 بہنڑ والا موضع عمرانی دا حد یارو دی - کم رڑہ رھاوٹڑ دا -  
 عمرہ پنجوی ورہیں +

حال اے ہے + میں اپڑے مال ناں ہم + موضع چھاہری اُتلی  
 دے پچاڈھوں مال میڈا ہکریں دا ہا + میں مال ودا چریتدا ہم +  
 پانڑیں دی ہک کوئندھی میڈے نال ہئی + اُتھیں جنگل دے میدان  
 وچ میکوں بحر آں ولیا آتیں میں کٹوں پانڑیں منگیس + میں اوٹکوں  
 کھلی ڈیڈتی + اوں کھلی سٹ گھٹی اتیں میڈے چوٹنڑیں کٹوں  
 وجھو گیا + پچھیں کھیا اتیں سوبھا دُرکدے آئے اتیں ڈوٹھیں میکوں  
 سروچ اتیں موئندے تیں چھریاں ماریاں + پچھیں جیرے ویلے  
 میں ماریاں رت وھنڑ کٹوں بے ہوش تھیوٹڑ لگم او میکوں  
 چھوڑ کے چلے گئے + حاجو عمرانی اتیں گنھور عمرانی میڈے گواہ ہن +  
 ڈوٹھیں اُنھیں کون مریندے ڈیٹھے + حاجو تہ پہلی مار دے وقت  
 ڈیٹھے - اتیں گنھور اوں ویلے جیرے ویلے جو او میکوں ماری ہوی  
 ولے ویندے ہن + اتیں میں موقعہ کٹوں اُٹھیا ہویا پچاڈہ دوں اپڑیں  
 جھگے دوں ویندا پیا ہم - جو اُتھیں کوئھوں موقعہ دے گنھور  
 ول پیا - اتیں اوں میکوں اُنھیں کٹوں مریندا اتیں اُنھیں کون  
 ویندے ڈیٹھا + جیرھی جاہ دار بھر اتیں سوبھا اتیں کھیا آہدن جو  
 چال دا ہک درختے - اتیں اوئندے اُتے زال چڑھی کھڑی ہئی - اتیں  
 میں تے کھڑا ہم - اد جاہ بھڑاند دے موقعہ کٹوں بہنوں پریں ہئی -

اتیں جال والی جاہ تیں کہیں زال دا پیرا وی نہہیں + او میڈے اُتیں  
 کوڑ لیسنوں + بھڑا ند دے موقعہ تیں بے ہوش اتیں چنڈ دے خوف  
 کتوں ہک ہزار جُتھی دا میں کتوں رہ گیا۔ پچھیں اُونہیں ڈینہ  
 تیں میں گنہور اتیں کرم اتیں مین نال وُجھ کے تھانہ یارو وچ  
 رپٹ لکھائی +

[ No. 15. ]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAŅJĀBĪ.

HINDKĪ.

(DISTRICT DERA GHAZI KHAN.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Maiḍdā	nā	Mirū.	Piṇḍā	nā	Jamālan.	Zāt	‘Umrānī.
<i>My</i>	<i>name</i>	<i>Mirū.</i>	<i>Of-father</i>	<i>name</i>	<i>Jamālan.</i>	<i>Caste</i>	<i>‘Umrānī.</i>
Bbahaṇ-wāḷā	Mauza‘-‘Umrānīdā.		Ḥadd	Yārūdī.	Kam	raḥ-	
<i>Resider</i>	<i>of-village-‘Umrānī.</i>		<i>Boundary</i>	<i>of-Yārū.</i>	<i>Work</i>	<i>of-field-</i>	
rāḥāwāṇḍā.	‘Umra	pañvī	warḥē.				
<i>cultivation.</i>	<i>Age</i>	<i>twenty-five</i>	<i>years.</i>				
Ḥāl	ē	hē.	Maī	apṛē-māl-nāl	ham.	Mauza‘-	
<i>Circumstance</i>	<i>this</i>	<i>is.</i>	<i>I</i>	<i>my-own-cattle-with</i>	<i>was.</i>	<i>Of-village-</i>	
Chhābbri-Uṭṭī-dē-pachādhū	māl	maiḍdā	bbakrēdā	hā.	Maī	māl	
<i>Chhābbri-Uṭṭī-on-the-west</i>	<i>cattle</i>	<i>my</i>	<i>of-goats</i>	<i>was.</i>	<i>I</i>	<i>the-cattle</i>	
wadā	charēdā-ham.	Paṇḍī	hik	kūḍhī	maiḍdē-nāl	haī.	Uṭṭhāī
<i>wandering</i>	<i>grazing-was.</i>	<i>Of-water</i>	<i>a</i>	<i>skin</i>	<i>of-me-with</i>	<i>was.</i>	<i>There</i>
jāgaldē-maidān-vich	mai-kū	Bijjar	ā	niliā,	attē	maī-kannū	pāṇī
<i>of-the-jungle-plain-in</i>	<i>me-to</i>	<i>Bijjar</i>	<i>coming</i>	<i>was-met,</i>	<i>and</i>	<i>me-from</i>	<i>water</i>
māgi-us.	Maī	ū-kū	khallī	ḍḍē-ḍḍitī.	Ū	khallī	
<i>was-asked-by-him.</i>	<i>By-me</i>	<i>him-to</i>	<i>skin</i>	<i>was-given.</i>	<i>By-him</i>	<i>skin</i>	
satt-ghattī,	attē	maiḍdē-chūṇē-kannū	vajhū-ggiā.	Pichhē			
<i>was-thrown-away,</i>	<i>and</i>	<i>my-hair-from</i>	<i>it-was-caught-hold.</i>	<i>Afterwards</i>			
Khiā	attē	Sōbhā	durkdē	āē,	attē	ḍḍūhē	mai-kū
<i>Khiā</i>	<i>and</i>	<i>Sōbhā</i>	<i>running</i>	<i>came,</i>	<i>and</i>	<i>by-both</i>	<i>me-to</i>
mūdhē-tē	chhurīā	māriā.	Pichhē	jērhē-velhē	maī	mār-attē-	
<i>shoulder-on</i>	<i>knives</i>	<i>were-struck.</i>	<i>Afterwards</i>	<i>at-what-time</i>	<i>I</i>	<i>beating-and-</i>	
rat-vahaṇ-kannū	bē-hōsh	thīwan	laggu-m,	ō	mai-kū	chhōr-kē	
<i>blood-flowing-from</i>	<i>without-sense</i>	<i>to-become</i>	<i>began-I,</i>	<i>they</i>	<i>me-to</i>	<i>left-having</i>	
jjulē-ggaē.	Ḥājō	‘Umrānī	attē	Ggāhwar	‘Umrānī	maiḍdē	gawāh
<i>went-away.</i>	<i>Ḥājō</i>	<i>‘Umrānī</i>	<i>and</i>	<i>Ggāhwar</i>	<i>‘Umrānī</i>	<i>my</i>	<i>witnesses</i>
hin.	ḍḍūhē	unhē-kū	marēdē	ḍḍiṭh-ē.	Ḥājō	ta	pahli-mārdē
<i>are.</i>	<i>By-both</i>	<i>them-to</i>	<i>beating</i>	<i>seen-it-is.</i>	<i>By-Ḥājō</i>	<i>in-fact</i>	<i>of-the-first-beating</i>
waqt	ḍḍiṭh-ē,	attē	Ggāhwar	ū-velhē,	jērhē-velhē	jō	ō
<i>at-the-time</i>	<i>seen-it-is,</i>	<i>and</i>	<i>Ggāhwar</i>	<i>at-that-time,</i>	<i>at-what-time</i>	<i>that</i>	<i>they</i>

mai-kũ māri-hōi walē vēdē-han; attē maī mauqa'-kannũ  
*me-to beaten-having back-again going-were; and I place-of-occurrence-from*  
 uṭhiā-hōiā pachādh-dũ aprē-jhuggē-dũ vēdā-piā-ham, jō utthāi  
*arisen-being west-towards my-own-house-towards going-fallen-was, that there*  
 kōlhũ-mauqa'dē Ggāhwar mil-piā, attē ũ mai-kũ unhē-kannũ  
*near-of-the-spot Ggāhwar being-met-fell, and by-him me-to them-from*  
 marīdā attē unhē-kũ vēdē dḍiṭhā. Jērhi-jāhdā Bijjar attē  
*being-beaten and them-to going it-was-seen. Of-what-place Bijjar and*  
 Sōbhā attē Khiā āhd-in jō jjāldā hik darakht-ē, attē ũdē-uttē  
*Sōbhā and Khiā saying-are that of-Salvadora a tree-is, and of-it-on*  
 zāl chaṛhi khaṛi-hai, attē maī tallē khaṛā-ham, ō jāh  
*a-woman mounted standing-was, and I beneath standing-was, that place*  
 bhirāddē-mauqa'-kannũ bbalũ parē hai. Attē jjāl-wāli-  
*of-the-fight-the-place-from very far was. And the-Salvadora-appertaining-*  
 jāh-tē kahī-zāldā pairā vī nahī. Ō maidḍē uttē kūr  
*place-on of-any-woman footmark even is-not. They of-me on lies*  
 lēd-in. Bhirāddē-mauqa'-tē bē-hōsh-attē-jīddē-khauf-kannũ  
*applying-are. Of-the-fight-the-place-on without-sense-and-of-life-the-fear-from*  
 hik pizār juttidā maī-kannũ rah-ggiā. Pichhē ũ-hī-  
*a shoe of-a-pair-of-shoes me-from remained-behind. Afterwards that-very-*  
 dḍiṭh-tē maī Ggāhwar-attē-Karam-attē-Miran-nāl wañ-kē thāna-  
*day-on by-me Ggāhwar-and-Karam-and-Miran-with gone-having police-station-*  
 Yārū-vich rapaṭ likhwaī.  
*Yārū-in report was-caused-to-be-written.*

## FREE TRANSLATION OF THE FOREGOING.

### (STATEMENT OF THE ACCUSED.)

Mirū, son of Jamālān, by caste 'Umrānī. A resident in 'Umrānī within the jurisdiction of Yārū (Police-station). By profession a cultivator. Aged twenty-five years.

The facts are as follows: I was with my herd of goats to the west of village Chhābbri-Utlī. I was following the animals as they wandered about, and tending them. I had a skin of water with me. As I was there in the desert plain Bijjar came up to me and asked me for a drink. I gave him my water-skin, and he threw it down on the ground and caught me by my hair. Then Khiā and Sōbhā ran up and both of them struck me on the head and shoulder with their knives. Then, as I began to faint from the effects of the beating and of the loss of blood, they left me and went away. Hājō 'Umrānī and Ggāhwar 'Umrānī are my witnesses. Both of them saw them beating me. Indeed, Hājō was there at the very beginning of the beating, while Ggāhwar met me as they were going away from me and when I had got up from the place of occurrence and happened to be going towards my house. It was there, quite close to the spot



that he met me, and he had seen me being beaten by them, and their departure. As to the place which Bijjar, Sōbhā, and Khiā mention, saying that there is a *Salvadora* tree there, and that a woman was up in its branches while I was standing at its foot, it was very far from the place of the assault. There is not even the footmark of a woman at the place where the *Salvadora* tree is. They are simply concocting lies about me. Moreover, owing to my fainting and to the fear of my life in which I was, I dropped one of my shoes at the place of occurrence. On the very same day I went with Ggāhwar, Karam, and Mīran to Yārū Police-station and made there a report of what had occurred.

## SIRĀIKĪ HINDKĪ.

In Sindhī the word *Sirō* signifies 'the upper country,' *i.e.* the up-river country, and is specially applied to Upper Sind, or that part of the province which lies north of Sehwan on the Indus. From this is derived the word *Sirāi*, an inhabitant of the Sirō, and *Sirāikī*, the language spoken in the Sirō.

Dr. Trumpp, on page II of his Sindhī grammar, states that the northern dialect of Sindhī is called Sirāikī, and adds that this is the purest form of the language. This is also the opinion of the inhabitants of the country, who have a proverb that the learned man of the Lār (or Lower Sind) is but an ox in the Sirō. From every district of Sind, except Thar and Parkar, specimens have been received of a language locally known as Sirāikī. On examination it turns out that in every case this language is not Sindhī at all but is a form of Lahndā closely allied to the Hindkī of Dera Ghazi Khan. The discrepancy is accounted for by the fact that Dr. Trumpp and the local officials have used the word 'Sirāikī' each in a different sense. All over the Sirō the main language is undoubtedly Sindhī, and, as it was spoken in the Sirō, Dr. Trumpp very properly called the Sindhī of the Sirō 'Sirāikī.' It is described on pp. 9 and 140ff. The Sirāikī form of Lahndā is nowhere the language of any locality. It is the language of various tribes, the members of which are scattered over the Sirō. The local officials called the main language of their district 'Sindhī' without any qualifying epithet, and the other language, spoken sporadically over the country, they called Sirāikī. As Sirāikī simply means 'of or belonging to the Sirō,' I shall in future call the Sindhī spoken in the Sirō (or Dr. Trumpp's Sirāikī) 'Sirāikī Sindhī,' and the Hindkī Lahndā spoken in the same tract (the Sirāikī of the local officials) 'Sirāikī Hindkī,' or 'Sirāikī Lahndā.'

The following figures showing the estimated numbers, based on the Census of 1891, of Sirāikī Sindhī and of Sirāikī Hindkī, district by district in Sind, will show the relative importance of the two forms of speech. It should be remembered that the two may be spoken side by side in the same village, a man of one tribe using one, and of another, the other. Many persons, indeed, especially in the Upper Sind Frontier District, are quite bilingual and use both languages indifferently :—

District.	ESTIMATED NUMBER OF SPEAKERS OF	
	Sirāikī Sindhī.	Sirāikī Hindkī.
Karachi . . . . .	Not separately reported.	5,000
Hyderabad . . . . .	Ditto.	30,000
Shikārpur <sup>1</sup> . . . . .	824,000	20,000
Khairpur . . . . .	119,000	3,600
Thar and Parkar . . . . .	.....	34,275
Upper Sind Frontier . . . . .	100,000	12,000
TOTAL . . . . .		104,875

<sup>1</sup> Since these statistics were collected, the District of Shikarpur has been divided into the two Districts of Larkana and Sukkur. It is now impossible to divide the figures so as to correspond with the new state of affairs, and hence the old District-name has been retained.

In Karachi and Hyderabad the figures for Sindhī of all kinds in 1891 were 460,980 and 791,000, respectively.

The word *ubbhā* means 'up the river,' and is used to indicate direction. Thus, if the local river of any place in Multan runs from north to south, *ubbhā* is used to mean 'north.' On the other hand, if the local river runs from east to west, *ubbhā* means 'east.' The same word, therefore, may, and does, mean two different points of the compass according to the place where it is used. Sir James Wilson, in his edition of O'Brien's *Mūltānī Glossary*, states that at the village of Sināwā it means 'north' while at Mailsī it means 'east.'<sup>1</sup> In Sind the main river is the Indus, and another name for Sirāikī Hindkī is *Ubhēchī* or *Ubhējī*, i.e. the language of the north. It is the name especially used for the language of about 10,000 immigrants to Shikarpur from Bahawalpur who have settled about Ubauro and Ghotki. Here the Indus enters Sind from the north-east. *Ubhēchī* is evidently the same as Sirāikī Hindkī, and I shall not refer to it again.

The existence of Sirāikī Hindkī in Sind is easily explained. In the first place there is coming and going between Bahawalpur and the Sirō. In the second place there is a close historical connexion between the Sirō and the Punjab District of Dera Ghazi Khan, where the most notable family is that of the Miā Sāhib Sarāī (i.e. of the Sirō), a descendant of the Kalhora Kings of Sind. These were once the *de facto* rulers of nearly the whole of Sind, as well as of the District of Dera Ghazi Khan. At the present time, the head-quarters of the family in that district are at Hajipur in the Jampur Tahsil. In Dera Ghazi Khan the word 'Sirāī' has come to be a common appellation for natives of Sind.

As Sirāikī Hindkī is really the language of immigrants into Sind and cannot be called the language of the Sirō, it will not be necessary to give full specimens of it. I shall content myself with giving in each case a short example, sufficient to show that the language is really Hindkī more or less mixed with Sindhī; I shall commence with the Upper Sind Frontier District.

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<sup>1</sup> Similarly for *lammā*, literally 'down-stream.'

## SIRĀIKĪ HINDKĪ OF THE UPPER SIND FRONTIER.

Immediately to the north of the Upper Sind Frontier District lie the territories of the Khan of Kalat and the British District of Dera Ghazi Khan. In the latter the principal language is Hindkī Lahndā. The population of the Upper Sind Frontier is mixed, containing (in 1891) 100,000 speakers of Sindhī, 38,000 of Balōchī, 6,000 of Brāhūī, and 12,000 of Sirāikī Hindkī. The speakers of Sirāikī Hindkī are mostly found in the Jacobabad and Shahdadpur Talukas, although it is not the main language of these tracts. Its speakers are said to be mainly of Punjab origin, though their number also includes a good many Balōches. Most Musalmāns are bilingual, speaking Sirāikī as well as some one of the other current languages. Sirāikī is locally known by various names, such as Jaṭkī, Mūltānī, Pañjābkī, Pañjābī, Jaghdalī (the Balōchī name), Ubhēkī (*i.e.* the language of up the river), as well as Sirāikī. Under whatever name it is known it is simply Hindkī with a few local variations, as will be evident from the short specimen which follows: it is a portion of an excellent version of the Parable of the Prodigal Son, which has been kindly prepared for me by Mr. C. M. Baker, I.C.S., the Deputy Commissioner of the District.

We may note that the ablative postposition is *kanũ* (compare Sindhī *kanā*) instead of *kannũ*, and 'my' is *mēḍḍā*, not *maidḍā*. *Jē-kō* or *jō-kō*, whatever, is Sindhī, and *uhū*, he, that (obl. sing. *uhũ*), may also be compared with the Sindhī *uhō*. The word for 'own' is *apnā*, not *aprā*, which is little more than a variation of spelling. The suffix of the conjunctive participle is *karahũ*, instead of *karāhē*. In other respects, the extract quite follows the Hindkī of Dera Ghazi Khan.

[ No. 16.]

# INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAÑJĀBĪ.

STRĀIKĪ HINDKĪ.

(DISTRICT UPPER SIND FRONTIER.)

Hīk-ādmī-kũ ḍḍũ putar han. Unhẽ-kanũ nandhẽ piũ-kũ,  
*One-man-to two sons were. Them-from by-the-younger the-father-to,*  
 ākhīā, ‘ai abā, māl-kanũ jẽ-kō bhāngā mēḍḍā thīwẽ,  
*it-was-said, ‘O father, property-from whatever share mine may-become,*  
 uhũ maĩ-kũ ḍḍẽ.’ Uhũ uhũ māl unhẽ-kũ vilā-ḍḍitā.  
*that me-to give.’ By-him that property them-to having-divided-was-given.*  
 Thōlē-ḍḍihārẽ-kanũ picchẽ uhũ nandhā putar sabhō gaḍḍ kar-karahũ  
*A-few-days-from after that younger son all collected made-having*  
 hik-parẽ-mulk-ḍḍihẽ jjuliā-ggiā. Utābĩ apnā sārā māl  
*a-far-country-towards went-away. There his-own all property*  
 kañārī-bāzī-attẽ-sharābkhōrī-vich gum kīt-us. Jaddā sabhō  
*harlotry-and-wine-drinking-in lost was-made-by-him. When all*  
 khapā-rahiā, taddā uhũ-mulk-vich ḍḍādhā kāl ā-piā. Uhũ muhtāj  
*spent-was, then that-country-in severe famine came-fell. He impoverished*  
 thīwaṇ laggā. Uhũ-mulkdẽ hik-ādmī-kũ wañ chambhariā. Uhũ  
*to-become began. Of-that-country a-man-to having-gone he-clung. By-him*  
 apnī-bbanī-vich sūrḍẽ-charāwaṇ-wāstẽ uhũ-kũ munj (not muñ)-ḍḍitā. Iwẽ  
*his-own-field-in of-swine-feeding-for him-as-for it-was-sent. Thus*  
 sanjḥ-us, ‘jō-kō khalũ sūr piẽ-khāwandẽ-hin, unhẽ-kanũ  
*it-was-thought-by-him, ‘whatever husks swine fallen-eating-are, those-from*  
 pēṭh bharẽsā.’ Uhũ-kũ kaĩ-bi nahĩ ḍḍitā.  
*belly I-will-fill.’ Him-to by-any-one-even not was-given.*

## SIRĀIKĪ HINDKĪ OF SHIKARPUR.

South of the Upper Sind Frontier District, on both sides of the Indus, lies the District of Shikarpur.<sup>1</sup> In 1891 there were returned 20,000 speakers of Sirāikī Hindkī. On the east of the Indus, in the north of the Rohri Deputy Collectorate, and especially round Ubhauro and Ghotki on the Bahawalpur border, it is locally known as Ubhēchī or Ubhējī, or the language of Up-the-River. This, as might be expected, more nearly approaches the Mūltānī spoken in Bahawalpur. In this tract it is mainly spoken by Hindūs from that State, the main language, of course, being Sindhī. The Sirāikī Hindkī of Shikarpur, west of the Indus, is locally known as Sirāikī or Pañjābī. It is principally spoken by people whose home was originally the Panjab, *i.e.* by much the same classes as those which speak it on the Upper Sind Frontier, the main language of the tract being, as before, Sindhī.

No specimens of Shikarpur Sirāikī Hindkī are necessary. It is a mixed dialect exactly like that spoken on the Upper Sind Frontier. The only point of difference is that in the so-called Ubhēchī the Lahndā element is rather Mūltānī than Hindkī. We shall see that this is also the case in the other districts east of the Indus, and it is quite natural that the facts should be so.

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<sup>1</sup> In the year 1901 the District of Shikarpur was divided into the two districts of Larkana and Sukkur. As it is impossible to divide the language figures to correspond to this division, the old arrangement of a single district is adhered to in these pages.

## SIRĀIKĪ HINDKĪ OF KARACHI.

South of Shikarpur on the west bank, and also (further south) on both sides of the Indus, lies the District of Karachi. Sirāikī Hindkī is spoken in the north of the district by the same classes of people as on the Upper Sind Frontier and in West Shikarpur, estimated as numbering 5,000, the main language of the locality being Sindhī. A short extract from a version of the Parable of the Prodigal Son will show that here also the language is only Hindkī, with, as may be expected, a larger infusion of Sindhī idioms. We may note how the whole is infected with the Sindhī tendency to end words with a short vowel as in *puṭʰ*, sons, and elsewhere. *Ahin* for *hāñ* or *han*, they were, reminds us of the Lahndā of Shahpur. For the rest, it is all simply corrupt Hindkī of Dera Ghazi Khan much mixed with Sindhī.

[ No. 17.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAÑJĀBĪ.

SIRĀIKĪ HINDKĪ.

DISTRICT KARACHI.

Kahī-manḥū-kũ	ḍḍũ	puṭʰ	āhin.	Unhāñ-vichũ	nandhē
<i>A-certain-man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-from-among</i>	<i>by-the-younger</i>
piū-kũ	ākhiā,	‘bābā,	jē-kō	hiṣā	māldā
<i>the-father-to</i>	<i>it-was-said,</i>	<i>‘father,</i>	<i>whatever</i>	<i>share</i>	<i>of-property</i>
mai-kũ ḍḍē.	Aĩ	uhĩ	māl	unhā-kũ	vilhā
<i>me-to give.’</i>	<i>And</i>	<i>by-him</i>	<i>the-property</i>	<i>them-to</i>	<i>having-divided</i>
Aĩ	ghanē	ḍḍĩhʰ	langhiē	kujh	na,
<i>And</i>	<i>many</i>	<i>days</i>	<i>passed</i>	<i>some</i>	<i>not,</i>
gaddʰ-kar			kahĩ-ḍḍūriē-mulk-ḍḍāh	musāfirī-tē	ggiā.
<i>together-having-made</i>			<i>a-certain-distant-country-towards</i>	<i>journeying-on</i>	<i>went.</i>
Uthā-hĩ	sabbō	āpṇā	māl	aḍhangāi-nāl	viñāi-us.
<i>There-even</i>	<i>all</i>	<i>his-own</i>	<i>property</i>	<i>debauchery-with</i>	<i>was-caused-to-go-by-him.</i>

## SIRĀIKĪ HINDKĪ OF KHAIRPUR.

Returning to the east of the Indus, immediately to the south of Shikarpur lies the State of Khairpur. Here the Sirāikī Hindkī (spoken by about 3,600 people), is of the same mixed character, and, as elsewhere east of the Indus, has now and then a tendency to agree with Mūltānī rather than with the Hindkī of Dera Ghazi Khan. Thus, we have oblique plurals like *hakīmā*, ending in *ā*, not *ē*. Note also the irregular oblique plural *akhiā*, instead of *akhī*, and the frequent short vowels which end words as in Sindhi.

As samples of the Khairpur Sirāikī Hindkī, I give an extract from a version of the Parable, and a short folk-tale:

[ No. 18.]

## INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAŃJĀBĪ.

SIRĀIKĪ HINDKĪ.

(STATE KHAIRPUR.)

## SPECIMEN I.

Hikrē-māṇhñ-kñ	ḍḍñ	puṭ*	āhan.	Unhā-vichē	nandhē-puṭ*
<i>One-man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-from-in</i>	<i>by-the-younger-son</i>
piñ-kñ	ākhiā	ta,	'bābā,	jē-kō	bhāngā
<i>the-father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>'father,</i>	<i>whatever</i>	<i>share</i>
mēḍḍā	thiwē,	sō	mē-kñ	ḍḍē.'	Unh
<i>mine</i>	<i>may-become,</i>	<i>that</i>	<i>me-to</i>	<i>give.'</i>	<i>By-him</i>
vilhā	ḍḍitā.	Thōliā-ḍḍihñ-kanñ	piehhē	nandhā-puṭ*	sabh*
<i>having-divided</i>	<i>was-given.</i>	<i>A-few-days-from</i>	<i>after</i>	<i>the-younger-son</i>	<i>all</i>
māl*	gadd*	kar	hikrē-dūrāhē-mulik*-ḍḍahī	jjuliā-ggiā.	Uthā-hñ
<i>property</i>	<i>together</i>	<i>making</i>	<i>a-far-country-towards</i>	<i>went-away.</i>	<i>There-even</i>
sabh*	māl*	buchhiṛi-chāl-vich	viñāi-us.		
<i>all</i>	<i>property</i>	<i>evil-conduct-in</i>	<i>was-made-to-go-by-him.</i>		



[No. 19.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

SIRĀIKĪ HINDKĪ.

(STATE KHAIRPUR.)

## SPECIMEN II.

Ilīkrē-bādshāh-kū marṣ dḍaḍhā buchbrā hā. Jō unhēdi  
*One-king-to disease extreme bad was. However of-that*  
 ggālh karaṇḍi hājati nahī. Yūnānī-hakīmādi jamā'at uthā-hī  
*the-story of-making necessity is-not. Of-Yūnānī-physicians a-company there*  
 āi, gaḍḍ<sup>a</sup> thī, ākhi-ōnē ta, 'unhī-marṣdi  
*having-come, assembled having-become, it-was-said-by-them that, 'of-that-disease*  
 dawā admīdi pitī-kanuī-siwāi kāi-kā nahī.' Bādshāh  
*the-remedy of-a-man the-liver-from-except anything is-not.' By-the-king*  
 hukum dḍitā ta, 'māṇhū gōliō.' Ākhir hikrē-dehqāndā puṭ<sup>a</sup>  
*order was-given that, 'a-man seek.' Finally of-a-villager the-son*  
 ānd-ōnē. Bādshāh unhēdē-piū-aū-māi-kū mangwāiā.  
*was-brought-by-them. By-the-king his-father-and-mother-to he-was-asked-for.*  
 Aū unhā-kū ghaṇi duniā-daulat dḍē khush kīt-us.  
*And them-to much wealth having-given happy (they-)were-made-by-him.*  
 Qāzī fatwā dḍitī ta, 'ra'iyat-vichō hikrā khūn<sup>a</sup>-  
*By-the-judge decision was-given that, 'the-subjects-from-among one to-*  
 karaṇ bādshāh-kū rawā hē.' Qasāi nīngardē-kuhaṇḍā  
*murder the-king-to proper is.' By-the-butcher of-of-the-boy-the-slaughter*  
 irādā kitā.  
*preparation was-made.*

Unhī nīngar āsmān-dḍē mūh kar murkiā. Bādshāh  
*That boy heaven-towards face having-made smiled. By-the-king*  
 puchhi-us ta, 'chṛī-hālat-vich kiū khili-ō?' Ākhi-us  
*was-asked-he that, 'such-condition-in why laughed-you?' It-was-said-by-him*  
 ta, 'lāḍ<sup>a</sup> puṭāḍā piū-māi-tē hē; da'wā qāzidē agḡū  
*that, 'affection of-sons father-mother-on is; complaint of-judge before*  
 nīndē-hin; 'adal bādshāhdā mangdē-hin. Hun piū-māi,  
*bringing-they-are; justice of-the-king asking-they-are. Now by-father-mother,*  
 'iwaz<sup>a</sup> ghin, mē-kū khūn<sup>a</sup>-wāstē dḍitā; aū qāzī  
*compensation taking, me-as-regards murder-for it-was-given; and by-the-judge*  
 mēddē-kuhaṇḍā hukm dḍitā; bādshāh āpnī-seḥḥat-wāstē mēddā maraṇ  
*of-my-slaughtering order was-given; the-king his-own-health-for my death*

piā-dḍēkhḍā-hē. Sō tadḍahā siwāi Allāh-Sāfdō kāi panāh  
*happened-seeing-is. Therefore then except of-Allah-the-Lord any refuge*  
 nahā piā-dḍēkhḍā. Kinh-kū dḍēwā Tēddi faryād ? Tēddē-  
*not-I-am happened-seeing. Whom-to may-I-give Thy complaint ? Of-Thee-*  
 aggū mangḍā-hā Tēddā 'adal.'  
*before asking-I-am Thy justice.'*

Bādshāh-kū chā ggālḥ-bbundhī dil-vich ḍḍukḥ thīā, aū akhiā-vich  
*The-king-to this word-hearing heart-in sorrow became, and eyes-in*  
 pāni ānd-us, aū ākhi-us ta, 'chrō-nīngardō  
*water was-brought-by-him, and it-was-said-by-him that, 'of-such-a-boy*  
 bē-gunāh khūn karan-kanū māi mu-us ta changā.' Iwē ākh  
*without-fault murder doing-than I dead-I verily good.' Thus saying*  
 unhī-nīngar-kū bhākur pāi chumā dḍit-us, aū unh-  
*that-boy-to embrace having-put kiss was-given-by-him, and him-as-*  
 kū āzād kit-us. Aū dunīā bē-andāz bakhsh-us.  
*regards free it-was-made-by-him. And wealth without-count was-given-to-him.*  
 Ākhḍē-hin ta, 'unhī-haftē-vich bādshāh vī changā bhalā thīā.'  
*Saying-they-are that, 'that-week-in the-king also well healthy became.'*

### FREE TRANSLATION OF THE FOREGOING.

A king was once very ill. About the kind of sickness it is not necessary to dilate, but a company of Grecian physicians assembled and declared that the only remedy for it was a man's liver. The king ordered a man to be searched for, and at length they brought him the son of a villager. The king asked for him from his parents, and satisfied them with much wealth in exchange. The Chief Justice then gave it as his opinion that it was proper for the king to murder one of his subjects, and a butcher made ready to slaughter the boy.

Then the boy turned his face to heaven and smiled. The king asked him why he laughed under such circumstances. The boy replied : ' On parents lies the duty of love for their children ; to the judge men go to lay complaints ; from the king they ask for justice. Now my parents have given me up to death in exchange for compensation ; the judge has given the order for me to be slaughtered ; and the king, for the sake of his own health, is looking on at my death. The only (parent, judge, and king) in whom I can take refuge is the Lord God, (who loves me like a parent) ; to other what (judge) can I make my plaint (except) to Thee, O Lord ; before Thee, (who art my King), I am asking for Thy justice.'

When the king heard these words he was filled with sorrow. Tears filled his eyes, and he said, ' it is better that I should die rather than that I should murder this innocent lad.' With these words he embraced the boy, kissed him, set him free, and gave him wealth without measure. People say that in that very week the king became cured of his disease.

### SIRĀIKĪ HINDKĪ OF HYDERABAD.

South and west of Khairpur, along the left bank of the Indus, lies the District of Hyderabad. Here Sirāikī Hindkī is spoken by some 30,000 people, as against 791,000 speakers of Sindhī. As elsewhere it is the language of castes, not of localities, and speakers of it are found all over the district. It is the same as the Sirāikī Hindkī of Khairpur. I give, as a specimen, a short popular song. Note the frequent use of the Sindhī final short vowels, and of Sindhī words such as *mahal*°, time.

[ No. 20.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAÑJĀBĪ.

SIRĀIKĪ HINDKĪ.

(DISTRICT HYDERABAD, SIND.)

Aukhā            bbādhī-rakhaṇ<sup>a</sup>            yāridā  
*Difficult       binding(and)-keeping       of-friendship*  
 Jivē            kachā            dhāggā.  
*Like       half-twisted       thread.*  
 Jē       kharā            rahē,            ta       piārā       laggē;  
*If       enduring       it-remains,       then       sweet       it-seems;*  
 Jē            tuṭi-pawē,            ta       bhaggē       bhāggā.  
*If       it-happens-to-break,       then       flees       fortune.*  
 Yār<sup>a</sup>-asāddē-kū       wañī       ākhō,  
*Friend-our-to       going       say,*  
       'Dar-tē       kharā       ghulām       tusāddā.  
       'Door-at       standing       slave       your.  
 'Hukum       hōwē       lāghī            āñ,  
 'Order       may-be       crossing       I-may-come,  
       'Na-ta       thīā       salām<sup>a</sup>       asāddā.'  
       'Otherwise       became       obeisance       our.'  
 Jah<sup>i</sup>-yār<sup>a</sup>-wastē       mañ       gius,  
*What-friend-for       I       went,*  
       Uhō       yār<sup>a</sup>       sumhī       rahiā.  
       That       friend       sleeping       remained.  
 Afsōs,       jah<sup>i</sup>-mahalē-par       yār<sup>a</sup>       āiā,  
*Alas,       what-time-on       the-friend       came,*  
       Mai-kū       kah<sup>i</sup>       na            sunāiā.  
       Me-to       by-any-one       not       it-was-caused-to-be-heard.

## FREE TRANSLATION OF THE FOREGOING.

Difficult is it to keep up friendship. It is, like half-twisted thread, (easily unravelled).

Sweet it is, if it remain enduring; but, if it break, then fortune flees.

Go to my friend and say, 'thy slave is standing at thy door.

If thou grant permission, I will cross (the threshold) and come in; otherwise, I will make my bow (and go).'

The friend whom I visited, the same remained sleeping.

Alas, when the friend came to see me, no one told me (he had come).

### SIRĀIKĪ HINDKĪ OF THAR AND PARKAR.

East of the District of Hyderabad lies the desert District of Thar and Parkar, with the States of Marwar and Malani immediately to its east.

The language of Thar and Parkar is a form of Sindhi, mixed with Mār-wāṛī. There are also said to be some 34,275 speakers of Sirāikī Hindkī. The language closely resembles that which we have seen in Khairpur and Hyderabad, but here and there we meet Mār-wāṛī inflexions. Such are *nazar-mē* (not *nazar-vich*), in sight, and *panārē* (Mār-wāṛī suffix *rē*), in protection.

As a specimen of the dialect, I give a popular song.

[ No. 21.]

**INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.****LAHINDĀ OR WESTERN PAÑJĀBĪ.**

SIRĀIKĪ HINDKĪ.

(DISTRICT THAR AND PARKAR.)

Ddēvī dilāsā maĩ siki rahiā.  
*Give hope I longing remained.*  
 Siki-taiḍḍi sukh<sup>a</sup>-sahur<sup>a</sup> viñāiā.  
*By-longing-thy happiness-patience was-caused-to-go.*  
 Rōz sahā maĩ taiḍḍē tānē.  
*Daily I-bear I thy taunts.*  
 Mulhī kharīd taiḍḍē bbānhē.  
*At-a-price bought thy slave.*  
 Taiḍḍi nazar-mē hik<sup>a</sup> rahiā.  
*Thy sight-in one I-remained.*  
 Mulhī kharīd taiḍḍē vēchārī.  
*At-a-price bought thy humble-one.*  
 Taiḍḍē-darsan<sup>a</sup>-dīd<sup>a</sup> vēkhārī.  
*(For-)thy-sight-seeing anxiety.*  
 Taiḍḍē-panārē chhip rahiā.  
*In-thy-protection hidden I-remained.*  
 Hāji Khānan<sup>a</sup> ākhē, 'tū hē, tū hē.  
*Hāji Khānan says, 'thou art, thou art.*  
 Maĩ dīḥā tū dḍū hē, dḍū hē.  
*By-me seen then two is, two is.*  
 Taiḍḍi-phikat-mē phik rahiā.  
*Thy-coldness-in ashamed I-remain.'*

**FREE TRANSLATION OF THE FOREGOING.**

Thou continuest to hold out hopes to me, and I continue to long for thee until my longing has destroyed my peace and patience.

Daily suffer I thy taunts. I am thy bought slave. I remain in thy sight alone.

I am thy humble creature, bought for a price. I long for the sight of thee. I remain hidden under thy protection.

Hāji Khānan (the author) says, 'tis thou, 'tis thou. I saw that thou art two. In thy coldness I suffer shame.'

## KHETRĀNĪ OR KHETRĀNKĪ, AND JĀFIRĪ.

Before leaving Sirāikī and the Hindkī of Dera Ghazi Khan, we must devote a few pages to the language of the Khetrans, a tribe inhabiting Baluchistan to the east of that district. Sir Denzil Ibbetson, in his *Outlines of Panjāb Ethnography* (p. 197), describes them as an 'independent tribe living beyond our border at the back of the Laghāri, Khosa, and Lund country. Their original settlement was at Vahoa in the country of the Qasrāni of Dera Ismail Khan, where many of them still live and hold land between the Qasrāni and the river. But the Emperor Akbar drove out the main body of the tribe, and they took refuge in the Bārkhān valley of the Laghāri hills, and still hold the surrounding tract and look to the Laghāri chief as their protector. They are certainly not pure Biloch, and are held by many to be Pathāns . . . , and they do in some cases intermarry with Pathāns. But they confessedly resemble Biloches in features, habits, and general appearance, the names of their septs end in the Biloch patronymic termination *āni*, and they are now for all practical purposes a Biloch tribe. It is probable that they are in reality a remnant of the original Jat population; they speak a dialect of their own called Khetrānkī which is an Indian dialect closely allied with Sindhī and in fact probably a form of the Jatki speech of the lower Indus. They are the least warlike of all the Biloch tribes, capital cultivators, and in consequence exceedingly wealthy.'

No estimate of the number of speakers of Khētrānī has been prepared for this Survey. In 1901, the members of the tribe numbered 14,581, and we may provisionally assume the number of speakers at the same figure.

No samples of Khētrānī have been forwarded to me by the Local Officers, but I am indebted to the kindness of Mr. M. Longworth Dames for the following vocabulary and selection of short sentences. He informs me that the Jāfirī dialect, spoken in the Drug valley in the Sulaimāns, is very similar to Khētrānī. A perusal of this vocabulary is sufficient to show that the language is a form of Western Lahndā, akin to the Hindkī of Dera Ghazi Khan, but without the Sindhī double-consonants employed by that dialect. It uses a few Balōchī words, but there are hardly any traces of Paṣhtō. It is also worthy of notice that it shows several traces of connexion with the Dardic languages of Kāfiristān, Chitral, the Indus Kohistan, Gilgit, and Kashmir. Such are the tendency to drop the aspiration of a sonant aspirate consonant, as in *bātrijū* (not *bhā-*), a nephew; the retention of *r* in a compound consonant, as in the *tr* in the same word, the tendency to aspirate a final surd consonant, as in *nakh*, nose, *lakh* (Paṣhtō *lak'*), a tail, the substitution of cerebral for dental letters, as in *sūlhā*, straight, *!hakā*, weary. Compare also Khētrānī *bahā*, brother, with Kōhistānī *bhā*; *thū*, thou, with Shinā *thō*, thy, and Kōhistānī *thō*, you; *awē*, you, with Wai Kāfir *vī*, Kalāshū Kāfir *ābi*, you; *hot*, this, with Khō-wār *hēt*, these; the change of *!h* to *ch*, to form a feminine (*uth*, f. *uch*, a camel); and the system of counting by twenties, not by tens.

Finally, we may note that Mr. Dames remarks, 'as far as my memory goes, the Khētrānī, as spoken, differs more from Western Panjābī than one would gather from the vocabulary, and is only barely intelligible to natives of the Derajat.'

The following vocabulary is entirely due to Mr. Dames. The only changes made are a few alterations to bring the system of transliteration into line with that employed for the Survey:—

## SUBSTANTIVES.

Air, <i>buthān</i> .	Bullet, <i>gōlā</i> .
Alarm (of war), <i>ḍāḥāz</i> .	Bullock, <i>dānd</i> .
Amble (of a horse), <i>phōhkā</i> .	Butter, <i>makkhan</i> .
Ambush, <i>tham</i> .	Butterfly, <i>phōput</i> .
Anger, <i>khāvar</i> .	Calf, <i>vachā</i> , -ī.
Answer, <i>jawāv</i> .	„ (with two teeth), <i>chauhān</i> .
Ant, <i>sikhni</i> .	Camel, m., <i>uṭh</i> .
Arm, <i>bāḥ</i> .	„ f., <i>uch</i> .
(Forearm), <i>hath</i> .	„ (herd of), <i>vag</i> .
Army, <i>lashkar</i> .	„ (young), <i>tūḍē</i> .
Ashes, <i>bihānī</i> .	Caravan (large), <i>kāfila</i> .
Assembly, <i>tōl</i> .	„ (small), <i>sāth</i> .
Attack, <i>jalō</i> .	Cattle, <i>guhū</i> .
Axe, <i>barrā</i> .	Charcoal, <i>angār</i> .
Back, <i>puttā</i> .	Child, <i>mutyārā</i> .
Badger, <i>gōrpat</i> .	Clothes, <i>lingrā</i> .
Barley, <i>jav</i> .	Cloud, <i>jhar</i> .
Basket, <i>chukrā</i> .	Colt, <i>bihan</i> .
Beard, <i>ḍāṛhī</i> .	Cotton (growing), <i>rār</i> .
Bedstead, <i>khaṭlā</i> .	„ (picked), <i>kapāh</i> .
Bee, <i>mākhīdī makhī</i> .	Cousin (son of paternal uncle),
Belly, <i>ḍiḍh</i> .	<i>santar</i> .
Betrothal, <i>mangnā</i> .	Cow, <i>gāū</i> .
Bird, <i>pakhī</i> .	Crane, <i>dhīng</i> .
Bladder, <i>phittā</i> .	Crow, <i>kāḥ</i> .
Blanket, <i>dussā</i> .	Curds, <i>dahī</i> .
Blood, <i>ratt</i> .	<i>Dāl</i> ( <i>masūr</i> ), <i>ōghrā</i> .
Boar (wild), <i>surr</i> .	Daughter, <i>dhī</i> .
Body, <i>jund</i> .	Day, <i>ḍēū</i> .
Bone, <i>had</i> .	Debt, <i>phōr</i> , <i>rin</i> .
Boy, <i>chōṛ</i> .	Deer ( <i>i.e.</i> ravine deer or gazelle),
Brain, <i>bhējā</i> .	<i>haran</i> , <i>harnī</i> .
Bread, <i>mānī</i> , <i>lōlā</i> .	Dish, <i>rach</i> .
„ (baked round a stove), <i>kāk</i> .	Dog, <i>kuttā</i> , -ī.
Breast, <i>sīnā</i> .	Donkey, <i>gadhā</i> , -ī.
Breath, <i>guhāt</i> .	Door, <i>dar</i> .
Bride, <i>vannī</i> .	Dove (grey), <i>gīrā</i> .
Bridegroom, <i>ghōt</i> .	Dust-storm, <i>lur</i> , <i>nīr</i> .
Bridle, <i>vagh</i> .	Ear, <i>bōṭī</i> .
Brother, <i>bahā</i> .	East, <i>pōwāḍh</i> .
Buffalo, <i>mēḥ</i> , <i>mēhī</i> .	Egg, <i>phērḥā</i> .
Bull, <i>taṭṭul</i> .	Enemy, <i>syāl</i> , <i>dushman</i> .



Entrails, <i>āndarā</i> .	Hair, <i>bitkiā</i> .
Evening, <i>bēgā</i> .	Hand, <i>chamba</i> .
Eye, <i>akhī</i> .	Hare, <i>sahir</i> .
Face, <i>mūhā</i> .	Hawk, <i>sāmbōā</i> .
Fast, <i>dubhāl</i> .	Head, <i>sarōtā</i> .
Father, <i>peū</i> , <i>abbā</i> (used by children).	Heart, <i>ēkhā</i> .
Fear, <i>dār</i> .	Heel, <i>khurī</i> .
Field, <i>mulk</i> .	Herdsmen, <i>pahāl</i> , <i>gōwāl</i> , <i>chālīwāl</i> .
Fight, <i>bhir</i> , <i>jhēra</i> .	Hip, <i>sathal</i> .
Finger, <i>ānghī</i> .	Honey, <i>mākhī</i> .
Fire, <i>bah</i> .	Hope, trust, <i>hīl</i> .
Fish, <i>mach</i> .	Horse, <i>ghōṛā</i> .
Flesh, <i>bōthī</i> , <i>bōhrā</i> .	House, <i>ghair</i> .
Flint and steel, <i>bah</i> .	Hurt, wound, <i>dhak</i> .
Flock (sheep or goats), <i>giḍēr</i> .	Hyena, <i>malhā</i> .
Flower, <i>gatārā</i> .	Ice, <i>yā</i> .
Fly, <i>makhī</i> .	Infant, <i>bāl</i> , <i>nandṛā bāl</i> .
Foot, <i>pēr</i> .	Iron, <i>lōhā</i> .
Forage (for horses, etc.), <i>sursād</i> .	Jackal, <i>giḍrī</i> .
Force, <i>zōr</i> .	<i>Jawār</i> (millet), <i>juār</i> .
Fowl (domestic), <i>kukkur</i> .	Jaws, <i>hanēhā</i> .
Fox, <i>lūmbar</i> .	Jewel, <i>gahnā</i> .
Friend, <i>yār</i> .	Jump, <i>ṭrap</i> .
Frost, snow, <i>vahōr</i> (cf. Avesta <i>vafra</i> -, Balōchī <i>gwahar</i> , Mod. Prs. <i>barf</i> ).	Jungle, <i>jhar</i> .
Fruit, <i>phal</i> .	Kick, <i>lat</i> .
Garden, <i>bāgh</i> .	Kidney, <i>bukki</i> .
<i>Ghī</i> , <i>āndar</i> , <i>ghīō</i> .	Kinsman, <i>sakkā</i> .
Girth, <i>tang</i> .	Kite, <i>hīl</i> .
Goat, m., <i>buj</i> .	Knee, <i>gōḍē</i> .
„ f., <i>chālī</i> .	Knife, <i>kātī</i> .
„ (kid), <i>bakrā</i> , -ī.	Knot, <i>gēṭh</i> .
Gold, <i>sunnā</i> .	Lamb, <i>ōrnā</i> .
Goods, <i>bunagh</i> .	„ (with two teeth), <i>bēlā</i> .
Grain, <i>dhānē</i> .	Lamp, <i>dīwā</i> .
Grandfather, <i>dādā</i> .	Lance, <i>nēza</i> .
Grandson, <i>agjā</i> .	Land, <i>zimī</i> .
Grass, <i>gāh</i> .	Leaf, <i>patar</i> .
Guest, <i>nāthī</i> .	Leather, <i>cham</i> .
Guitar, <i>dambīrā</i> .	Leech, <i>gēliḍ</i> .
Gun, <i>tūpak</i> .	Leek (wild), <i>thōm</i> .
Hail, <i>garā</i> .	Leg, <i>tang</i> .
	Leopard, <i>chitra</i> .
	Lime, <i>kūnī</i> .
	Lip, <i>jōr</i> .

Liver, <i>jārā</i> .	Oven, <i>thōbī</i> .
Lizard, <i>kirrā</i> .	Pace, <i>kadam</i> .
Loins, <i>chēl</i> .	Packsaddle, <i>palān</i> .
Lungs, <i>dimē</i> .	<i>Pagrī</i> , <i>khandhā</i> .
Maize, <i>makāhī</i> .	Partridge, <i>ṭiṭṭir</i> .
Nan, <i>murs</i> .	Path, <i>tar</i> .
<i>Markhōr</i> , <i>salā</i> , -ī.	Pistol, <i>tumanchā</i> .
Marriage, <i>parnā</i> .	Place, <i>thā</i> .
Marrow, <i>lim</i> .	Plain, <i>thak</i> .
Master, <i>saṭ</i> .	Plough, <i>hal</i> .
Midday, <i>mānjhī</i> .	Pond, <i>khar</i> .
Milk, <i>dudh</i> .	Pouch, <i>kēcha</i> .
Mill (for corn), <i>grat</i> .	Powder (gun-), <i>dārū</i> .
Mist, <i>ghāṭ</i> .	„ „ (-flask), <i>gudī</i> .
Mole, <i>gāgī</i> .	Price, <i>mul</i> .
Month, <i>māh</i> .	Quicksand, <i>phāt</i> .
Moon, <i>chandr</i> , <i>māh</i> .	Race (horse-), <i>gōī</i> .
Morning, <i>subōī</i> .	Rain, <i>mīh</i> .
Morsel, bit, <i>kaur</i> .	Rainbow, <i>dablī</i> .
Mother, <i>mā</i> .	Ram, <i>mar</i> .
Mouse, <i>chūhā</i> .	Rat, <i>chūhū</i> .
Mouth, <i>wāt</i> .	Ribs, <i>paslā</i> .
Mule, <i>khachar</i> .	Rice, <i>chāwal</i> , <i>dhān</i> .
Nail, <i>nāh</i> .	Right-hand, <i>sajjā</i> .
Name, <i>nāw</i> .	Rock, <i>vaṭ</i> .
Navel, <i>nārā</i> .	Saddle, <i>hannā</i> .
Neck, <i>markā</i> .	Salt, <i>lūn</i> .
Needle, <i>suī</i> .	Sand, <i>nālī</i> .
Neighbour, <i>gāwāndī</i> .	Sandals, <i>chabhā</i> .
Nephew (brother's son), <i>bātrījā</i> .	Scabbard, <i>tēgh</i> .
Net bag, <i>ṭrangrī</i> .	Scorpion, <i>uṭhīā</i> .
Night, <i>rāt</i> .	Seed, <i>bīj</i> .
North, <i>kutub</i> .	Servant, <i>naukar</i> .
Nose, <i>nakh</i> .	Sheep, <i>phāhū</i> .
Nostrils, <i>nāsān</i> .	Shoe, <i>jutī</i> .
Oath, <i>saūh</i> .	Shoulder, <i>khullē</i> .
<i>Ōbārā</i> (the bird, <i>Otis Houbara</i> ), <i>bōrīkhar</i> .	Sieve, <i>paṛūn</i> .
Oil, <i>tēl</i> .	Sister, <i>bhēn</i> .
Oleander ( <i>Nerium odorum</i> ), <i>kanīra</i> .	Sky, <i>āsmān</i> .
Olive-tree (wild), <i>kāhū</i> .	Snake, <i>sap</i> .
Onion, <i>wasal</i> .	Snuff, <i>phattā</i> .
„ (wild), <i>sōbā</i> .	Snuff-box, <i>narēl</i> .
	Son, <i>putur</i> .
	South, <i>ninjā</i> .

Speech, <i>ringrā</i> .	Tongue, <i>jībh</i> .
Spleen, <i>tillī</i> .	Tooth, <i>dand</i> .
Spy, <i>chārī</i> .	Torrent-bed, <i>lahar</i> .
Stirrup, <i>rikēb</i> .	(Small do.), <i>vahīr</i> .
Stone, <i>vaṭ</i> .	Tower, <i>thul</i> .
String, <i>rassā</i> .	Town, <i>shahr</i> .
Sugar, <i>shakar</i> .	Valley, <i>thak</i> .
Sulphur, <i>gōgrand</i> .	Victory, <i>sōbh</i> .
Summer, <i>uṇālā</i> .	Village, <i>lō</i> .
Sun, <i>suj</i> .	Virgin, <i>kañ</i> .
Sweat, <i>phagar</i> .	Voice, <i>taukh</i> .
Sword, <i>talwār</i> , <i>tarwāl</i> .	Vulture, <i>kandhēl</i> .
Tail, <i>lakh</i> .	War, <i>jang</i> .
„ (of a fat-tailed sheep), <i>puchh</i> .	Water, <i>pānī</i> .
Tank, <i>tardī</i> .	„ -bag, <i>khundā</i> .
Tear, <i>hanjū</i> .	„ -course, <i>wāh</i> .
Testicles, <i>tattē</i> .	Well, <i>khūhī</i> .
Thief, <i>chōr</i> .	Wheat, <i>kanak</i> .
Thigh, <i>satthal</i> .	Wing, <i>khamb</i> .
Thorn, <i>kandṛā</i> .	Winter, <i>lēng</i> .
Thread (single), <i>sutr</i> .	Wolf, <i>bhigār</i> .
„ (woven), <i>sagga</i> .	Woman, <i>zāl</i> .
Throat, <i>gichī</i> .	Wood, <i>kāṭhī</i> .
Thumb, <i>angūṭhā</i> .	Wool, <i>un</i> .
Thunder, <i>gūr</i> .	Wrist, <i>murchā</i> .
Tiger, <i>shīn</i> .	Year, <i>varāh</i> .
Tinder, <i>kan</i> .	Yoke, <i>jhūlā</i> .
Tobacco, <i>phaṭṭā</i> .	

## ADJECTIVES.

Awake, <i>ungrā</i> .	High, large, <i>vaḍā</i> .
Bad, <i>gandā</i> .	Hot, <i>garm</i> .
Beautiful, <i>sunmā</i> .	Hungry, <i>bhukkā</i> .
Bitter, <i>khattā</i> , <i>thiṭhā</i> .	Ill, <i>hārā</i> .
Black, <i>kālā</i> .	Large, see 'high.'
Blind, <i>andhā</i> .	Left (-hand), <i>kabbā</i> .
Broad, <i>phōlā</i> .	Little, <i>nandīrā</i> , <i>nikṛā</i> .
Cheap, <i>sastā</i> .	Living, <i>jūndī</i> .
Clean, <i>tāhā</i> , <i>tūhā</i> , <i>jhakkā</i> .	Long, <i>driggā</i> .
Cold, <i>thadā</i> .	Naked, <i>nangā</i> .
Dark, <i>āndhārā</i> .	Old, <i>purūnā</i> .
Deaf, <i>bhōrā</i> .	Perfect, <i>ḍongar</i> .
Dear, <i>mahngā</i> .	Raw, <i>kachā</i> .
Dirty, <i>mal</i> .	Red, <i>lākhī</i> .
Dry, <i>sukhā</i> .	Right (-hand), <i>sajjā</i> .
Empty, <i>charhā</i> .	Short, <i>mandarī</i> , <i>-ī</i> .
Equal, <i>mīā-matt</i> .	Straight, <i>siḍhī</i> .
False, <i>hur</i> .	Swift, <i>tikkā</i> .
Far, <i>dūr</i> .	Thin, <i>dublā</i> .
Frozen, <i>yā-kharā</i> .	Weary, <i>thakā</i> .
Generous, <i>sakhī</i> .	Wounded, <i>phaṭā</i> .
Glad, <i>khush</i> .	Yellow, <i>kaṭā</i> .
Good, <i>chāngā</i> .	Young, <i>jawān</i> .
Heavy, <i>gurū</i> , <i>-ī</i> .	

## NUMERALS.

As in Lahndā, but *bā* is 'two.'

After 40, as follows :—

50, *chālī ta dah*.

60, *saṭhy*.

70, *saṭh ta dah*.

80, *chār vīhā*.

90, *chār vīhā dah*.

100, *sau*.

It will be observed that the counting is by twenties, not by tens. In this respect Khētrānī agrees with the Dardic languages.

## PRONOUNS, etc.

I, ?  
 We, *asē*.  
 Thou, *thū*.  
 You, *awē*.  
 He, this, *hē, hat*.  
 He, that, *hō, ā*.  
 Mine, *mājā, -ī*.  
 Thine, *thājā, tājā, -ī*.  
 His, of this, *hētā, -ī*.

Other, *biā, bī*.  
 Another, *āhē*.  
 All, *nūlā*.  
 Some, *kē*.  
 Such, so much, *inā*.  
 What? *chā*.  
 Which? *kēhā*.  
 Many, *ghannē*.  
 Self, *ūp*.

## VERBS. (Quoted in the Infinitive.)

Apply, *chā-vijhan*.  
 Arise, *uṭhan*.  
 Arrive, *ach-phunchanan*.  
 Ask, *puch-karan*.  
 Assemble, *ajdub-thīwan, tōl-thīwan*.  
 Bathe, *jund-dhōwan*.  
 Be, *thīwan*.  
 Beat, *māran*.  
 Bind, *badh-karan*.  
 Brand, *damban*.  
 Bray, *hāngan*.  
 Break, *bhunj-bharan*.  
 Bring, *chāwan*.  
 Burn (trans.), *balan*.  
 Burn (intrans.), *sara-vanjan*.  
 Bury, *phūran*.  
 Carry off, *ginnṭhan (?)*.  
 Come, *achan āwan*.  
 Cultivate, *rāhan*.  
 Die, *maran*.  
 Do, *karan*.  
 Dwell, *vehan*.  
 Fall, *chan-pāwan*.  
 Fight, *bhiran*.  
 Fill, *bhiran*.  
 Give, *dēwan*.  
 Go, *vanjan, julan, chattan*.  
 Grind, *pīnan*.  
 Jump, *ṭrapan*.  
 Kill, *mār-bhāran*.

Know, *jānan*.  
 Lay, *rakhan*.  
 Lay down, *rakhan-chāwan*.  
 Leave, *chhur-dēwan*.  
 Lift, *chāwan*, past participle *chāiā*.  
 Make, *jōran*.  
 Open, *khōlan*.  
 Overcome, *khaṭan*.  
 Pass, *langan*.  
 Pass by, *langā-vanjan*.  
 Quench, *māran*.  
 Reap, *lōh-vidan*.  
 Receive, *waṭṭan*.  
 Remember, *yād-āwan*.  
 Run, *drukhan*.  
 See, *lakhan*.  
 Sell, *vikhan-dēwan*.  
 Send, *mukhan*.  
 Sew, *sīwan*.  
 Share, *vilhēnan*.  
 Show, *varan*.  
 Sleep, *luṭṭā* (past participle).  
 Smell, *shūkan*.  
 Spill (intr.), *vītij-pēican*.  
 Sport, *rawan*, pres. part. *rāundā*.  
 Suck, *lehnan*.  
 Swallow, *langā-vanjan*.  
 Talk, *ākhan*, pres. part. *āhdā*.  
 Tear, *phāran*.  
 Think, *dihān-karan*.

Throw, *chā-bhāran*.

Touch, *lāwan*.

He touched, *lāas*.

Weep, *rōn*, pres. part. *rundā*.

Write, *likhan*.

### PREPOSITIONS, ADVERBS, ETC.

Above, *uchā*.

After, *ninjā*.

Anywhere, *khadē*.

Before, *muhar*.

Behind, *pichū*.

Beneath, *zimī*.

Between, *ādhi-vich*.

Here, *het*, *het-vich*.

Hither, *ēthā* (*ē thā* = this place).

How? *kikur*, *chā*.

Last year, *biā-varāh*.

Near, *kōtē*, *vijhāi*, *vijrai*.

Now, *anhyā*.

On, upon, *sā*.

Outside, *bāharō*.

So, thus, *hyū*.

Then, *hō-wakt*.

There, *hōch*.

Today, *aj*.

Tomorrow, *sabhā*.

When? *kīhi-wakt*.

Where? *kēhāthā*.

Yesterday, *bidi*.

### SHORT SENTENCES.

*Rāhindē pēū*, I cultivate the ground.

*Vyāhī pēi*, she has borne a child.

*Sara-vēndāi*, it is burning.

*Chīndain*, he is coming.

*Chīndā pēū*, I am coming.

*Ach-phunchanain*, he arrives.

*Chīndāisi*, he will come.

*Ap chīēsā*, I will come myself.

*Chāiāin*, he brings.

*Chā-vijhō*, apply (*Hindōstāni lagāō*).

*Charhā-pēāi*, it is empty.

*Bas chā-kar*, stop, enough!

*Rakh-chā*, put it down!

*Puch-kandēhāi*, he is asking.

*Kūr-kindā*, he is lying.

*Jhērā kāsī*, he will fight.

*Jhērā kitas*, he fought.

*Mar-pēāi*, he is dead.

*Hyū kandāi*, I will do so, or I am doing so.

*Māji hīl ē tāji uthē*, my trust is in thee.

*Hē murs hārā ē*, this man is ill.

*Tāji chā thīndā?* what (relation) is he to you?

*Ghōri-sē kōtē na vanj, ghōri la!*  
*kindiē*, do not go near the mare, the mare kicks.

*Ā khildā-ē*, he is laughing.

*Chhur-dēwan*, to leave anything behind.

*Māh lakhasī*, the moon comes out.

*Langā-vanjan*, to pass by.

*Vēndā*, going.

*Hētā chā mul-ē?* what is the price of this?

*Gōi chāwan*, to win a race.

*Lakhiasī*, he will see.

*Ghanē murs tōl thēin*, many men are assembled.

*Lutṭē pēū*, I go to sleep.

*Dhingi thī kharō-i*, it is bent (*fem.*).

*Kē diū thēan*, some days have passed.

*Vitij pēwan*, to be spilt.

*Ā bandē kharē kharā*, that man is standing.

*Gurdā pēā*, it is thundering.

*Rīngrā kiā pēndāi*, he is speaking.

*Sōbh khaṭṭan*, to win the victory.

A SHORT SONG OR *DASTĀNA*.*Pērōz Shāh, ēthā̃ thī,**Nathirā bēgā ēthā̃ thī,**Mārūrā bēgā ēthā̃ thī.*

Firōz Shāh, come here (to me),

The evening of my lord, come here,

The evening of my lover, come here.

---

## THE THAL DIALECTS, DERĀWĀL, AND HINDKŌ.

The tract of country between the river Indus on the west, and the Jehlam and (after its junction with the Chenab) the Jehlam-cum-Chenab on the east, is known as the Sind-Sāgar Dōāb. The southern point of this Dōāb is occupied by the District of Muzaffargarh. About half way up the Dōāb between the Districts of Shahpur and Jhelum (Jehlam) the Salt Range forms an important geographical as well as ethnic barrier. Between the Salt Range and Muzaffargarh, the country (except in the *Kāchh* or riverain tracts) is nearly all desert and is known as the Thal. The only complete district falling within the Dōāb south of the Salt Range is Muzaffargarh. Mianwali lies on both sides of the Indus, and Shahpur and Jhang on both sides of the Jehlam or Jehlam-cum-Chenab. In addition to these, while the greater part of the District of Jhelum lies to the north of the Salt Range, a small portion lies to its south. This southern portion of the Dōāb therefore includes parts of the Districts of Mianwali, Jhelum, Shahpur, and Jhang, and the whole of Muzaffargarh. For our present purposes, the Thal may be taken as covering the whole of these parts of districts, as well as the northern part of Muzaffargarh.

We have seen that the dialect of Lahndā spoken in Muzaffargarh is a form of Mūltānī. Over the rest of the Thal, the language is known as Thaḷī, or the language of the desert. The same form of speech is spoken across the Indus in Dera Ismail Khan and Bannu.

It has various names, according to locality. 'Jaṭkī' is universal, as elsewhere over the southern Lahndā area. A slightly polished form spoken in the town of Dera Ismail Khan and its suburbs is known as Dērāwāl. In Mianwali and Bannu it is sometimes called Hindkō and sometimes Mulki. In Jhelum it is called Thaḷī and the same name is employed in Shahpur. In Jhang it is called Thaḷōchṛī.

Wherever it is spoken it is practically the same dialect, and closely agrees with Mūltānī. In the north it gradually merges into the dialects of Jhelum and of the Salt Range, and on the east it merges into the Lahndā of the Shahpur Dōāb and of Jhang-cum-Lyallpur. To the south lies Mūltānī. On the west lies Paṣṭō, an Eranian language described in Vol. X of this Survey, and into which there is no merging. The boundary line between Paṣṭō and Lahndā runs nearly north and south through the Districts of Bannu and Dera Ismail Khan, on the west side of the river Indus.

It will now be convenient to take each of the abovenamed districts separately.

The District of Mianwali lies on both sides of the river Indus, the Tahsils of Mianwali, Bhakkar, and Leiah lying on the east bank, and the Tahsil of Isa Khel on the west bank. In Isa Khel the main language is Lahndā, except north of the town of Kalabagh, where Paṣṭō is spoken by the Bhangikhēl Khattaks of the hill-country. On the east of the Indus, in all three Tahsils the language is Thaḷī Lahndā although Paṣṭō is even here spoken by a few Paṭhān families. In the Tahsils of Bhakkar and Leiah, the Lahndā is good Thaḷī, but in the Tahsil of Mianwali, while still Thaḷī, it shows signs of the influence of the Āwāṅkāri Lahndā of Attock and Kohat.



The District of Mianwali was formed in the year 1901, out of parts of Bannu and Dera Ismail Khan, after the materials for this Survey were collected, and hence the figures received with these materials are of no use. We are therefore compelled to use estimates based on the figures of the Census of 1901, which are as follows :—

Lahndā . . . . .	400,000
Paṣṭō . . . . .	15,265
Other languages . . . . .	9,323
	<hr/>
TOTAL . . . . .	424,588
	<hr/>

West of the Isa Khel Tahṣil of Mianwali lies the North-West Frontier District of Bannu. The total population of this district in 1901 was 231,485, of whom 195,829 spoke Paṣṭō. For the reasons stated when dealing with Mianwali we cannot state accurately the number of speakers of Thaḷī Lahndā in Bannu. They may be estimated at 33,700. It is the language of Hindūs and members of non-Pathān tribes scattered over the district, but is not the main language of the country, which is Paṣṭō. It is locally known as Hindkō or Mulķī.

The District of Dera Ismail Khan belongs to the North-West Frontier Province and lies on the right, or western, bank of the river Indus. Its principal language is Thaḷī Lahndā, but Paṣṭō, which is said to be dying out, is the language of the frontier Pathāns along the whole length of the western district border. There is, however, a Jaṭṭ tract consisting of the town of Tank and the country immediately surrounding it, known as the Jaṭāthar,<sup>1</sup> in which the language is also Lahndā, although surrounded on all sides by tribes speaking Paṣṭō. In the south of the Kulachi Tahṣil the language is Balōchī.

The local names for the Thaḷī Lahndā spoken in Dera Ismail Khan are Jaṭķī and Hindķī; a slightly polished form, spoken in the town of Dera Ismail Khan, is known as Dērāwāl, but this is not worthy of separate consideration.

When the materials for this Survey were being collected, the district included the trans-Indus Tahṣils of Bhakkar and Leiah, but these have since been transferred to the new District of Mianwali. It is hence, as explained when dealing with that district, impossible to give accurate figures for the Lahndā spoken in the present Dera Ismail Khan, and the following figures are estimates based on the Census of 1901 :—

Paṣṭō . . . . .	73,132
Lahndā (Jaṭķī and Dērāwāl, estimate) . . . . .	170,000
Others . . . . .	9,247
	<hr/>
TOTAL . . . . .	252,379
	<hr/>

To the east of the two southern Tahṣils of the District of Mianwali lie the District of Jhang, and, still further east, the District of Lyallpur.<sup>2</sup> Taking the two districts of Jhang-cum-Lyallpur together, we find that Lyallpur lies in the Rechna Doab, while

<sup>1</sup> Compare the Jaṭātar of the District of Gujrat, *ante*, p. 299.

<sup>2</sup> Lyallpur was separated from Jhang in the year 1901. For the purposes of this Survey Jhang-cum-Lyallpur is treated as a one unit.

Jhang has, first a strip along the east bank of the Chenab and Chenab-cum-Jehlam, secondly the southern end of the Jech Doab, and thirdly a portion of the Sind-Sāgar Doab, along the right bank of the Jehlam-cum-Chenab.

Immediately along the right bank of the Jehlam-cum-Chenab the alluvial country, here known as Kāchhī, has a dialect of its own known as Kāchhṛī, which belongs to the main Group of Jhang-cum-Lyallpur dialects, and has been dealt with on pp. 280, 294ff. This Kāchhī rapidly rises to the west into the Thal, where the language is Thalī, locally known as Thalōchhṛī and identical with the Thalī of South Mianwali and Dera Ismail Khan. The estimated number of speakers of Thalōchhṛī is 2,948. The other figures for Jhang-cum-Lyallpur will be found, *ante*, on p. 280.

North-east of the southern Tahsils of Mianwali, and north-west of Jhang lies the District of Shahpur, on both sides of the river Jehlam. The dialect of the tract to the east of the river in the Jech Dōāb, the so-called Shahpur Dōābī, has been dealt with at length on pp. 249, 272ff. On the west of the river in the Sind-Sāgar Dōāb we have, to the north, the dialects of the Salt Range, with which we have nothing at present to do, and south of this the dialect of the Thal, or Shahpur Thalī. The estimated figures for Shahpur are as follows :—

Shahpur Dōābī	.	.	.	.	.	.	.	.	.	.	.	447,000
Shahpur Thalī	.	.	.	.	.	.	.	.	.	.	.	21,000
Salt Range dialect	.	.	.	.	.	.	.	.	.	.	.	25,000
Other languages	.	.	.	.	.	.	.	.	.	.	.	588
												<hr/>
TOTAL											.	493,588
												<hr/>

There only remain to be considered the speakers of Thalī belonging to the Jhelum District. These live in the south-west of the Pind Dadan Khan *Tahsīl* at the foot of the Salt Range. Their number is estimated at 131,562.

We thus arrive at the following estimate of the total number of speakers of Thalī, including also the speakers of Lahndā west of the Indus in Bannu and Dera Ismail Khan :—

Mianwali	.	.	.	.	.	.	.	.	.	.	.	400,000
Bannu	.	.	.	.	.	.	.	.	.	.	.	33,700
Dera Ismail Khan	.	.	.	.	.	.	.	.	.	.	.	170,000
Jhang	.	.	.	.	.	.	.	.	.	.	.	2,948
Shahpur	.	.	.	.	.	.	.	.	.	.	.	21,000
Jhelum	.	.	.	.	.	.	.	.	.	.	.	131,562
												<hr/>
TOTAL											.	759,210
												<hr/>

In the following pages I give a brief general sketch of the points in which Thalī differs from the Standard Lahndā of the Shahpur Dōāb, and also show when in these cases it agrees with Mūltānī. The remarks are almost entirely based on Sir James Wilson's *Grammar and Dictionary of Western Pañjābī*, with a few additions from the specimens annexed.

As in Mūltānī, Thālī shows a strong preference for the cerebral *ḍ*. Thus :—

Shahpur Dōābī.

*dādā*  
*dāl*  
*dihārā*  
*dēhū*  
*mērā*  
*tērā*  
*dōē*  
*dāh*  
*chādā*  
*dē*  
*dēhā*  
*iddē*  
*uddē*  
*kadāhā*

Thālī.

*ḍādā*, a grandfather.  
*ḍāl*, pulse.  
*ḍihārā*, a day.  
*ḍēhū*, the sun.  
*māḍā*, my.  
*tāḍā*, thy.  
*ḍū*, two.  
*ḍāh*, ten.  
*chāḍā*, fourteen.  
*ḍē*, give.  
*ḍēhā*, to-morrow.  
*iddē*, hither.  
*uddē*, thither.  
*kadāhā*, sometimes.

It will be observed that in all these cases Thālī agrees with Mūltānī as against Shahpur Dōābī.

The Vocabulary often differs, and when it does, generally agrees with Mūltānī. Thus :—

Shahpur Dōābī.

*thōrā*  
*puttur*  
*nisrī*  
*nikrā*  
*mard*  
*zanānī*  
*chhōhur*  
*chhappar*  
*hōr*  
*bhōē*  
*vēkh*  
*rañ*  
*sū*  
*sak*  
*vanjī*  
*chō, dōh*  
*hō*  
*iū*

Thālī.

*thōlā*  
*pōtr*  
*nisrī*  
*naḍḍhā*  
*ḍāhrī* (lit. bearded)  
*zāl*  
*balōrā, nīngur*  
*ṭōhbā*  
*bēā*  
*zimmī*  
*ḍēkh*  
*rañ or jā*  
*sam*  
*sag*  
*phitt*  
*ḍōh*  
*thī*  
*ghinn*

Mūltānī.

*thōlā*, a little.  
*pōtr, puttur*, a son.  
*nisrī*, sugar.  
*nikkā*, small.  
*mard*, a man.  
*zāl*, a woman.  
*nīngar, chhuhar*, a boy.  
*ṭōhbā*, a pond.  
*hōr, bēā*, another.  
*bhōē, zimmī*, land.  
*ḍēkh*, see.  
*vañ*, go.  
*samm*, sleep.  
*sagg*, be able.  
*phitt*, ~~be~~ lost.  
*ḍōh*, milk a cow.  
*hō, thī*, become.  
*ghinn*, take.

The declension of nouns is as in Shahpur Dōābī and Mūltānī. We may note that *bēā*, other, makes its feminine *bāñ*, and its masculine plural *bāē* or *bēē*. *Zāl*, a woman, has its plural *zālī*. In the ablative, the termination *ū* is preferred to *ō*. Thus, *kōlū*, away from, not *kōlō*, as in Shahpur. For the dative, we have the Mūltānī postposition *kū*, as well as the Shahpur Dōābī *nū*.

Adjectives are treated as in Shahpur and Multan. A few numerals differ slightly from the Shahpur standard, generally agreeing with Mūltānī. Thus:—

Shahpur Dōābī.	Thalī.	Mūltānī.
<i>hekk, hikk</i>	<i>hikk</i>	<i>hekk, hikk</i> , one.
<i>dōē</i>	<i>ḍū</i>	<i>ḍū</i> , two.
<i>trā</i>	<i>trāē</i>	<i>trāē</i> , three.
<i>dāh</i>	<i>ḍāh</i>	<i>ḍāh</i> , ten.
<i>chādā</i>	<i>chādā</i>	<i>chādā</i> , fourteen.
<i>tātrī</i>	<i>tētrī</i>	<i>tētrī</i> , thirty-three.
<i>bātālī</i>	<i>bātālī</i>	<i>bētālī</i> , forty-two.

Pronouns also follow Mūltānī when they differ from Shahpur Dōābī. Thus:—

Shahpur Dōābī.	Thalī.	Mūltānī.
<i>mērā</i>	<i>māḍā</i>	<i>mēḍā, māḍā</i> , my.
<i>assī</i>	<i>assā</i>	<i>assā</i> , we.
<i>tērā</i>	<i>tāḍā</i>	<i>tēḍā, tāḍā</i> , thy.
<i>tussī</i>	<i>tussā</i>	<i>tussā</i> , you.
<i>isdā</i>	<i>indā</i>	<i>indā</i> , of this.
<i>jehrā</i>	<i>jehrā</i> or <i>jō</i>	<i>jehrā</i> or <i>jō</i> , who.
<i>kahī</i>	<i>kāhē</i>	<i>kāhē</i> , someone.

In other respects the pronouns follow Shahpur Dōābī rather than Mūltānī. Thus, *kān*, not *kaun*, who? The pronominal suffixes agree with those of Shahpur.

In the conjugation of verbs, the present participle often ends in *āndā* or *indā*, where, in Shahpur, it ends in *ēndā* or *dā*. Thus:—

Root.	PRESENT PARTICIPLE.		
	Shahpur Dōābī.	Thalī.	Mūltānī.
<i>kar</i> , do	<i>kardā, karēndā</i>	<i>karindā</i>	<i>karēndā</i>
<i>vik</i> , be sold	<i>vikdā</i>	<i>vikāndā</i>	<i>vikdā</i>
<i>hūng</i> , howl	<i>hūngdā</i>	<i>hūngāndā</i>	<i>hūngdā</i>
<i>vōh</i> , sell	<i>vichēndā</i>	<i>vichindā</i>	<i>vichēndā</i>
<i>saṭṭ</i> , throw	<i>saṭṭdā, saṭṭēndā</i>	<i>saṭṭindā</i>	<i>saṭṭdā, saṭṭēndā</i>
<i>ṭōr</i> , make to move	<i>ṭurēndā</i>	<i>ṭurindā</i>	<i>ṭurēndā</i>

Here it will be seen that Thalī differs from both dialects.

The root *ḍēkh* (not *vēkh* as in the Shahpur Dōāb), see, has *ḍēḍhā* for its present participle. Its past participle is, as usual, *ḍiṭṭhā*.

The verb *nikkal*, go forth, has its past participle *nikatthā*, the Mūltānī form, instead of, or as well as, the Shahpur Dōābī *nikhtā*. The past participle of *ghinn*, take, is *ghiddā*.

In the Shahpur Dōāb, the organic passive forms its past participle by adding *gēā*. Thus, *marī-gēā*, been struck. In Mūltānī, a *j* is inserted, as in *marīj-gēā*. In Thālī *j* or *ch* is sometimes inserted, as in *paṭīj-gēā*, been torn up; *marīch-gēā*, been struck.

In Shahpur Dōābī, the passive of *dē*, give, is *ḡhē*, and in Mūltānī it is *ḡhē* or *ḡhīj*. In Thālī we also have, as the passive of *dē*, give, *ḡehl* (specimen, verse 2).

In Thālī the verb substantive closely follows Shahpur Dōābī. Thus:—

	Shahpur Dōābī.	Thālī.
Present Sing.	1. <i>hā</i>	<i>hā</i> , I am.
	2. <i>hē</i>	<i>hē</i> , thou art.
	3. <i>hē</i>	<i>hē</i> , he is.
Plur.	1. <i>hā</i>	<i>hā</i> , <i>hā</i> , we are.
	2. <i>hō</i>	<i>hō</i> , you are.
	3. <i>hin</i>	<i>hin</i> , they are.
Past Sing.	1. <i>āhus</i>	<i>āhis</i> , <i>āhim</i> , I was.
	2. <i>āhē</i>	<i>āhē</i> , thou wast.
	3. <i>āhā</i>	<i>āhā</i> , he was.
Plur.	1. <i>āhsse</i>	<i>āsse</i> , we were.
	2. <i>āhē</i>	<i>āhē</i> , you were.
	3. <i>āhin</i>	<i>āhin</i> , they were.

Here Shahpur Dōābī is followed more than Mūltānī.

The negative verb substantive is quite independent. Thus (Present):—

Sing.	Plur.
1. <i>nāh</i> , <i>nāhē</i>	<i>nīsē</i> , <i>nāhē</i> .
2. <i>nihā</i> , <i>neih</i>	<i>nihē</i> , <i>nīhyē</i> , <i>nīhē</i> .
3. <i>nahē</i> , <i>nāhē</i> , <i>nahnē</i>	<i>nahī</i> , <i>nih</i> .

The Past agrees with Shahpur Dōābī except that the first person singular is *nāhis* (not *nāhus*), and the first person plural is *nāssē* (not *nāhssē*).

In conjugating the active verb, the personal terminations are the same as in Shahpur Dōābī, except in the first person plural. This is *āhā* or *āhē* (not *āh*) in the present subjunctive, and *sāhē* (not *sāh* or *sāhā*) in the future. The third person plural of the former sometimes ends in *an*, instead of Shahpur Dōābī *ēn* or Mūltānī *in*. Thus, *karan*, they make, in the refrain of the Specimen, and also in verse 3.

The above remarks will show that Thālī is a border dialect between Mūltānī and Shahpur Dōābī, but agrees more closely with the former than with the latter.

The most striking characteristic of Thālī (in which it agrees with Mūltānī) is the marked preference exhibited for the cerebral *ḡ*. This letter is characteristic of all Southern Lahndā west of the river Jehlam.

On the other hand there does not seem to be any trace of the peculiar Sindhi double consonants which are also a prominent feature in the Hindkī of Dera Ghazi Khan.

No ThaḲi version of the Parable of the Prodigal Son has been received from Shahpur, and there is given in its place the following elegy taken from Sir James Wilson's *Grammar and Dictionary of Western Pañjābī*. The text is given with the spelling slightly altered, so as to agree with the system of transliteration adopted in this Survey. I am responsible for the interlinear translation, but the free, versified, translation is Sir James Wilson's. It will be seen that the language corresponds with the account of ThaḲi given in the preceding pages.

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[ No. 22.]

# INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAŅJĀBĪ.

THAḤĪ.

DISTRICT SHAHPUR.

(Str James Wilson, K.C.S.I.)

Dirge (*marṣiya*) on the fate of Sukaina, called Sakīna<sup>1</sup> in the song, the daughter of Ḥusain. Composed by Fīrōz of Bhakkhar near the Indus, who died about 1889. Sung to the tune Asā.

*Refrain*<sup>1</sup>      Kitt      Madīna,      kitt      Shāh      Najaf ?  
*Where (is) Medina, where the-king-of Najaf ('Alī) ?*  
             Thīā      Shām      makān      Sakīnadā.  
             *Became Syria the-residence of-Sukaina.*  
 Malak      pēghambar      zāt      Khudādī  
*Angels prophets the-tribe of-God (i.e. God Himself)*  
             Karan      armān      Sakīnadā.  
             *May-make pity of-Sukaina.*

1.      Sun      awāzā      Umr-Shimardā  
*Hearing the-shouts of-'Umar-(and-)Shimar (the murderers of Husain)*  
             Rūh      māsūmdā      bahū bahū dardā.  
             *The-soul of-the-innocent-one (Sukaina) much much fears.*  
             Sāngdē      uttō      pō      Akbardā  
*Of-a-spear from-the-top the-father of-Akbar (i.e. Husain)*  
             Karē      dhcān      Sakīnadā.  
             *Makes consideration of-Sukaina.*
2.      Jē-kōi      dēs-parāc-to      mar-vāndā,  
*Whoever a-country-foreign-in dies,*  
             Tōṛē      hōvē      dushman,      kafn      dehlēndā.  
             *Although he-may-be an-enemy, a-winding-sheet is-given.*  
             Hāe hāe,      māiyat      rēhā      gulēndā  
*Alas alas, the-corpse remains searching*  
             Kafndē      kān      Sakīnadā.  
             *Of-a-shroud for of-Sukaina.*

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<sup>1</sup> This refrain is repeated at the end of each verse.

3. Hē dastūr jē-kōi mar-gēā  
*It-is the-custom whoever died*  
 Kul-khwānī wāris karan chaliā.  
*Funeral-verses-reading the-relatives make on-the-fortieth-day.*  
 Bin ‘Ābiddē kōi nahī rēhā  
*Except of-‘Ābid (her brother) anyone not remained*  
 Fātiḥ-khwān Sakīnadā.  
*Funeral-prayer-reciter of-Sukaina.*
4. Jā ghash-vichch vañū ‘Alī ‘Ābid buḍ-kē,  
*When sorrow-in goes ‘Alī ‘Ābid drowned-having-become,*  
 Ākhē māiyat Sakīnadā vīran-kū sad-kē,  
*Says the-corpse of-Sukaina the-brother-to called-out-having,*  
 ‘Tādeā zakhnā-tō bhān sadke sadke,  
*‘Thy wounds-for (thy) sister (was) sacrifice sacrifice,*  
 Nā kōi nigāhbān Sakīnadā.  
*Not anyone (was) a-guardian of-Sukaina.*
5. ‘Viran, mādā ākhēa mannē.  
*‘Brother, my word mayst-thou-heed.*  
 Mādē kān kafndā nā na ghinnē.  
*Of-me for of-shroud name not mayst-thou-take.*  
 Kasm Khudādi, mutlik nahnē  
*Oath of-God, absolutely there-is-not*  
 Jān sajān Sakīnadā.  
*Acquaintance friend of-Sukaina.*
6. ‘Nahī kafn mangdē Allāh-rāsī hālē.  
*‘Not shroud require dependent-on-Allāh (i.e. helpless) children.*  
 Dafn karō indē chōlē-nālē.  
*Burial make-ye of-it the-coat-with.’*  
 Ākhan, ‘yā Rasūl Allāh, eh dēkhō hālē  
*(People) say, ‘O Prophet-of God, this see-ye sad-state*  
 Bandiwān Sakīnadā.  
*Of-the-captive Sukaina.’*
7. Hāe hāc, lōk pardēs jō jāndē,  
*Alas alas, people (to) foreign-lands who go,*  
 Muddat guzār-kē vattnā-te āndē.  
*A-long-time passed-having native-lands-to come.*  
 Sajjan Sughrādē mar-gāē vāndhē;  
*The-friends of-Sughrā (Sukaina’s sister) died in-fields-afar;*  
 Thiā ghar wairān Sakīnadā.  
*Became the-house desolate of-Sukaina.*



8. **Koī** firākī jhōlā ghulleā ;  
*A-certain (of) separation a-wind blew ;*  
**Sāth** Hussēndā dāhḍā rulleā.  
*The-companion(s) of-Husain (are) exceedingly scattered.*  
**Mātdā** nikhreā val nahī milleā  
*Death-of separated again not is-met*  
**Khāndān** Sakīnadā.  
*The-family of-Sukaina.*
9. **Shimrā** vaddā hukm sunāwē,  
*Shimar a-great order announces,*  
**Rōwīndē-vichēh** vadā gunāh ē,  
*Weeping-in great crime is,*  
**Mā** phupphī nānā chāhē.  
*Mother, aunt, grandfather, whichever-it-be.*  
**Mar-gāī** nādān Sakīna dā.  
*Died the-foolish Sukaina O.*
10. **Ācā** awāzā māsūmdā, 'nā rōveāhē,  
*There-came a-voice of-the-innocent-one, 'not please-weep-ye,*  
**Matā** vīr māḍē-kū Shimar satāē.  
*Lost brother mine-to Shimar oppress.'*  
**Dāhḍiā** na runniā phupphī māē  
*Exceedingly (i.e. aloud) not weep the-aunt the-mother*  
**Suṇ** farmān Sakīnadā.  
*Hearing the-command of-Sukaina.*
11. **Hē** dastūr jē-kōī band-vichēh mardā,  
*It-is a-custum whoever captivity-in dies,*  
**Jī** nikatthā val nahī valdā.  
*Life gone-forth again not returns.*  
**'Alī-'Ābiddē** sir-te phirdā  
*(But)-'Alī-'Ābid's head-near goes-round*  
**Rūh** pareshān Sakīnadā.  
*The-soul troubled of-Sukaina.*
12. **Shabbir** Firōzdā māṇ ē.  
*Shabbir (i.e. Husain) of-Firōz (the poet) the-praised is.*  
**Jahān** tādā, tū māḍē kāṇ ē.  
*The-world (is) thine, thou of-me in-possession art.*  
**Jagg** vūri, tū rakkh dheān ē  
*The-world (is my) enemy, thou keep consideration (of me) O*  
**Sadkē** zīshān Sakīnadā.  
*(As) a-sacrifice of-(i.e. for)-glorious Sukaina.*

## FREE TRANSLATION OF THE FOREGOING.

*(Sir James Wilson, K.C.S.I.)**Refrain*

Far from her home, in Syrian soil  
 Lies buried young Sakina, Ah !  
 Saints, angels, nay Great God himself  
 Lament for poor Sakina, Ah !

The murderer's shouts ring in her ear ;  
 The young child's soul is rent with fear ;  
 Her father's head from the slayer's spear  
 Looks sadly on Sakina, Ah !

Though foe 'mid foes his death should meet,  
 None grudge the dead his winding-sheet.  
 Ah ! weep for one so fair and sweet,  
 Unshrouded lies Sakina, Ah !

When man is from his dear ones torn,  
 His funeral chant they sing forlorn.  
 None save her brother 's left to mourn  
 And weep for poor Sakina, Ah !

While drowned in grief he wept and sighed,  
 The ghost of dead Sakina cried,  
 " A sacrifice for you I died,"  
 Unguarded fell Sakina, Ah !

Her prayer fell on her brother's ear,  
 " A shroud is for the loved and dear,  
 " As God lives, I am friendless here,  
 " And no one knows Sakina, Ah ! "

" God's helpless ones all die like me,  
 " Bury me now where none can see."  
 Ah God ! to think that this should be,  
 Poor captive slain Sakina, Ah !

" How many come, how many go !  
 " Exiles return—God wills it so.  
 " But me my home no more shall know.  
 " No more returns Sakina, Ah ! "

A wind from the far north has blown  
 And seeds of desolation sown.  
 Bereft of all she loved, alone  
 Her mother mourns Sakina, Ah !

Curse on the man that slew and said,  
    " No tears be wasted on the dead,  
" A price is set upon the head  
    " Of all who mourn Sakina, Ah ! "

The child said gently, " weep not so  
    " Lest he should work my brother woe,"  
Her aunt and mother wept full low,  
    Obeying dead Sakina, Ah !

Her soul no mansion of the blest  
    Can tempt with dreams of peace and rest.  
Beside the brother she loved best  
    Still lingers sad Sakina, Ah !

I, slave and poet, praise Husain,  
    The world is thine and thou art mine.  
May thy great mercy on me shine  
    In memory of Sakina, Ah !

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## THALOCHRI OF JHANG.

Save in a few minor local peculiarities, the Thalochrī of Jhang is identical with the Thālī of Shahpur. This will be evident from the accompanying Specimen,—a version of the first half of the Parable of the Prodigal Son. As local variations we may note :—

*āhan* for *āhin*, they were.

*nāhē* for *nāhā*, I am not.

*saḍḍāē*, I may be called.

*khawāē*, let us eat.

*maṇē*, let us celebrate.

As elsewhere in Jhang the past participle is written as ending in *iyā*, instead of *eā*. Thus, *ākhiyā*, said, for *ākheā*; *giyā*, gone, for *gēā*.

We may also note the use of the verb *hōrun*, to become, instead of the usual Thālī *thīwan*. Shahpur Dōābī has *hōwan*, and Mūltānī has both these verbs. The word for 'give' is *de*, as in Shahpur, not *dē*.

[ No. 23.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHINDĀ OR WESTERN PAŪJĀBĪ.

## THALOCHRI OF JHANG.

Hikk-shakhatdē	dū	pōtr	āhan.	Unhā-vichchū	naḍhē			
<i>Of-one-person</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-from-among</i>	<i>by-the-younger</i>			
ākhiyā	piū-kū	jō,	'ai	bābū,	jehṛā	māl	māḍē-hissēdā	
<i>it-was-said</i>	<i>the-father-to</i>	<i>that,</i>	<i>'O</i>	<i>father,</i>	<i>what</i>	<i>property</i>	<i>of-my-share</i>	
hē,	mā-kū	waṇḍh-dē.'	Piū	pōtrā-kū	māl			
<i>is,</i>	<i>me-to</i>	<i>divide(and)-give.'</i>	<i>By-the-father</i>	<i>the-sons-to</i>	<i>the-prop rty</i>			
waṇḍh-dittā.	Kinhā-dihārcā-pichchhē	naḍhē-pōtr	māl					
<i>was-divided(and)-given.</i>	<i>Some-days-after</i>	<i>by-the-younger-son</i>	<i>property</i>					
āpnā	mandā-kammāḍē	pichchhē	lagg-kē,	wanjā-dittā,				
<i>his-own</i>	<i>of-bad-deeds</i>	<i>after</i>	<i>become-engaged-having,</i>	<i>was-caused-to-go,</i>				
tur-kē	kāhē-bāc-mulakhdē	vichch	wanj-rēhā.					
<i>journeyed-having</i>	<i>of-a-certain-other-country</i>	<i>in</i>	<i>he-went'(and)-remained.</i>					
Jehṛē-vōlē	sārā	khā-chukkā,	us-mulakhdē	vichch	bahū	kāl		
<i>At-what-time</i>	<i>all</i>	<i>he-devoured-completely,</i>	<i>of-that-country</i>	<i>in</i>	<i>much</i>	<i>famine</i>		
āhā.	Oh	muhtāj	hōwan	laggā.	Hikk-raisdē	kōlū	wanj-rēhā.	
<i>was.</i>	<i>He</i>	<i>poor</i>	<i>to-become</i>	<i>began.</i>	<i>Of-one-rich-man</i>	<i>near</i>	<i>he-went( and )-remained.</i>	
Us	usnū	āpnā-vāhiāḍē	vichch	sūr	charāwan	muttā.		
<i>By-him</i>	<i>as-for-him</i>	<i>of-his-own-fields</i>	<i>in</i>	<i>swine</i>	<i>to-graze</i>	<i>he-was-sent.</i>		
Usdā	dil	āhā	ki	jehṛē	chhil	sūr	khāḍē-hinn,	unhā-vichchū
<i>Of-him</i>	<i>the-heart</i>	<i>was</i>	<i>that</i>	<i>what</i>	<i>husks</i>	<i>the-swine</i>	<i>eating-are,</i>	<i>them-from-in</i>

āpnā dhiddh bharē. Us-kū kōi nāhā dēndā. Us-vēlē -  
*his-own belly he-may-fill. Him-to any-one was-not giving. At-that-time*  
 hōsh-vichch ā-kē ākhiyā, 'mādē-piūdeñ kitneñ-mazdūrāñ rōṭī  
*sense-in come-having it-was-said, 'of-my-father to-how-many-servants bread*  
 labbh-dī-hē, te mñ bhukkh-nāl mardā wadā āhā. Mñ wanj-kē  
*being-got-is, and I hunger-with dying wandering am. I gone-having*  
 āpnē-piū-kū ākhā jō, "mñ Sāḍā te tādā bahū gunāh  
*my-own-father-to may-say that, "by-me of-God and of-thee much sin*  
 kitā, huṇ mñ us-kammdā nāhī jō tādā pōtr sadḍāī.  
*was-done, now I of-that-use I-am-not that thy son I-may-be-called.*  
 Mānū āpnē-hikk-mazūrdī jābajā rakkh." Tadāñ oh āpnē-piū-kōḷ giyā.  
*Me of-thine-own-servant for keep." Then he, his-own-father-near went.*  
 Ajjar oh dūr āhā ki piū-usdē-nū taras āyā hōr bhajj-kē  
*Yet he distant was that to-father-his compassion came and run-having*  
 āpnē-gal-nāl laggā-ghiddā, te bahū chummyus.  
*his-own-neck-with he-was-applied (and)-taken, and much he-was-kissed-by-him.*  
 Pōtr us-kū ākhiyā ki, 'ai piū, mñ Sāḍā te  
*By-the-son him-to it-was-said that, 'O father, by-me of-God and*  
 hajūrdā gunāh kitā-hē, is-laikdā nāhī jō tādā pōtr  
*of-your-Honour sin done-is, of-this-worthy I-am-not that thy son*  
 sadḍāī.' Piū-usdē āpnē-naukrā-kū ākhiyā jō, 'changē-thī  
*I-may-be-called.' By-father-his his-own-servants-to it-was-said that, 'good-than*  
 changē pōshāk in-kū dēō; hōr usdeñ hatthā chhallē-mundri pāō,  
*good garments him-to give; and on-his hands a-ring put-on,*  
 pārē juttī dēō; assā khāwāī te khushī maṇē, kiñjō  
*on-the-feet shoe give; we may-eat and rejoicing may-celebrate, because-that*  
 eh māḍā pōtr mar-giyā āhā, huṇ jī-āyā-hē; kharij-pēā-āhā,  
*this my son dead-gone was, now alive-come-has; lost-fallen-was,*  
 te huṇ labbh-pēā-ē.' Tadāñ oh wadiñ khushī karan laggā.  
*and now got-fullen-is.' Then he great rejoicings to-make began.*

## THALĪ OF JHELUM.

The Thalī of Pind Dadan Khan in Jhelum is nearly the same as the standard Thalī of Shahpur. Where it differs, it is mainly in the direction of agreeing with Shahpur Dōābī. As a specimen, a version of the Parable of the Prodigal Son is given below, and we may note the following peculiarities.

Although the Thalī tendency to cerebralize the letter *d* is in evidence, it is not so strong as in the Thal proper. Thus we have *dō*, not *ḍō*, two; *dē*, not *ḍē*, give; and *dāh*, not *ḍāh*, ten.

As elsewhere the termination *eā*, which is of frequent occurrence in the standard, is represented by *iyā* or *iā*. Thus, *ākhiyā*, not *ākheā*, said; *giyā*, not *gēā*, gone; *māṛiyā* for *māreā*, oblique masculine plural of *māṛā*, wicked; and *āpnīā* (for *āpnēā*) *yārā nāl*, with my own friends. This is rather a matter of spelling than of pronunciation.

As regards Vocabulary, we have the Dōābī *vēkh*, see, and *lā*, take, instead of the Thalī *dēkh* and *ghinn*. So also we have *hōṇ* (for *hōwun*), to become, instead of *thioun*.

In the declension of nouns, the nominative singular of the word for son is *puttar*, not *puttur* or *pōtr*.

In pronouns, the oblique singular of *kōz*, some, any, is *kisē* as in Pañjābī, and not *kahē* or *kāhē*.

For the verb substantive we have *hā* or *ā*, he is, instead of *hē* or *ē*, while 'he was' is *āh*, as well as *āhā*. In the future of the active verb, instead of *ākhēsā*, we have *ākhsā*, I will say. Irregular past participles are *kharālā*, lost, from the root *khar*, and *pauhtā*, arrived, from the root *pahōnch*.

In other respects, the specimen will offer no difficulties.

[ No. 24.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAÑJĀBĪ.

## THALĪ DIALECT.

## JHELUM DISTRICT.

Hikk-ādmidē	dō	puttar	āhē.	Unhā-vichehō	nikkē	piūnū
<i>Of-one-man</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-from-in</i>	<i>by-the-younger</i>	<i>to-the-father</i>
ākhiyā,	'piū,	māldā	jehṛā	hissā	mānū	āundā-hā
<i>it-was-said,</i>	<i>'father,</i>	<i>of-the-property</i>	<i>what</i>	<i>share</i>	<i>to-me</i>	<i>coming-is</i>
mānū	dē-chā.'	Watt	piū	āpnā	māl	unhānū
<i>to-me</i>	<i>give-up.'</i>	<i>Then</i>	<i>by-the-father</i>	<i>his-own</i>	<i>property</i>	<i>to-them</i>
waṇḍ-dittā.	Bahū	dihārē	ajjē	nāhē-laṅghē	jē	nikkā
<i>having-divided-was-given.</i>	<i>Many</i>	<i>days</i>	<i>yet</i>	<i>were-not-passed</i>	<i>that</i>	<i>the-younger</i>
puttar	sārā	māl	lā-kē	kisē-dūr-mulknū	ṭur-giyā,	
<i>son</i>	<i>all</i>	<i>the-property</i>	<i>taken-having</i>	<i>to-a-certain-distant-country</i>	<i>went-away,</i>	
te	utthē	āpnā	māl	māṛiyā-kammā-te	waṇā-dittōs.	
<i>and</i>	<i>there</i>	<i>his-own</i>	<i>property</i>	<i>wicked-deeds-upon</i>	<i>was-wasted-by-him.</i>	

Jis-wēlē oh sabh-kujjh wañā baiṭhā, us-mulk-vichch dāḍhā  
*At-what-time he everything having-wasted sat, that-country-in great*  
 kāl pā-giyā, te oh lāchār hōn laggā. Phēr us-mulkdē  
*famine fell, and he helpless to-be began. Then of-that-country*  
 hikk-ādmī-kōl giyā, jis ohnū āpnī-zimī-vichch sūr chugāwan  
*one-man-to he-went, by-whom as-for-him his-own-lands-in swine to-graze*  
 ghall-dittā. Ohdē dil-vichch āundā-āh jē, ‘unhā-chhillā-nāl āpnā  
*it-was-sent. Of-him mind-in it-coming-was that, those-husks-with my-own*  
 dhiddh bharā jehrē sūr khāndē-āhē.’ Kōi ādmī ohnū kujjh  
*belly I-may-fill which the-swine eating-were.’ Any man to-him anything*  
 nāh-dēndā. Jis-wēlē us dil-vichch sōch kīti,  
*was-not-giving. At-what-time by-him mind-in thought was-made,*  
 ākhiyōs, ‘māḍē-piūdē bahū-naukrā-kōl chōkhā rizq ā,  
*it-was-said-by-him, of-my-father many-servants-near (i.e. to) much bread is,*  
 te mā bhukkhā mardā piyā. Mā uṭh-kē piū-kōl wānā,  
*and I hungry dying am-fallen. I arisen-having the-father-to am-going,*  
 usnū ākhsā, “piū, mā Khudādā gunāh kitā te tādā  
*to-him I-will-say, father, by-me of-God sin was-done and of-thee*  
 bī kitā, te tādā puttār saḍāwan jōgā na rehā;  
*also was-done, and thy son to-be-called worthy (I-)did-not remain;*  
 mānū āpnā hikk kāmā jān-kē rakkh-lā.” Phēr oh  
*to-me thy-own one servant considered-having keep.” Then he*  
 uṭṭhiyā te āpnē-piūdē kōl āyā. Ajjē oh bahū dūr-ī  
*arose and of-his-own-father to-the-side came. Yet he very far-indeed*  
 āh jē ohdē piū usnū vēkh-liyā. Usnū tars āyā,  
*was that of-him by-the-father as-for-him it-was-seen. To-him pity came,*  
 bhajj-kē gal lā-liyās, te chummiyōs. Puttār  
*run-having the-neck was-applied-by-him, and (he)-was-kissed-by-him. By-the-son*  
 usnū ākhiyā, ‘piū, mā Khudādā gunāh kitā te tādā  
*to-him it-was-said, father, by-me of-God sin was-done and of-thee*  
 bī kitā, hun tādā puttār saḍāwan jōgā na rehā.’  
*also was-done, now thy son to-be-called worthy not (I-)remained.’*  
 Phēr piū āpnē-naukrānū ākhiyā jē, ‘wadhyā kaprē  
*Then by-the-father to-his-own-servants it-was-said that, best dress*  
 lā-āō, usnū karāiyō; usdī hatthī chhallā, te pairī  
*bring, to-him make-be-put-on; of-him on-the-hands a-ring, and on-the-feet*  
 juttī pawāiyō; te chaṅgā chōkhā khāhā,  
*shoes make-be-put-on; and good delicious(food) let-us-eat,*  
 nālē mauī karāhā, kiōjē māḍā eh puttār mar-giyā-āh,  
*in-addition-to-this enjoyment let-us-make, for my this son dead-gone-was,*

hun nawē-sirō jammiyā; eh kharātā-hōā-āh, hun laddhā-ā.' Phēr  
*now anew he-was-born; he lost-become-was, now found-is.* Then  
 oh khushī karap lag-paē.  
*they happiness to-make begun.*

Us-wēlē usdā waddā puttār bāhir bannē-vichch āh. Jis-wēlē  
*At-that-time of-him the-elder son outside fields-in was. At-what-time*  
 oh ghardē nērē pauhtā, us gawnē-nachchṇḍā  
*he of-the-house in-the-neighbourhood arrived, by-him of-singing-(and)-dancing*  
 āwāz suniyā. Us hikk-naukarnū bulā-kē puchchhiyā,  
*noise was-heard. By-him to-one-servant called-having it-was-asked,*  
 'kiñ, ajj kē gall ā?' Us ākhiyā, 'tādā bhirā  
 'why, today what matter is?' By-him it-was-said, 'thy brother  
 ā-giyā-ā; tā tādē-piū rōṭī pakāi-ā, je usnū khairī-mihri  
*come-is; therefore by-thy-father bread cooked-is, that to-him safe-and-sound*  
 laddhā-ā.' Usnū kawar chaṛhī, te andar na wariyā.  
*(he)-found-is. To-him-to anger arose, and inside not he-entered.*

Watt usdā piū bāhir nikkal-āyā; usdā minnat-thōrā kītōs.  
*Then of-him the-father out forth-came; of-him remonstrance was-made-by-him.*

Us piūnū jawāb dittā, 'wēkh! bahū warhyā-tō mā tādī  
*By-him to-the-father answer was-given, 'lo! many years-from I thy*  
 ṭahal karēndā-āhis, kadi tādī gall nahī-bhāwāi, par tuddh kadi  
*service doing-am, ever thy saying not-was-retained, but by-thee ever*  
 mānū hikk lēlā bī nahī dittā, jē mā āpnā-yārā-nāl khushī  
*to-me one kid even not was-given, that I my-own-friends-with happiness*

karēndā. Par is puttār āundiyā-nāl jis tādā mā  
*might-have-made. But this son coming-with by-whom thy property*  
 kanjriyā-uttē wānā-dittā, tuddh ohdī khātar rōṭī pakāi.  
*harlots-upon was-wasted, by-thee of-him for-the-sake bread was-cooked.'*

Piū usnū ākhiyā, 'puttār! tñ har-wēlē māḍē-kōl rēhndā-ē,  
*By-the-father to-him it-was-said, 'son! thou at-all-time me-near livest,*  
 jō-kujjh māḍē-kōl ā, sārā tādā ā; chaṅgī gall te inē  
*whatever me-near is, all thine is; good thing indeed in-this-way*  
 āhī, jē assā khushī karēndē, te tñ bī rāzī  
*was, that we happiness might-have-made and thou also reconciled*

hō-wān, kiōjē ch tādā bhirā mar-giyā-āh, hun nawē-sirō jammiyā-ā;  
*may-become, for this thy brother dead-gone-was, now anew born-is;*  
 aggē kharātā-hōā-āh, hun labbh-piyā-ā.  
*before lost-become-was, now got-fallen-is.'*



## JAṬKĪ AND ḌERĀWĀḷ OF DERA ISMAIL KHAN.

The Lahndā of Dera Ismail Khan is called indifferently Hindkī and Jaṭkī. As spoken in the town of Dera Ismail Khan and its suburbs it is called Ḍerāwāl, but, except that it is considered to be more polished than the other, this is the same dialect.

This three-named dialect is the same as the Thaḷi of Shahpur. There are slight variations of pronunciation. Soft aspirates, such as *bh* and *gh*, show a tendency to lose their aspiration. Thus we have *bukkh*, not *bhukkh*, hunger, and *giddā*, not *ghiddā*, taken. The Shahpur termination *ea* is here written *iā* or *iyā*, as in *ākhiā*, said; *giyā*, gone; *piyā*, fallen. The word for 'son' is *putr*, not *puttur* or *pōtr*.

In the declension of nouns, there are two new postpositions of the dative. One is *dō*, to, as in *piū-dō laggā-vañā*, I will go to my father. Here *dō* represents an old locative of which the nominative appears in the Pañjābī *dā*, of; just as the Western Pahāṛī Camēālī dative postposition *jō* is related to the Sindhi genitive postposition *jō*. The other dative postposition is *kītē*, for, as in *charāwan-kītē*, for grazing. It is the oblique form of *kītā*, the past participle of *karuṇ*, to do, and may be compared with the Kāshmirī *kyut* and the Wai-Alā Kāfir *kētī*.

In the declension of pronouns, the oblique singular of *e*, this, is *ē*, and of *o*, that, *ū*, as in Mūltānī. The oblique plurals are *ina* and *una*. The Relative Pronoun is *jēṛā*, who, obl. sing. *jēṛē*. So *kēṛā*, what?

In the Verb Substantive, *hāi* is 'he was,' not *āhā*, and, as in Mūltānī, *hāin*, they were. For 'become' both *hō* and *thī* are used. *Thai* is 'she became.' *Nā* is 'I am not.'

The first person plural of the present subjunctive ends in *ū*, as in *khāū*, we may eat; *karū*, we may make.

The two following specimens come from the town of Dera Ismail Khan, and represent the Ḍerāwāl form of the dialect.

[ No. 25.]

## INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

### LAHNDĀ OR WESTERN PAÑJĀBĪ.

ḌERĀWĀḷ DIALECT.

DERA ISMAIL KHAN DISTRICT.

### SPECIMEN I.

Hikk-jaṇēdē	dū	putr	hāin.	Unā-vichchō	nikkē-putr	āpnē-
<i>Of-one-man</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-from-in</i>	<i>by-the-younger-son</i>	<i>his-own-</i>
piū-kū	ākhiā,	'piū,	mā-kū	tarkēdā	mādā bakhrā	vilāh-dē.'
<i>father-to</i>	<i>it-was-said,</i>	<i>'father,</i>	<i>me(to)</i>	<i>of-the-property</i>	<i>my portion</i>	<i>dividing-give.'</i>
Un	tarka	unā-vich	vilāh-dittā.	Ī-kanū	thōlē-dihā-	
<i>By-him</i>	<i>the-property</i>	<i>them-among</i>	<i>dividing-was-given.</i>	<i>This-from</i>	<i>some-days</i>	

pichehhũ nikkē-putr sabbhō māl katthā-kītā te bahū parē-  
*after by-the-younger-son all the-property was-collected and very far-*  
 pardēs-vichch laggā-giyā, te utthā sārā tarka luchāi-vich  
*foreign-country-into went-away, and there all the-property debu hery-in*  
 wañā-dittus. Jōrē-vēlē sabbhō tarka wañā-chukkā,  
*was-wasted-by-him. At-what-time all the-property was-completely-wasted,*  
 tñ utthā dādāhā kāl piyā. Ū-kñ ũ-vēlē lōr ma'lūm  
*then there a-mighty famine fell. Him-to at-that-time want manifest*  
 thaī, te o giyā te ũ-shahrdē hikk jaṇē-kñ wañ miliyā.  
*became, and he went and of-that-city one man-to having-gone was-joined.*  
 Ū ũ-kñ āpnī raṇ-vichch sūr charāwaṇ-kītē paṭṭhiyā. O  
*By-him as-for-him his-own field-in swine feeding-for he-was-sent. He*  
 dillñ maṅgdā-hāī jō āpnā dīddh unñ chhiliñ-nāl bharēndā,  
*from-the-heart asking-was that his-own belly those husks-with he-might-fill,*  
 jērē sūr paē-khāndē-hāin; te kōī jaṇā ũ-kñ nāhī dēndā.  
*which the-swine were-eating; and any person him-to not (was) giving.*  
 Jōrē-vēlē surt piyus, ũ ākhiā, 'kaī bēlī māḍō-  
*At-what-time sense came-to-him, by-him it-was-said, 'many servants of-my-*  
 piūdō chaṅgī-tarñ guzrān paē-karēndē-hinn te nāl  
*father in-good-way supporting-themselves doing-are and in-addition*  
 kujjh bachēndē-vī-hinn; ate māḥ bukkh piyā-mardā-hñ. Māḥ  
*something saving-also-are; and I (of)hunger fallen-dying-am. I*  
 utthā te piūdō laggā-waññ, te ũ-kñ ākhā, "piū,  
*may-stand-up and to-the-father may-go, and him-to I-may-say, "father,*  
 māḥ tādā te Sāīdā vī pāp kītā-hē, te māḥ tādā putr akhwāwaṇ  
*by-me of-thee and of-God also sin done-is, and I your son to-be-called*  
 jōgā nñ; mā-kñ mazūri-uttē chā-rakkh." O utthiyā te  
*worthy I-am-not; me (acc.) wages-on up-and-keep." He arose and*  
 āpnē piūdō laggā-āyā. Ajjaṇ o bahū partē hāī jō ũdē-piū  
*to-his-own father came. Yet he very far was that by-his-father*  
 ũ-kñ dēkh-giddā. Ū-kñ tars āyā, dhruk-kē ũ-kñ gal  
*as-for-him it-was-seen. Him-to pity came, run-having him-to neck*  
 chā-lāyus te chā-chummiyus. Putr ũ-kñ  
*was-up-and-applied-by-him and he-was-up-and-kissed-by-him. By-the-son him-to*  
 ākhiā, 'piū, māḥ tādā te Sāī dōhādā pāp kītā-hē, te tādā putr  
*it-was-said, 'father, by-me of-thee and God of-both sin done-is, and thy son*  
 akhwāwaṇ jōgā nñ.' Piū āpnē bēliyā-kñ ākhiā, 'chaṅgē  
*to-be-called worthy I-am-not.' By-the-father his-own servants-to it-was-said, 'good*  
 chaṅgē kaprē ghinn-āō te ũ-kñ pawā-dēō; te chhallē īdē-hatthē  
*good clothes bring and this (man)-to put-ye-on; and ring on-his-hand*

pawāō, te juttī īdē-pārā-vich chā-pawāō; watt āō, khāñ te  
*put-ye-on, and shoes his-feet-in up-and-put-on; then come, let-us-eat and*  
 maujā luttū, jō e mādā putr mōyā-hōyā, wall ji-piyā-hē;  
*merriments let-us-enjoy, that this my son dead-became, again come-to-life-is;*  
 te phittā-hōyā, wall labbh-piyā-hē.' Te pichchhē o khush  
*and lost-became, again found-is.' And afterwards they merry*  
 thiwan laggō.  
*to-become began.*

Ū-vēlē ūdā waddā putr rākhī-vich giyā-hōyā-hāi. Jērē-vēlē  
*At-that-time his elder son fields-in gone-became-was. At-what-time*  
 o ghardē-kol āyā, nachchan-gāwandā alā sunyus; te  
*he of-the-house-near came, of-dancing-singing the-sound was-heard-by-him; and*  
 hikk-bēlī-kū sadd-kē puchchhyus, 'ī-gāldā kērā sabab hē?'  
*one-servant-to called-having it-was-asked-by-him, 'of-this-matter what cause is?'*  
 Bēlī ākhiā jō, 'tādā bhirā āyā-hē, te tādē-piū  
*By-the-servant it-was-said that, 'thy brother come-is, and by-thy-father*  
 lōkādī rōṭī ākhī-hē, jō ū-kū putr jindā-jāgdā ān  
*of-people feast called-is (lit. said-is), that him-to the-son safe-sound having-come*  
 miliyā-hē.' O kāwar thiyā te andar nāhī vāndā. Piū  
*been-met-is.' He angry became and inside not (was) going. By-the-father*  
 bāhir ā-kē ūdī minnat kūtī. Ū piū-kū jabāb  
*outside come-having his entreaty was-made. By-him the-father-to answer*  
 dittā, 'dēkh, itti warhē mā tuhādī khidmat karēndā rōhā-hā,  
*was-given, 'see, so-many years I your service doing remained-am,*  
 te kadāhī vī tuhādā ākhiyā nim-valāyā; tādā-vī tussā kadāhī  
*and ever even your order was-not-by-me-transgressed; yet by-you ever*  
 mā-kū lēlā nahī chā-dittā, jō mā āpnē-saṅgtiādī rōṭī  
*me-to kid not was-up-and-given, that I of-my-own-companions feast*  
 karēndā. Jā putr tuhādā tarka kañjribāzī-vich wañā-dittā-hē,  
*would-have-made. By-what son your property harlotry-in wasted-by-him-is,*  
 ūdē-āwan-te tussā lōkādī rōṭī ākhī-hē.' Piū  
*his-coming-on by-you of-people feast called-is.' By-the-father*  
 ākhiyā, 'putr, tū har-vēlē mādē-kol waslā-hē, sārā mādā māl  
*t-was-said, 'son, thou always of-me-near living-art, all my property*  
 tādā hē. Hun jō e tādā bhirā mōyā-hōyā, ji-piyā-hē; te  
*thine is. Now that this thy brother dead-became, come-to-life-is; and*  
 phittā-hōyā, wall labbh-piyā-hē; ass-ā-kū layik hē, jō ī-vēlē  
*lost-became, again found-is; us-to proper is, that at-this-time*  
khushi karū'  
*merriment we-may-make.'*

[ No. 26.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAŅJĀBĪ.

DERĀWĀL DIALECT.

DERA ISMAIL KHAN DISTRICT.

## SPECIMEN II.

E zamīn jērī mādē-kōl hē, mǎ bandōbast-kannū-pichchhō  
*This land which me-with is, by-me settlement-from-after*  
 mul-giddi-hē. Zamīndā ēhō tōṭā bandōbastdē kāglā-vieh ũdī  
*bought-is. Of-the-land this portion of-the-settlement papers-in his*  
 mālki likhiā-hōyā-hāi. ũ mādiā-zamīnādā vī dāwā kītā.  
*property written-become-was. By-him of-my-land also claim was-made.*  
 Mǎ ũ-kū ākhīā jō, 'thōlē-dihārē thaē-hinn jō mǎ e  
*By-me him-to it-was-said that, 'a-few-days elapsed-are that by-me this*  
 zamīn mul-giddi-hē; tuhādī marzī hōwē tñ muqaddama karō.'  
*land bought-is; your will (if)it-be then suit make.'*  
 ũ ākhīā, 'mǎ zamīndē-kītē muqaddama karaṇ nā-  
*By-him it-was-said, 'I of-the-land-for suit to-make I-am-not-*  
 chāhndā.' Te āp tikkhē-tikkhē pāpī-uttē qabza kar-giddus.  
*wishing.' And himself immediately water-on possession was-taken-by-him.*  
 Mǎ paṭwārīdē-kōl giim te ũ-kannū ũdiā-katābā-viehchū  
*I of-the-village-accountant-near I-went and him-from his-books-from-in*  
 parcha giddum, te watt mǎ Agistrā-Sāhib-kū arzī  
*extract was-taken-by-me, and then by-me Extra-Assistant-Commissioner-to petition*  
 ditti. Sāhib mādi arzī Tahsildār-kōl  
*was-given. By-the-Extra-Assistant-Commissioner my petition the-tahsildār-to*  
 daryāfat-kītē paṭh-ditti. Tahsildār mauqē-tē giyā, te  
*investigation-for was-sent. The-tahsildār the-spot-on went, and*  
 ũ ugwāhādē biyān likhē, te  
*by-him of-witnesses the-statements were-written, and*  
 Agistrā-Sāhib-kū rapōṭ kītī.  
*the-Extra-Assistant-Commissioner-to report was-made.*  
 Sāhib Hindū hāi, ũ ākhīā,  
*The-Extra-Assistant-Commissioner a-Hindū was, by-him it-was-said,*  
 'mǎ kāi-dihārīyā-kītē hā, mǎ daryāfat nā kar-sagdā;  
*'I a-few-days-for am, I investigation am-not to-make-able;*

ʔ-muqaddamēdī                      kāhē-baē-afsar-kōlū                      daryāfat                      karwāi-wañē.  
*of-this-case                      some-other-officer-near                      investigation                      will-be-made.*  
 Tahsildār                      qāzī-kū                      hukm                      dītā.                      Qāzī                      mauqa  
*By-the-tahsildār                      the-qāzī-to                      order                      was-given.                      By-the-qāzī                      the-spot*  
 wañ                      dītthā                      te                      daryāfat                      kitī.                      Watt                      tahsildār  
*having-gone                      was-seen                      and                      investigation                      was-made.                      Then                      by-the-tahsildār*  
 munsif                      karwā-dittē.                      Dōhā                      thōkā                      hikk                      hikk                      munsif  
*arbitrators                      were-appointed.                      By-both                      parties                      one                      one                      arbitrator*  
 kitā,                      te                      hikk                      tiryākul                      rakkhiā-giyā.                      Trihā                      daryāfat  
*was-appointed, and                      one                      umpire                      was-appointed.                      By-the-three                      investigation*  
 kitī,                      te                      mauqa                      dēkh-kē                      pānī                      dōhā-thōkā-vichch                      hikkō-jittī  
*was-made, and                      the-spot                      seen-having                      water                      both-parties-among                      equally*  
 wand-dittā;                      te                      tahsildār-kū                      rapōṭ                      kitōnē.                      Ū-dihārē  
*was-divided; and                      the-tahsildār-to                      report                      was-made-by-them.                      On-that-day*  
 mā                      kachahrī                      gium,                      te                      mudāalēh                      'Alī                      na                      giyā.                      Tahsildār  
*I                      court                      I-went, and                      the-defendant                      'Alī                      not                      went.                      By-the-tahsildār*  
 mā-kū                      ākhiā                      jō,                      'ū-kū                      Kīṛī                      Shammōzī-uttē                      māḍī-kachahrī-vichch  
*me-to                      it-was-said                      that,                      'him (acc.)                      Kīṛī                      Shammōzī-at                      my-court-in*  
 ghinn,                      te                      ū-kū                      ākhē                      jō                      tahsildār                      tā-kū                      sadḍiā-hē.  
*bring, and                      him-to                      you-may-say                      that                      by-the-tahsildār                      as-for-you                      called-it-is.*  
 Jēkar                      o                      utthā                      na                      āyā,                      tā                      ū-kū                      Kulāchī  
*If                      he                      there                      not                      came,                      then                      him-to                      Kulāchī*  
 Agistrā-Sāhibdī                      kachahrī-vichch                      wañṇā                      pāsī.  
*of-the-Extra-Assistant-Commissioner                      court-in                      to-go                      it-will-be-necessary.'*  
 O                      utthā                      giyā                      te                      ū                      ākhiā                      jō,                      'mā-kū                      munsifādā                      kitā  
*He                      there                      went and                      by-him                      it-was-said                      that,                      'me-to                      arbitrators                      decision*  
 manzūr                      nahī.  
*acceptable                      is-not.'*

### FREE TRANSLATION OF THE FOREGOING.

The land which I now possess, was purchased after the last settlement. This portion of land was entered in the last settlement papers as the property of the defendant. The defendant claimed the land. A few days ago, when I told him to sue in the court, he said that he would not sue in the court, but at once took possession of the water. I went personally to the Paṭwārī who gave me a copy of the deed of sale. Afterwards I lodged a petition in the court of the Extra Assistant Commissioner. The Extra Assistant Commissioner sent my petition for preliminary enquiries to the Tahsildār who went personally to the spot.

After recording the depositions of witnesses, the Tahsildār sent back the report to the Extra Assistant Commissioner. The Extra Assistant Commissioner was a Hindū, and refused to take up the case as he was shortly going away. The Tahsildār issued

an order to the Qāzī to make enquiries on the spot. On receiving the report of the Qāzī, the Tahşildār ordered the parties to choose arbitrators. Each party chose one arbitrator and the Tahşildār appointed an umpire. Three arbitrators including the umpire went to the spot for enquiries, and divided the water equally between the parties and they also sent the arbitration report to the Tahşildār for approval. The Tahşildār ordered me to tell the defendant to attend his court at Shammozi, and in the case of failure, to attend the court of the Extra Assistant Commissioner. The defendant attended the court at Shammozi, but he declined to accept the decision of the arbitrators.

## HINDKŌ OR MULKĪ OF MIANWALI AND BANNU.

The Thaḷi of Mianwali is called either Hindkō or Jaṭkī. It is spoken on both sides of the Indus, *i.e.* all over the three eastern Taḥsils of Mianwali, Bhakkar and Leialh, and, on the western side of the river, in the Isa Khel Taḥsīl. Only in the north of the last named Taḥsīl is it supplanted by Paṣṭō. East of Isa Khel lies the District of Bannu. Scattered over this district the same dialect is spoken by between 33,000 and 34,000 Hindus and other non-Paṭhāns, and is called Hindkō or Mulki.

The language is practically the same as the Thaḷi of Shahpur. There are slight dialectic differences between the Thaḷi of Mianwali Taḥsīl, the most northern of the three eastern Taḥsils, and that of the rest of the District. For instance, in Mianwali Taḥsīl they say *jērā*, who, but elsewhere *jērā*, and *pō-giā*, he fell, but elsewhere *pā-giā*. There are also differences in the formation of the passive which will be dealt with below. Everywhere there is the usual tendency to pronounce *ḍ* as *ḍ̣*. Thus the Shahpur Standard *saddun*, to call, becomes *sadduṇ*.

There are a few variations in vocabulary. We may quote the following from the specimens :—

*ḍ̣ū*, two.

*taḍhā*, then ; *jaḍhā*, when, and so on.

*chhuṛuṇ*, instead of *chhōṛuṇ*, to let go.

For 'to become' the usual word is *thīwuṇ*, but *hōwuṇ* also occurs.

Arabic and Persian words are sometimes mispronounced, as :—

*ghunāh*, for *gunāh*, a fault.

*usmān*, for *asmān*, heaven.

*haryān*, for *hairān*, perplexed.

The termination *eā* of the past participle is represented by *iā*, but this is hardly more than a matter of spelling. Thus, *ākhiā*, said ; *giā*, gone. Similarly from the present participle we have *jīndiā*, for *jīndeā*, while living.

In the declension of nouns, the word for 'son' is *putr*, which is unchanged throughout declension, instead of *puttur*.

The oblique plural of masculine nouns in *ā*, ends in *ā̃*, not *eā̃*. Thus, *varhā̃*, obl. plur. of *varhā*, a year.

In the pronouns, note *assā̃*, not *assī̃*, we, and *tā̃*, not *tū̃*, by thee. The relative pronoun is *jērā̃*, or in the north *jērā̃*, instead of *jehrā̃*.

As for verbs, note *han* (as in Mūltānī) instead of *hin*, they are ; and *āhī*, he was, instead of *āhā*.

The first person singular, especially in the south, ends in *ī̃*, instead of *ā̃*, as in *ḍassī̃*, I may divulge, but we have also *vāsī̃*, I will go, and *ākhsā̃*, instead of *akhēsā̃*, I will say. For the passive we have in the north *saḍāwā̃*, and in the south *saḍāī̃*, I may be called. Note too that the passive in this case is formed by adding *ā̃*, not *ī̃*. The standard of Shahpur would be *saḍāwā̃*.

The specimens of Mianwali Thaḷi are two in number. The first is a version of the Parable, and the second an excellent folk-tale, a local version of the Tale of the Bull and the Ass in the Arabian Nights. They are both in the southern dialect.

[ No. 27.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAŪJĀBĪ.

HINDKŌ DIALECT.

MIANWALI DISTRICT.

## SPECIMEN I.

(M. Ahmed Yar Khan, B.A., 1898.)

Hikk-jaṇēdē dū putr han. Unhā-vichō nandhō piūnū  
*Of-one-person two sons were. Them-from-among by-the-younger to-the-father*  
 ākhiā, 'jērā hissā mālā māḍā thīndā-hē mānū dē.'  
*it-was-said, 'what share of-the-property mine becoming-is to-me give.'*  
 Us apṇē-jīndiā tarka unhānū wand-dittā. Atē  
*By-him during-his-own-living the-property to-them was-divided-out. And*  
 thōlē-dihā-thū pichchhē nandhā putr apṇā sabhō-kujjh samālā  
*a-few-days-from after the-younger son his-own everything collected*  
 kar-kō hikk-parēdē-mulk-dhir tur-giā. Utthē apṇā māl  
*made-having of-a-distance-country-towards went-away. There his-own property*  
 luchpanyā-vich wañā-dittus. Atē jērē-vēlē sabhō-kujjh kharch  
*debaucheries-in was-caused-to-go-by-him. And at-what-time everything expended*  
 thī-giā, tā us-mulkdē-vich dādhā kāl pū-giā, atē oh muthāj  
*became, then of-that-country-in severe famine fell-down, and he poverty-stricken*  
 thiwan laggā. Tadhiā us-mulk-dē hikk-rēhṇēālē-kōl giā. Us  
*to-become began. Then of-that-country a-dweller-near he-went. By-him*  
 usnū zamīnā-vich sūr charāwan muttā. Atē usdā dīl  
*him-us-for lands-in swine for-feeding it-was-sent. And of-him the-heart*  
 mangdā-āhī jō unhā-chhīlā-nāl dhiḍ bharē, jērē sūr  
*wishing-was that those-husks-with belly he-may-fill, which the-swine*  
 khāndē-han. Atē usnū kōi nāhī dēndā. Tadhiā hōsh-vich  
*eating-are. And to-him anyone not (was-)giving. Then sense-in*  
 ā-kō ākhius, 'māḍē-piūdē kitṇō-mazdūrādiā rōṭiā hin,  
*come-having it-was-said-by-him, 'of-my-father of-how-many-servants loaves are,*  
 atē mā bhuk-tē mardā-hā. Mā apṇē-piū-kōl vāsā, atē  
*and I hunger-by dying-am. I my-own-father-near will-go, and*  
 usnū ākhsā, "mā usmāndā atē tādē-sāmpē ghunāh kitā-hē,  
*to-him I-will-say, "by-me of-heaven and in-thy-presence sin done-is,*



atē hun is-lāiq na hā, jō tādā putr sadāī. Mānū  
*and now this-worthy not I-am, that thy son I-may-be-called. Me (acc.)*  
 apnē-mazdūrā-vāngū hikk banā.” Tadhā uṭh-kē apnē-piū-dhir  
*thine-own-servants-like one make.” Then arisen-having his-own-father-towards*  
 tūriā, atē oh ajjhā parē āhī, jō usnū dēkh-kē  
*he-departed, and he still at-distance was, that him (acc.) seen-having*  
 usdē-piūnū taras āiā, atē bhajj-kē gal lāiōs,  
*to-his-father compassion came, and run-having the-neck was-applied-by-him,*  
 atē bahū chumiōs. Putr usnū ākhīā, ‘abbā,  
*and much he-was-kissed-by-him. By-the-son to-him it-was-said, ‘father,*  
 mā usmāndā atē tādē-sāmpē ghunāh kitā-hē, atē hun is-lāiq  
*by-me of-heaven and in-thy-presence sin done-is, and now this-worthy*  
 na hā, jō watt tādā putr sadāī.’ Piū apnē-naukrānū  
*not I-am, that again thy son I-may-be-called.’ By-the-father to-his-own-servants*  
 ākhīā, ‘changī-thū-changī pushāk ghinn-āō, atē isnū pawāō;  
*it-was-said, ‘good-than-good garment bring, and to-this-one put-on;*  
 atē usdē-hatth-vich mundrī, atē pairā-vich jutti pawāō;  
*and his-hand-on a-ring, and feet-on shoe put-on;*  
 atē assā khawāhē atē khushī karāhē, kiū-kē eh māḍā putr  
*and we may-eat and rejoicing may-make, because this my son*  
 mar-giā āhī, tē hun jī-pēā hē; phitt-giā āhī, labbh-pēā hē.’ Atē  
*dead was, and now revived is; lost was, got is.’ and*  
 oh khushī karaṇ laggē.  
*they rejoicing to-make began.*

Atē usdā vadā putr zamīn-tē āhī. Jēpē-vēlē ghardē  
*And his the-great son the-field-in was. At-what-time of-the-house*  
 saurē āiā, gāwan-atē-nachchandā alā sun-kē, hikk-naukarnū  
*near he-came, of-singing-and-dancing sound heard-having, to-a-servant*  
 sadḍios, atē puchchhios, ‘ch kē hē?’ Atē us  
*it-was-called-by-him, and it-was-asked-by-him, ‘this what is?’ And by-him*  
 usnū ākhīā, ‘tādā bhirā āiā hē, atē tādē-piū vadī mizmānī  
*to-him it-was-said, ‘thy brother -come is, and by-thy-father a-great feast*  
 kīti-hē, kiū-kē usnū khair-nāl laddhā his.’ Oh kāwar thīā,  
*made-is, because to-him safety-with got he-is-to-him.’ He angry became,*  
 atē andar na āndā. Usdā peō bāhir āiā, atē usnū  
*and within not (was-)going. His father outside came, and to-him*  
 manāios. Us piūnū jawāb dīttā, ‘abbā,  
*it-was-remonstrated-by-him. By-him to-the-father answer was-given, ‘father,*  
 dēkh, mā itnē-varhā tādī khizmat kardā rēhā-hā, atē kaḍhā-hī  
*see, by-me so-many-years thy service doing remained-I-am, and ever-even*

tādē-ākhē-thū baghair kujjh nahī kitā; bhalā, tā hikk  
*thy-said-thing-from without anything not was-done; well, by-thee a*  
 bakkrā vī kadhā nahī dittā, jō mā apnē-dōstādē nāl  
*Young-the-goat even ever not was-given, that I of-my-own-friends with*  
 khushi kardā. Atē jērē-vēlē tādā eh putr āiā-hē,  
*rejoicing might-have-made. And at-what-time thy this son come-is,*  
 jā apnā māl kanjriā-tē wañā-dittā-hē, tā us-wāstē vadī  
*by-whom his-own property harlots-on caused-to-go-is, by-thee him-for a-great*  
 mizmānī kiti-hē.' Us usnū ākhā, 'putr, tū hamēshā  
*feast made-is.' By-him to-him it-was-said, 'son, thou always*  
 mādē-kōl hē, atē jō-kujjh mādā hē, oh tādā hē; bhalā, khushi  
*of-me-near art, and whatever mine is, that thine is; well, rejoicing*  
 karun atē khush thīwun zarūrī āhī, kiñ-kē tādā bhirā mar-giā  
*to-make and happy to-become necessity was, because thy brother dead*  
 āhī, hun jī-pēā hē; atē phitt-giā āhī, hun labbh-pēā hē.  
*was, now revived is; and lost was, now got is.'*

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[ No. 28.]

# INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKŌ DIALECT.

MIANWALI DISTRICT.

## SPECIMEN II.

(M. Ahmed Yar Khan, B.A., 1898.)

1. Hikk ādmī Sulaimān-Paighambardē kōl āiā, te usnū  
 1. A man of-Solomon-the-Prophet near came, and to-him  
 ākhios, 'mānū haiwānādi bōli sikhā.' Sulaimān usnū  
*it-was-said-by-him, 'to-me of-animals speech teach.' By-Solomon to-him*  
 ākhīā, 'tū haiwānādi bōli na sikkh, kiū-kē jē tū unhādi  
*it-was-said, 'thou of-animals speech not learn, because if by-thee of-them*  
 kāi gall kāhēnū dāss-dittī, tū tū mar-vāsē.' Us-ādmī  
*any word to-anyone was-divulged, then thou wilt-die.' By-that-man*  
 ākhīā, 'kāhēnū na dāssēsā.' Tadhā Sulaimān usnū  
*it-was-said, 'to-anyone not I-will-divulge.' Then by-Solomon to-him*  
 haiwānādi bōli sikhāi, atē oh ādmī apnē-ghar giā.  
*of-animals speech was-taught, and that man to-his-own-house went.*
2. Usdā hikk dānd āhī, hikk kharkā, hikk kuttā, atē bahū-sārē  
 2. Of-him one bullock was, one ass, one dog, and very-many  
 kukkar. Dāndnū dīhārī ladd-kē bāhir ghinn vāndā-āhī,  
*fowls. The-bullock (acc.) daily loaded-having forth having-taken going-he-was,*  
 atē kharkā khalōtā rēhndā-āhī. Is-wāstē dānd dūblā  
*and the-ass standing(at-home) remaining-was. This-for the-bullock thin*  
 thī-giā, atē kharkā thulā.  
*became, and the-ass fat.*

3. Hikk-dīhārē dānd kharkē-thū puchchhiā, 'tādā kē  
 3. On-one-day by-the-bullock the-ass-from it-was-asked, 'thy what  
 hāl hē?' Kharkē ākhīā, 'mā bahū khush hā.  
*condition is?' By-the-ass it-was-said, 'I very happy am.'*
- Dānd ākhīā, 'mā bahū aukhā hā; mānū vī kōi bahānā  
*By-the-bullock it-was-said, 'I much troubled am; to-me also some device*  
 dāss, jō mānū sāl na laddē.' Kharkē ākhīā, 'tū  
*show, that to-me the-master not may-load.' By-the-ass it-was-said, 'thou*

ghā na khā, atē azārī hō-vanj.' Unhādā sāī eh gall  
*grass not eat, and sick become.* *Of-them the-master this matter*  
 sundā āhī. Dūjē-dihārē dānd azārī thī-giā, atē ghā na  
*heard was. On-the-second-day the-bullock sick became, and grass not*  
 khādos.

*was-eaten-by-him.*

4. Sāī dānddī jā-tē kharkēnū ladd-kē bāhir  
*4. The-master of-the-bullock place-in the-ass (acc.) loaded-having forth*  
 ghinn-giā. Dānd sārā dihārā mazē-nāl ghar khalōtā  
*took-him-away. The-bullock the-whole day comfort-with at-home standing*  
 rēhā, atē kharkē-shohdē bahū musibat dīṭhī.  
*remained, and by-the-ass-the-wretch much trouble was-seen (i.e. experienced).*  
 Nimāshē ghar āiā, atē dānd-thū puchchhios, 'kē  
*At-eventide home he-came, and the-bullock-from it-was-asked-by-him, 'what*  
 hāl hē?' Dānd ākhiā, 'mā dādā khush rēhā-hā.'  
*condition is?' By-the-bullock it-was-said, 'I very happy remained-am.'*

5. Tē kharkē ākhiā, 'mā hikk bāī gall sunī-hē.  
*5. Then by-the-ass it-was-said, 'by-me an other word heard-is.*  
 Dānd ākhiā, 'oh kēṛī hē?' Kharkē ākhiā, 'assādā  
*By-the-bullock it-was-said, 'that what is?' By-the-ass it-was-said, 'our*  
 sāī ajj pēā-āhdā-āhī, "jēkar dānd wall na thiwē, tã  
*master today a-saying-was, "if the-bullock well not may-become, then*  
 usnū kōhēsā." Dānd ākhiā, 'hun kē  
*him (acc.) I-shall-slaughter." By-the-bullock it-was-said, 'now what*  
 karāhē?' Kharkē ākhiā, 'ghā khā, atē bhajj.' Dānd  
*may-we-do?' By-the-ass it-was-said, 'grass eat, and run.' The-bullock*  
 ghā khāwaṇ laggā, tē bhajjaṇ laggā.  
*grass to-eat began, and to-run began.*

6. Unhādā sāī eh gall sun-kē hassaṇ laggā, atē usdī  
*6. Of-them the-master this word heard-having to-laugh began, and his*  
 zāl usnū hassdā dēkh-kar puchchhaṇ laggī, 'kiū hassdā-hē?'  
*wife to-him laughing seen-having to-ask began, 'why laughing-art-thou?'*  
 Khasam usnū ākhiā, 'mā-thū na puchchh, kiū-kē jē mā  
*By-the-husband to-her it-was-said, 'me-from not ask, because if I*  
 eh gall tānū dassī, tã mā mar-vāsā.' Zāl usnū  
*this matter to-thee may-divulge, then I shall-die.' By-the-wife to-him*  
 ākhiā, 'mā eh gall zarūr puchchhāsā,' atē rōwaṇ laggī,  
*it-was-said, 'I this matter certainly will-ask,' and to-weep she-began,*  
 atē chhurā ghinn-kē āpuṇ māraṇ laggī.  
*and a-knife taken-having herself (acc.) to-kill began.*

7. Usdā khasam bahñ haryān atē ghamgīn thiā. Dānd,  
 7. Her husband much troubled and sad became. The-bullock,  
 atē kharkā, atē kuttā dādhē ghamgīn hōē, atē kukkur bāngā  
 and the-ass, and the-dog extremely sad became, and the-cock crowings  
 dēwan laggā. Dānd atē kharkē atē kuttē ākhiā,  
 to-give began. By-the-bullock and by-the-ass and by-the-dog it-was-said,  
 ‘assādā sāñ maraṇālā hē, atē tñ bāngā dēndā-hē.’ Kukkar  
 ‘our master about-to-die is, and thou crowings giving-art.’ By-the-cock  
 ākhiā, ‘is-sāñdā maruṇ changā hē, kiñ-kō oh dādhā kamlā  
 it-was-said, ‘of-this-master to-die good is, because he extremely foolish  
 hē.’ Unhā puchchhiā, ‘kiñ?’ Us ākhiā, ‘māñ chālī-  
 is.’ By-them it-was-asked, ‘why?’ By-him it-was-said, ‘I forty-  
 kukkriā-tē qābū rakkhdā-hā, atē is-dī hikk zāl hē, us-tē takrā  
 hens-on control keeping-am, and of-him one wife is, her-on control  
 nahñ thindā.’ Unhā ākhiā, ‘kē karē?’ Us  
 not becomes.’ By-them it-was-said, ‘what may-he-do?’ By-him  
 ākhiā, ‘sōṭī chā-ghinnē, atē usnū mārān laggē,  
 it-was-said, ‘a-cudgel let-him-up-and-take, and her (acc.) to-beat let-him-begin,  
 tadhā chhurēs, jadhā ākhē, “māñ na puchchhdī, māññ  
 then let-him-let-her-go, when she-may-say, “I not (am-)asking, me (acc.)  
 na mār.”’  
 not beat.”’
8. Oh ādmi suṇdā-āhī. Us hikk sōṭī ghiddī, atē  
 8. That man hearing-was. By-him a cudgel was-taken, and  
 zālñ mārān laggā. Zāl Khudādā nā ghattiā,  
 the-wife (acc.) to-beat he-began. By-the-wife of-God the-name was-invoked,  
 atē ākhios, ‘māññ na mār, māñ na puchchhdī.’  
 and it-was-said-by-her, ‘me (acc.) not beat, I not (am-)asking.’
9. Is-thñ ch natijā nikaldā-hē jō ranndā murshid khalā  
 9. This-from this moral issuing-is that of-a-woman the-teacher a-blow  
 hē.  
 is.

### FREE TRANSLATION OF THE FOREGOING.

1. A man went to Solomon, the Prophet, and asked him to teach the language of beasts. Solomon said, ‘don’t learn it, for if you divulge the fact of your knowledge, you will drop down dead.’ The man replied, ‘I won’t divulge it to anyone,’ and so Solomon taught him, and he went home.

2. He was the owner of a bullock, an ass, a dog, and a number of fowls. He used to load up the bullock every day, and take it out as a beast of burden, but the ass

remained at home in the stable. In this way the bullock became weary and thin, while the ass remained jolly and plump.

3. One day the bullock asked the ass how he was. 'Fine and hearty,' was the reply. Then said the bullock, 'weary and troubled am I. I do wish you would tell me some trick which would induce the master not to load me.' Said the ass, 'don't eat anything when you are put out to graze, and pretend to be sick.' Now the master was listening to what they were saying. Next day the bullock became sick, and refused his grass.

4. His master thereupon loaded up the ass instead of the bullock and took him forth. The bullock remained all day at home in great content while the poor devil of an ass had nothing but labour and sorrow. When he came home, he asked the bullock how he was getting on. 'O,' said he, 'I've had a rare time of it!'

5. Then said the ass, 'I heard something new to-day.' 'What was it?' said the bullock. The ass replied, 'our master was saying to-day, "if that bullock doesn't get better, I'll have to slaughter it."' 'What am I to do now?' cried the bullock. Said the ass, 'graze away like anything, and run about.' So the bullock at once began to graze and to run about.

6. Now their master was listening to all this talk, and when he saw the bullock's sudden restoration to health, he burst out laughing. His wife noticed this, and asked him what he laughed at. 'Don't ask me,' said he, 'for if I tell you, I'll die.' But she persisted, and cried, 'verily I will ask you,' and then she began to scream and weep, and snatching up a knife threatened to kill herself.

7. The wretched husband was at his wit's end with worry and grief. And out of sympathy, the bullock, the ass, and the dog were filled with sorrow too. But the cock began to crow. Then said the bullock, the ass, and the dog to the cock, 'shame on you! Here is our master dying of grief, and you are crowing!' Said the cock, 'and a good thing too that such a fool of a master should die.' 'Why?' cried they. He replied, 'look at me, I've forty hens, and keep 'em all in fine order, and he can't manage one wife!' Said they, 'what is he to do?' Said he, 'let him up and take a cudgel, and let him begin to thrash her with it, and let him go on thrashing till she cries out "please stop beating me. I won't ask."''

8. The man was listening to all this, so he took a cudgel, and began to thrash his wife.

She invoked the name of Allāh and cried out, 'beat me no more. I won't ask.'

9. The moral of this is that the only teacher of a woman is a blow.

# STANDARD LIST OF WORDS AND

English.	Lahndā (Shahpur Dōāb).	Mūltānī of Multan.
1. One . . . .	Hikk, hekk . . . .	Hikk, hekk . . . .
2. Two . . . .	Doṣ . . . .	Dū . . . .
3. Three . . . .	Trā, trāṣ . . . .	Trāe . . . .
4. Four . . . .	Chār . . . .	Chār . . . .
5. Five . . . .	Panj . . . .	Panj . . . .
6. Six . . . .	Chhṣ . . . .	Chhṣ, chhi . . . .
7. Seven . . . .	Satt . . . .	Satt . . . .
8. Eight . . . .	Atth . . . .	Atth . . . .
9. Nine . . . .	Nā . . . .	Nā . . . .
10. Ten . . . .	Dāh . . . .	Dāh . . . .
11. Twenty . . . .	Vih . . . .	Vih . . . .
12. Fifty . . . .	Panjāh . . . .	Panjāh . . . .
13. Hundred . . . .	Sā . . . .	Sā . . . .
14. I . . . .	Mī . . . .	Maī, mī . . . .
15. Of me . . . .	Mērā . . . .	Mōdā, mādā . . . .
16. Mine . . . .	Mērā . . . .	Mōdā, mādā . . . .
17. We . . . .	Hassī or assī . . . .	Assā . . . .
18. Of us . . . .	Asādā, hasādā, sādā . . . .	Assādā, sādā . . . .
19. Our . . . .	Asādā, hasādā, sādā . . . .	Assādā, sādā . . . .
20. Thou . . . .	Tū . . . .	Tū . . . .
21. Of thee . . . .	Tērā . . . .	Tōdā, tādā . . . .
22. Thine . . . .	Tērā . . . .	Tōdā, tādā . . . .
23. You . . . .	Tussī . . . .	Tussā . . . .
24. Of you . . . .	Tusādā, tuhādā . . . .	Tussādā, tuhādā . . . .
25. Your . . . .	Tusādā, tuhādā . . . .	Tussādā, tuhādā . . . .

# SENTENCES IN SOUTHERN LAHNDĀ.

Hindki of Dera Ghazi Khan.	Thali of Shāhpur.	English.
Hik . . . . .	Hikk . . . . .	1. One.
Dāñ . . . . .	Dñ . . . . .	2. Two.
Trāṣ . . . . .	Trāṣ . . . . .	3. Three.
Chār . . . . .	Chār . . . . .	4. Four.
Pañ . . . . .	Panj . . . . .	5. Five.
Chhī . . . . .	Chhē . . . . .	6. Six.
Sat . . . . .	Satt . . . . .	7. Seven.
Aṭh . . . . .	Atth . . . . .	8. Eight.
Nē . . . . .	Nē . . . . .	9. Nine.
Dāh . . . . .	Dāh . . . . .	10. Ten.
Vih . . . . .	Vih . . . . .	11. Twenty.
Pañhā . . . . .	Panjāh . . . . .	12. Fifty.
Sau . . . . .	Sā . . . . .	13. Hundred.
Maī . . . . .	Mē . . . . .	14. I.
Maiḍdā . . . . .	Māḍā . . . . .	15. Of me.
Maiḍdā . . . . .	Māḍā . . . . .	16. Mine.
Assē . . . . .	Assē . . . . .	17. We.
Asāḍdā . . . . .	Asāḍā . . . . .	18. Of us.
Asāḍdā . . . . .	Asāḍā . . . . .	19. Our.
Tñ . . . . .	Tñ . . . . .	20. Thou.
Taiḍdā . . . . .	Tāḍā . . . . .	21. Of thee.
Taiḍdā . . . . .	Tāḍā . . . . .	22. Thine.
Tussē . . . . .	Tussē . . . . .	23. You.
Tusāḍdā, tuhāḍdā . . . . .	Tusāḍē, tuhāḍē . . . . .	24. Of you.
Tusāḍdā, tuhāḍdā . . . . .	Tusāḍē, tuhāḍē . . . . .	25. Your.



	Lahnda (Sialpur Dab).	Multani of Multan.
26. He . . . .	Oh . . . .	Ō . . . .
27. Of him . . . .	Usdā, uhdā . . . .	Ūndā . . . .
28. His . . . .	Usdā, uhdā . . . .	Ūndā . . . .
29. They . . . .	Oh . . . .	Ō . . . .
30. Of them . . . .	Unhādā . . . .	Unhādā . . . .
31. Their . . . .	Unhādā . . . .	Unhādā . . . .
32. Hand . . . .	Hutth . . . .	Hatth . . . .
33. Foot . . . .	Pār . . . .	Pēr, pār . . . .
34. Nose . . . .	Nakk . . . .	Nakk, (nostril) nās . . . .
35. Eye . . . .	Akkh . . . .	Akkh . . . .
36. Mouth . . . .	Muh . . . .	Mūh, (face) mukkh . . . .
37. Tooth . . . .	Dand . . . .	Ḍand . . . .
38. Ear . . . .	Kann . . . .	Kann . . . .
39. Hair . . . .	Vāl . . . .	Vāl . . . .
40. Head . . . .	Sir . . . .	Sir . . . .
41. Tongue . . . .	Jibbh . . . .	Jibbh . . . .
42. Belly . . . .	Ḍhiddh . . . .	Ḍhiddh . . . .
43. Back . . . .	Kand, trikkal . . . .	Kand . . . .
44. Iron . . . .	Lohā . . . .	Lohā . . . .
45. Gold . . . .	Sonā . . . .	Sonā . . . .
46. Silver . . . .	Chādī . . . .	Chādī . . . .
47. Father . . . .	Peō . . . .	Piū . . . .
48. Mother . . . .	Mā, amṃā . . . .	Mā . . . .
49. Brother . . . .	Bhirā, bhrā . . . .	Bhirā . . . .
50. Sister . . . .	Bhāp . . . .	Bhēp, bhāp . . . .
51. Man . . . .	Ādmī . . . .	Mups, mups . . . .
52. Woman . . . .	Sawānī . . . .	Zāl, sawānī, trēmīt . . . .

Hindki of Dera Ghazi Khan.	Wall of Shikhan	
Ō . . . . .	O, oh . . . . .	26. He.
Udā . . . . .	Udā, uhda . . . . .	27. Of him.
Ūdā . . . . .	Udā, uhdā . . . . .	28. His.
Ō . . . . .	O, oh, un . . . . .	29. They.
Unhēdā . . . . .	Unhādā . . . . .	30. Of them.
Unhēdā . . . . .	Unhādā . . . . .	31. Their.
Hath . . . . .	Hatth . . . . .	32. Hand.
Pēr . . . . .	Pār . . . . .	33. Foot.
Nak . . . . .	Nakk . . . . .	34. Nose.
Akh . . . . .	Akkh . . . . .	35. Eye.
Mūh . . . . .	Mūh . . . . .	36. Mouth.
Dād . . . . .	Dand . . . . .	37. Tooth.
Kan . . . . .	Kann . . . . .	38. Ear.
Wāl . . . . .	Vāl . . . . .	39. Hair.
Sir . . . . .	Sir . . . . .	40. Head.
Jibh . . . . .	Jibbh . . . . .	41. Tongue.
Pēt . . . . .	Dhidḡh . . . . .	42. Belly.
Kād . . . . .	Kand . . . . .	43. Back.
Lohā . . . . .	Lohā . . . . .	44. Iron.
Sonā . . . . .	Sonā . . . . .	45. Gold.
Ruppā . . . . .	Chādi . . . . .	46. Silver.
Piō, piā . . . . .	Peo . . . . .	47. Father.
Mā . . . . .	Mā . . . . .	48. Mother
Bhirā . . . . .	Bhrā . . . . .	49. Brother.
Bhē, bhēḡ . . . . .	Bhāḡ . . . . .	50. Sister.
Ādmī, mard . . . . .	Dāhḡ . . . . .	51. Man.
Trēmit . . . . .	Zāl, chāndā . . . . .	52. Woman.

English.	Lahndā (Shekpur Dōb).	Miltān of Multān.
53. Wife . . . .	Sawānī . . . .	Sawānī, trēmīt . . . .
54. Child . . . .	Bāl . . . .	Bāl (m.), bālī (f.) . . . .
55. Son . . . .	Puttur . . . .	Pōtr, puttr, puttur . . . .
56. Daughter . . . .	Dhī . . . .	Dhī . . . .
57. Slave . . . .	Gulām . . . .	Naukar . . . .
58. Cultivator . . . .	Muzārā . . . .	Raḥ-wāh . . . .
59. Shopherd . . . .	Ājī . . . .	Ājārī . . . .
60. God . . . .	Rabb, Khudā . . . .	Khudā . . . .
61. Devil . . . .	Shaitān . . . .	Shātān . . . .
62. Sun . . . .	Dēhī . . . .	Sijjh . . . .
63. Moon . . . .	Chann . . . .	Chandr . . . .
64. Star . . . .	Tārā . . . .	Tārā . . . .
65. Fire . . . .	Agg . . . .	Bhā (fem.) . . . .
66. Water . . . .	Pāpī . . . .	Pānī . . . .
67. House . . . .	Ghar . . . .	Ghar . . . .
68. Horse . . . .	Ghōṛā . . . .	Ghōṛā . . . .
69. Cow . . . .	Gā . . . .	Gā . . . .
70. Dog . . . .	Kuttā . . . .	Kuttā . . . .
71. Cat . . . .	Billī . . . .	Billī (fem.) . . . .
72. Cock . . . .	Kukkur . . . .	Kukkur . . . .
73. Duck . . . .	Battak . . . .	Murgāi (wild duck), battak (goose).
74. Ass . . . .	Khōtā, gaddē . . . .	Gaddāh (fem. gaddēh) . . . .
75. Camel . . . .	Uṭṭī . . . .	Uṭṭh . . . .
76. Bird . . . .	Pakkhū . . . .	Pakkhā, pakkhi . . . .
77. Go . . . .	Wanj . . . .	Vanj . . . .
78. Eat . . . .	Khā . . . .	Khā . . . .
79. Sit . . . .	Bāh . . . .	Bāh, bāh . . . .

Hindki of Derā Ghāṣ Khan.	Thali of Shāhpur.	English.
Zāl, jō, jōṣ . . . .	Janī, sawānī, trimat . . . .	53. Wife.
Bbāl . . . .	Baloṛā, ningur . . . .	54. Child.
Putr . . . .	Pōtr . . . .	55. Son.
Dhī . . . .	Dhī . . . .	56. Daughter.
Bbānhā . . . .	Gollā . . . .	57. Slave.
Raḥ-rahā . . . .	Zamīdār . . . .	58. Cultivator.
Ajri . . . .	Ājarī, ālyā . . . .	59. Shepherd.
Khudā . . . .	Khudā, Rabb . . . .	60. God.
Shaitān . . . .	Shatān . . . .	61. Devil.
Sijh . . . .	Dēhū . . . .	62. Sun.
Chādr . . . .	Chann . . . .	63. Moon.
Tārā . . . .	Tārā . . . .	64. Star.
Bhā . . . .	Agg, bhā . . . .	65. Fire.
Pānī . . . .	Pānī . . . .	66. Water.
Ghar . . . .	Ghar . . . .	67. House.
Ghōṛā . . . .	Ghōṛā . . . .	68. Horse.
Ggāū . . . .	Gā . . . .	69. Cow.
Kuttā . . . .	Kuttā . . . .	70. Dog.
Bbillī . . . .	Billā ; fem. billī . . . .	71. Cat.
Kukkuṛ . . . .	Kukkuṛ . . . .	72. Cock.
Badak . . . .	Battak . . . .	73. Duck.
Gaddhā . . . .	Gaddō ; fem. gaddō . . . .	74. Ass.
Uṭh . . . .	Uṭṭh ; fem. dāchi . . . .	75. Camel.
Pakhi . . . .	Pakkhā, pakkhi . . . .	76. Bird.
Vanj . . . .	Vanj, jāh . . . .	77. Go.
Khā . . . .	Khā . . . .	78. Eat.
Bbah, (imperat. bbaih, bbwah).	Bāh . . . .	79. Sit.

English.	Lahndā (Shahpur Dōb).	Māitāi M. Multan.
80. Come . . .	Ā . . .	Ā . . .
81. Beat . . .	Mār . . .	Mār . . .
82. Stand . . .	Khalō . . .	Khar . . .
83. Die . . .	Mar . . .	Mar . . .
84. Give . . .	Dē . . .	Dē . . .
85. Run . . .	Bhajj . . .	Drukk, drâr . . .
86. Up . . .	Uttē . . .	Uttē . . .
87. Near . . .	Kol . . .	Nērē, kolhā . . .
88. Down . . .	Talē . . .	Talē . . .
89. Far . . .	Dār, mōklē . . .	Mōklē, parē . . .
90. Before . . .	Aggē . . .	Aggā . . .
91. Behind . . .	Pichchhē . . .	Pichchhā . . .
92. Who . . .	Kān . . .	Kaun . . .
93. What . . .	Kō . . .	Keā, chō . . .
94. Why . . .	Kiñ . . .	Kiñ . . .
95. And . . .	Hor . . .	Tē, attē . . .
96. But . . .	Vatt, par . . .	Par . . .
97. If . . .	Jōkar . . .	Jōkar . . .
98. Yes . . .	Hā, hā . . .	Hā . . .
99. No . . .	Nahī . . .	Nā . . .
100. Alas . . .	Afsos . . .	Hāō hāō . . .
101. A father . . .	Peō . . .	Piñ . . .
102. Of a father . . .	Piñdā . . .	Piñdā . . .
103. To a father . . .	Piññ or piñ-dhir . . .	Piñ-kñ . . .
104. From a father . . .	Piñ-thñ . . .	Piñ-kanñ . . .
105. Two fathers . . .	Doē peō . . .	Dñ piñ . . .
106. Fathers . . .	Peō . . .	Piñ . . .

Hindki of Dargah Khan.	Thali of Shāhpar.	English.
Ā . . . .	Ā . . . .	80. Come.
Mār . . . .	Mār . . . .	81. Beat.
Khar . . . .	Khalō . . . .	82. Stand.
Mar . . . .	Mar . . . .	83. Die.
Ddō . . . .	Dō . . . .	84. Give.
Druk, durk . . . .	Bhajj . . . .	85. Run.
Uttō . . . .	Uttō . . . .	86. Up.
Nazik, nērō, kōlh . . . .	Nērō . . . .	87. Near.
Tallō, hēth . . . .	Hēth . . . .	88. Down.
Parō, parē, parrō . . . .	Mōklō . . . .	89. Far.
Aggū . . . .	Aggō . . . .	90. Before.
Pichhū . . . .	Pichchhō . . . .	91. Behind.
Kaū, kō . . . .	Kān . . . .	92. Who.
Kō, cha . . . .	Kō . . . .	93. What.
Kiyū . . . .	Kiū . . . .	94. Why.
Attō, attō . . . .	Tō, atō, hōr . . . .	95. And.
Dhal . . . .	Par . . . .	96. But.
Jēkar, jēkadāhā . . . .	Jēkar . . . .	97. If.
Āhā . . . .	Hā, hā . . . .	98. Yes.
Nā, nāh . . . .	Nā, nahi, khair . . . .	99. No.
Armān . . . .	Hāō hāō . . . .	100. Alas.
Piā . . . .	Peō . . . .	101. A father.
Piudā . . . .	Piudā . . . .	102. Of a father.
Piā-kū . . . .	Piānū . . . .	103. To a father.
Piā-kannū . . . .	Piā-kolū . . . .	104. From a father.
Ddū piā . . . .	Dū peō . . . .	105. Two fathers.
Piā . . . .	Peō . . . .	106. Fathers.

English.	Lahndā (Shahpur Dōāb).	Mūltānī of Multan.
107. Of fathers . . .	Pēwāḍā . . . .	Pitwāḍā . . . .
108. To fathers . . .	Pēwāḍī . . . .	Pitwāḍī-kī . . . .
109. From fathers . . .	Pēwāḍī-thī . . . .	Pitwāḍī-kanī . . . .
110. A daughter . . .	Dhī . . . .	Dhī . . . .
111. Of a daughter . . .	Dhīḍā . . . .	Dhīḍā . . . .
112. To a daughter . . .	Dhīḍī, dhiḍ-dhir . . . .	Dhī-kī . . . .
113. From a daughter . . .	Dhīḍī-thī . . . .	Dhī-kanī . . . .
114. Two daughters . . .	Dōḍ dhiḍ . . . .	Dḍ dhiḍ . . . .
115. Daughters . . .	Dhiḍ . . . .	Dhiḍ . . . .
116. Of daughters . . .	Dhiḍā . . . .	Dhiḍā . . . .
117. To daughters . . .	Dhiḍī, dhiḍ-dhir . . . .	Dhiḍī-kī . . . .
118. From daughters . . .	Dhiḍī-thī . . . .	Dhiḍī-kanī . . . .
119. A good man . . .	Hikk changā admī . . . .	Hikk changā bandā . . . .
120. Of a good man . . .	Hikk changō admīḍā . . . .	Hikk changō bandēḍā . . . .
121. To a good man . . .	Hikk changō admīḍī or -dhir. . . .	Hikk changō bandē-kī . . . .
122. From a good man . . .	Hikk changō admī-thī . . . .	Hikk changō bandē-kanī . . . .
123. Two good men . . .	Dōḍ changō admī . . . .	Dḍ changō bandō . . . .
124. Good men . . .	Changō admī . . . .	Changō bandō . . . .
125. Of good men . . .	Changō admīḍā . . . .	Changō bandēḍā . . . .
126. To good men . . .	Changō admīḍī . . . .	Changō bandē-kī . . . .
127. From good men . . .	Changō admīḍī-thī . . . .	Changō bandē-kanī . . . .
128. A good woman . . .	Hikk changī sawānī . . . .	Hikk changī zāl . . . .
129. A bad boy . . .	Hikk bhārā chhōhur . . . .	Hikk gandā chhōhur . . . .
130. Good women . . .	Changī sawānī . . . .	Changī zāl . . . .
131. A bad girl . . .	Bhārī chhōhir . . . .	Hikk gandī chhōhir . . . .
132. Good . . .	Changā . . . .	Changā . . . .
133. Better . . .	Bhī changā or changērā . . . .	Changērā . . . .

Hindki of Dera Ghazi Khan.	Thajī of Shāhpur.	English.
Piñṣṁā . . . .	Pewṁṁā . . . .	107. Of fathers.
Piñṣ-kñ . . . .	Pewṁñ . . . .	108. To fathers.
Piñṣ-kannñ . . . .	Pewṁ-kolñ . . . .	109. From fathers.
Dhi . . . .	Dhi . . . .	110. A daughter.
Dhidā . . . .	Dhiṁṁā . . . .	111. Of a daughter.
Dhi-kñ . . . .	Dhiññ . . . .	112. To a daughter.
Dhi-kannñ . . . .	Dhiñ-kolñ . . . .	113. From a daughter.
Dḍñ dhirī . . . .	Dñ dhiñ . . . .	114. Two daughters.
Dhirī . . . .	Dhiñ . . . .	115. Daughters.
Dhirīdā . . . .	Dhiñṁā . . . .	116. Of daughters.
Dhirī-kñ . . . .	Dhiññ . . . .	117. To daughters.
Dhirī-kannñ . . . .	Dhiñ-kolñ . . . .	118. From daughters.
Chāḡṁ admī . . . .	Changṁ dāhṁ . . . .	119. A good man.
Chāḡṁ admīdā . . . .	Changṁ dāhṁṁā . . . .	120. Of a good man.
Chāḡṁ admī-kñ . . . .	Changṁ dāhṁñ . . . .	121. To a good man.
Chāḡṁ admī-kannñ . . . .	Changṁ dāhṁ-kolñ . . . .	122. From a good man.
Dḍñ chāḡṁ admī . . . .	Dñ changṁ dāhṁ . . . .	123. Two good men.
Chāḡṁ admī . . . .	Changṁ dāhṁ . . . .	124. Good men.
Chāḡṁ admīdā . . . .	Changṁ dāhṁṁā . . . .	125. Of good men.
Chāḡṁ admī-kñ . . . .	Changṁ dāhṁñ . . . .	126. To good men.
Chāḡṁ admī-kannñ . . . .	Changṁ dāhṁ-kolñ . . . .	127. From good men.
Chāḡṁ trēmīt . . . .	Changī zāl . . . .	128. A good woman.
Māḡlā chhōhar . . . .	Bhāṁ ningur . . . .	129. A bad boy.
Chāḡṁ trēmīt . . . .	Changṁ zālī . . . .	130. Good women.
Māḡlā chhōhir . . . .	Bhāṁ ningir . . . .	131. A bad girl.
Chāḡṁ . . . .	Changṁ . . . .	132. Good.
(Ū-kannñ) chāḡṁ . . . .	Bhi changṁ, changṁrā . . . .	133. Better.



English.	Lahndā (Shahpur Dōāb).	Mūltāni of Multan.
134. Best . . .	Habbnā-thū changā . . .	Sabbhnā-kanū changā . . .
135. High . . .	Uchchā . . .	Uchchā . . .
136. Higher . . .	Vaddā uchchā . . .	Uchchērā . . .
137. Highest . . .	Habbnā-thū uchchā . . .	Sabbhnā-kanū uchchā . . .
138. A horse . . .	Ghōrā . . .	Ghōrā . . .
139. A mare . . .	Ghōrī . . .	Ghōrī . . .
140. Horses . . .	Ghōrō . . .	Ghōrō . . .
141. Mares . . .	Ghōrīā . . .	Ghōrīā . . .
142. A bull . . .	Dānd . . .	Sānh (bull), dānd (bullock)
143. A cow . . .	Gā . . .	Gā . . .
144. Bulls . . .	Dānd . . .	Sānh, dānd . . .
145. Cows . . .	Gāī . . .	Gāī . . .
146. A dog . . .	Kuttā . . .	Kuttā . . .
147. A bitch . . .	Kutti . . .	Kutti . . .
148. Dogs . . .	Kuttō . . .	Kuttō . . .
149. Bitches . . .	Kuttiā . . .	Kuttiā . . .
150. A ho goat . . .	Chhela . . .	Chhela . . .
151. A female goat . . .	Bakrī . . .	Bakrī . . .
152. Goats . . .	Bakrē, bakriā . . .	Chhēlō, bakriā . . .
153. A male deer . . .	Harn . . .	Harap . . .
154. A female deer . . .	Harnī . . .	Harpi . . .
155. Deer . . .	Harn, harniā . . .	Harap, harpiā . . .
156. I am . . .	Mā hā . . .	Mā hā, ā . . .
157. Thou art . . .	Tū hē . . .	Tū hē, ē . . .
158. He is . . .	Oh hō . . .	Ō hē, ē . . .
159. We are . . .	Assī hā . . .	Assā hāī, aī . . .
160. You are . . .	Tussī hō . . .	Tussā hō, ē . . .

Hindki of Dera Ghazi Khan.	Thali of Shahpur.	English.
Sabbhāṣ-kannū chāgā . . . .	Habbhāṣ-thū changā . . . .	134. Best.
Uchchā . . . .	Uchchā . . . .	135. High.
(Ū-kannū) uchchā . . . .	(Us-thū) uchchā . . . .	136. Higher.
Sabbhāṣ-kannū changā . . . .	Habbhāṣ-thū uchchā . . . .	137. Highest.
Ghōṛā . . . .	Ghōṛā . . . .	138. A horse.
Ghōṛī . . . .	Ghōṛī . . . .	139. A mare.
Ghōṛō . . . .	Ghōṛō . . . .	140. Horses.
Ghōṛīā . . . .	Ghōṛīā . . . .	141. Mares.
Dānd, sānh . . . .	Dānd . . . .	142. A bull.
Ggāñ . . . .	Gā . . . .	143. A cow.
Dāñd, sānh . . . .	Dānd . . . .	144. Bulls.
Ggāwī . . . .	Gāi . . . .	145. Cows.
Kuttā . . . .	Kuttā . . . .	146. A dog.
Kutti . . . .	Kutti . . . .	147. A bitch.
Kuttō . . . .	Kuttō . . . .	148. Dogs.
Kuttiā . . . .	Kuttiā . . . .	149. Bitches.
Bbakkā . . . .	Chhēlā . . . .	150. A he goat.
Bbakkī . . . .	Bakkī . . . .	151. A female goat.
Chhālā-māl . . . .	Chhēlō . . . .	152. Goats.
Harap . . . .	Harn ( <i>ravine-deer</i> ) . . . .	153. A male deer.
Harapī . . . .	Harnī . . . .	154. A female deer.
Harap . . . .	Harn . . . .	155. Deer.
Maī hā . . . .	Mā hā, ā, āhā . . . .	156. I am.
Tū hī . . . .	Tū hē, ē, ihē . . . .	157. Thou art.
Ō hē . . . .	Oh hē, ē, ihē . . . .	158. He is.
Assā haī . . . .	Assā hāē, haī . . . .	159. We are.
Tussā hō . . . .	Tussā hō, o, ē hō . . . .	160. You are.

English.	Lahndā (Shahpur Dōḥb).	Māṭāni of Multan.
161. They are . . .	Oh hīn . . .	Ō hin, han, in . . .
162. I was . . .	Mē āhus . . .	Mē ham, hāum, hāim, hāus
163. Thou wast . . .	Tū āhē . . .	Tū hāvē, hāē . . .
164. He was . . .	Oh āhā . . .	Ō hā (fem. hāi) . . .
165. We were . . .	Assī, āhassē . . .	Assā hāsē . . .
166. You were . . .	Tussī āhē . . .	Tussā hāvē . . .
167. They were . . .	Oh āhin . . .	Ō hāin, āhin . . .
168. Be . . .	Hō . . .	Thi . . .
169. To be . . .	Hōwun . . .	Thiwap . . .
170. Being . . .	Hundā . . .	Thindā . . .
171. Having been . . .	Hō-kē . . .	Thi-kē . . .
172. I may be . . .	Mē hōwā . . .	Mē thiwā . . .
173. I shall be . . .	Mē hōsā . . .	Mē thiasā . . .
174. I should be . . .	Mē hundus . . .	Mē thindā, thiwāha . . .
175. Beat . . .	Mār . . .	Mār . . .
176. To beat . . .	Mārun . . .	Mārap . . .
177. Beating . . .	Mārōndā . . .	Marōndā . . .
178. Having beaten . . .	Mār-kē . . .	Mār-kē . . .
179. I beat . . .	Mē marōndā-hē . . .	Mē marōnnē . . .
180. Thou beatest . . .	Tū marōndā-hē . . .	Tū marōnnē . . .
181. He beats . . .	Oh marōndā-hē . . .	Ō marōnnē . . .
182. We beat . . .	Assī marōndē-hē . . .	Assā marōnnē . . .
183. You beat . . .	Tussī marōndē-hē . . .	Tussā marōnnē . . .
184. They beat . . .	Oh marōndē-hin . . .	Ō marōnnen . . .
185. I beat ( <i>Past Tense</i> ) . . .	Mē māreā . . .	Mē māreā . . .
186. Thou beatest ( <i>Past Tense</i> ). . .	Tū māreā . . .	Tū māreā . . .
187. He beat ( <i>Past Tense</i> ) . . .	Us māreā . . .	Ū māreā . . .

Hindki of Dera Ghazi Khan.	Thali of Shahpur.	English.
Ô hin . . . . .	Oh hinn, inn, shinn . . . . .	161. They are.
Maĩ ham . . . . .	Mẽ ahis, ahim . . . . .	162. I was.
Tũ hãwẽ . . . . .	Tũ ahẽ . . . . .	163. Thou wast.
Ô hã . . . . .	Oh ahã ; <i>fem.</i> ahi . . . . .	164. He was.
Assẽ hãwẽ . . . . .	Assẽ ahẽ . . . . .	165. We were.
Tussẽ hãwẽ . . . . .	Tussẽ ahẽ . . . . .	166. You were.
Ô han . . . . .	Oh ahin ; <i>fem.</i> ahiã, ahin . . . . .	167. They were.
Thi, hõ . . . . .	Thi . . . . .	168. Be.
Thiwan, hõwan . . . . .	Thiwan . . . . .	169. To be.
Thĩdã, hõdã . . . . .	Thindã . . . . .	170. Being.
Thi-kẽ, thi-kar, thi-karãhĩ	Thi-kẽ . . . . .	171. Having been.
Maĩ thiwã. hõwã . . . . .	Mẽ thiwã . . . . .	172. I may be.
Maĩ thĩã, hõã . . . . .	Mẽ thĩã . . . . .	173. I shall be.
.....	Mẽ thiwãhã . . . . .	174. I should be.
Mār . . . . .	Mār . . . . .	175. Beat.
Māran . . . . .	Māran . . . . .	176. To beat.
Marẽdã . . . . .	Marindã . . . . .	177. Beating.
Mār-kẽ, mār-kar, mār-karãhĩ	Mār-kẽ . . . . .	178. Having beaten.
Maĩ marẽdã . . . . .	Mẽ marindã hã, marinã . . . . .	179. I beat.
Tũ marẽdĩ . . . . .	Tũ marindã hẽ, marinẽ . . . . .	180. Thou beatest.
Ô marẽdẽ . . . . .	Oh marindã hõ . . . . .	181. He beats.
Assẽ marẽdĩ . . . . .	Assẽ marindẽ hã . . . . .	182. We beat.
Tussẽ marẽdẽ-hõ . . . . .	Tussẽ marindẽ hõ . . . . .	183. You beat.
Ô marẽdin . . . . .	Oh marindẽ hinn . . . . .	184. They beat.
Maĩ mārĩa . . . . .	Mẽ mārĩa . . . . .	185. I beat ( <i>Past Tense</i> ).
Taũ mārĩa . . . . .	Tũ mārĩa . . . . .	186. Thou beatest ( <i>Past Tense</i> ).
U mārĩa . . . . .	U mārĩa . . . . .	187. He beat ( <i>Past Tense</i> ).

English.	Lahndā (Shahpur Dōāb).	Mūltānī of Multan.
188. We beat ( <i>Past Tense</i> )	Assā mārēā . . .	Assā mārēā . . .
189. You beat ( <i>Past Tense</i> )	Tussā māreā . . .	Tussā mārēā . . .
190. They beat ( <i>Past Tense</i> )	Unhā mārēā . . .	Unhā mārēā . . .
191. I am beating . . .	Mā marēndā-hā . . .	Mā marēndā-hā . . .
192. I was beating . . .	Mā marēndā-āhus . . .	Mā marēndā-hāim . . .
193. I had beaten . . .	Mā mārēā-ābā . . .	Mā mārēā hā . . .
194. I may beat . . .	Mā mārā . . .	Mā mārā . . .
195. I shall beat . . .	Mā marēsā . . .	Mā marēsā . . .
196. Thou wilt beat . . .	Tū marēsē . . .	Tū marēsē . . .
197. He will beat . . .	Oh marēsī . . .	O marēsī . . .
198. We shall beat . . .	Assī marsāhā . . .	Assā marēsā . . .
199. You will beat . . .	Tussī marēsō . . .	Tussā marēsō . . .
200. They will beat . . .	Oh marēsīn . . .	O marēsīn, marēsān . . .
201. I should beat . . .	Mā marēndus . . .	Mā marēndā, mārahā . . .
202. I am beaten . . .	Mā marēndā-hā . . .	Mā marijā . . .
203. I was beaten . . .	Mā mārēā gēā . . .	Mā marij-gēā, -pōā . . .
204. I shall be beaten . . .	Mā marisā . . .	Mā marisā . . .
205. I go . . .	Mā vāndā-hā . . .	Mā vānā . . .
206. Thou goest . . .	Tū vāndā-hē . . .	Tū vānē . . .
207. He goes . . .	Oh vāndā-hō . . .	O vāndē . . .
208. We go . . .	Assī vāndē-hā . . .	Assā vān-lō-hā . . .
209. You go . . .	Tussī vāndē-hō . . .	Tussā vāndē-ō . . .
210. They go . . .	Oh vāndē-hīn . . .	O vāndīn . . .
211. I went . . .	Mā gēā . . .	Mā gēā . . .
212. Thou wentest . . .	Tū gēā . . .	Tū gēā . . .
213. He went . . .	Oh gēā . . .	O gēā . . .
214. We went . . .	Assī gāō . . .	Assā gāō . . .

Hindki of Dera Ghazi Khan.	Thali of Shāhpur.	English.
Assā mārīā . . .	Assī mārēā . . .	188. We beat ( <i>Past Tense</i> ).
Tussā mārīā . . .	Tussī mārēā . . .	189. You beat ( <i>Past Tense</i> ).
Unhē mārīā . . .	Unhā mārēā . . .	190. They beat ( <i>Past Tense</i> ).
Maī marēdā-piā-hā . . .	Mē marindā hā . . .	191. I am beating.
Maī marēdā-piā-ham . . .	Mē marindā āhis . . .	192. I was beating.
Maī mārīā-ham . . .	Mē mārēā āhā . . .	193. I had beaten.
Maī mārā . . .	Mē mārā . . .	194. I may beat.
Maī marēsā . . .	Mē marēsā . . .	195. I shall beat.
Tū marēsē . . .	Tū marēsē . . .	196. Thou wilt beat.
Ō marēsī . . .	Oh marēsī . . .	197. He will beat.
Assā marēsū . . .	Assā mārēsūhē . . .	198. We shall beat.
Tussā marēsō . . .	Tussā marēsō . . .	199. You will beat.
Ō marēsīn . . .	Oh marēsīn . . .	200. They will beat.
.....	Mē mārāhā . . .	201. I should beat.
Maī marīdā . . .	Mē marindā . . .	202. I am beaten.
Maī mārīā giā, or giūm . . .	Mē marīch geā . . .	203. I was beaten.
Maī marīsā . . .	Mē marīsā . . .	204. I shall be beaten.
Maī vēdā . . .	Mē vāndā hā, vānā . . .	205. I go.
Tū vēdī . . .	Tū vāndā hē, vānē . . .	206. Thou goest.
Ō vēdē . . .	Oh vāndā hē . . .	207. He goes.
Assā vēdū . . .	Assā vāndē hāē . . .	208. We go.
Tussā vēdē-hō . . .	Tussā vāndē hō . . .	209. You go.
Ō vēdīn . . .	Oh vāndē hīn . . .	210. They go.
Maī ggīā . . .	Mē gēā; fem. gāī . . .	211. I went.
Tū ggaī . . .	Tū gēā . . .	212. Thou wentest.
Ō ggīā . . .	Oh gēā . . .	213. He went.
Assā ggaē . . .	Assā gāē; fem. gāīā . . .	214. We went.

English.	Lahndā (Shahpur Dōāb).	Mūltānī of Multan.
215. You went . . .	Tussā gāē . . .	Tussā gāē . . .
216. They went . . .	Oh gāē . . .	Ō gāē . . .
217. Go . . .	Vanj . . .	Vanj . . .
218. Going . . .	Vāndā . . .	Vāndā . . .
219. Gone . . .	Gēā . . .	Gēā . . .
220. What is your name ?	Tērā kē nā hē ?	Tādā nā keā hē ?
221. How old is this horse ?	Ih ghōrā kitnī umardā hē ?	ī ghōrēdi umar keā hē ?
222. How far is it from here to Kashmir ?	Kashmir itthō kitnī dūr hē ?	Itthō Kashmir kitti pandh hē ?
223. How many sons are there in your father's house ?	Tērē piūdō ghar kitnē puttar hin ?	Tādē piūdō ghar kitti puttar hin ?
224. I have walked a long way to-day.	Ajj mā bahut tureā-hā	Mā ajj lambā pandh tureā hā.
225. The son of my uncle is married to his sister.	Mērē chāchēdā puttur usdi bhān-nāl parniā-hē.	Mādā sōtr ūndi bhān-kū parniā-hē.
226. In the house is the saddle of the white horse.	Chittō ghōrēdi kāthi ghar paī hē.	Chittō ghōrēdi zin ghar-vichh hē.
227. Put the saddle upon his back.	Usdi trikkal-uttō kāthi ghattō.	Zin ūndi kand-tō ghatt-chā.
228. I have beaten his son with many stripes.	Mā usdō puttarnū bahū chābkā nāl māreā-hē.	Mā ūndē puttar-kū bahū bāt māriā hin.
229. He is grazing cattle on the top of the hill.	Pahārdi chōṭi uttō oh chaukhar waṭṭdā charāndā-hē.	Ō māl-kū pahārdi chōṭi-uttō charēndā pēā hē.
230. He is sitting on a horse under that tree.	Oh us rukhdō talī ghōrē-uttō bāṭhā-hē.	Ō ghōrē-uttō charheā bēṭhā hē darakhṭdō talē.
231. His brother is taller than his sister.	Usdā bhirā āpū bhānō nālō lamnā hē.	Ūndā bhirā ūndi bhān-kanū lambā hē.
232. The price of that is two rupees and a half.	Usdā mull dōṛ rupāṭō to aṭṭh ānē hē.	Ūndi rakam aḍhāi rupēā hē.
233. My father lives in that small house.	Mērā peō us chhōṭō ghar-vich rēhndā-hē.	Mādā piō ū chhōṭō ghar-vichh rēhndā-hē.
234. Give this rupee to him	Eh rupāṭā usnū dō . . .	Ē rupēā ū-kū dē-chā . . .
235. Take those rupees from him.	Oh rupāṭō us-kolū lēhō . . .	Ō rupēā ū-kanū ghinn . . .
236. Beat him well and bind him with ropes.	Usnū wal mār hōr usnū rassīā-nāl bannh.	Ū-kū changī tarhā mār, attō rassī-nāl bannh-chā.
237. Draw water from the well.	Khūh-vichchō pāpī kadḍh.	Khūh-vichchō pāpī kadḍh.
238. Walk before me . . .	Mērē aggō tur . . .	Mādē aggū tur . . .
239. Whose boy comes behind you ?	Kādā chhōhur tērō picchhō āundā-hē ?	Kādā chhōbur tādō picchhō āndā-pēā-hē ?
240. From whom did you buy that ?	Kā-kolū tussā noh mull lēā-hē ?	Ō kā-kanū mull ghiddā-hē ?
241. From a shopkeeper of the village.	Thaṭṭēdō hikk haṭṭiālō-kolū	Vastidō hikk kirār-kanū .

Hindki of Dera Ghazi Khan.	Thali of Shāhpur.	English.
Tussā ggaē . . . .	Tussā gāē . . . .	215. You went.
Ō ggaē . . . .	Oh gāē . . . .	216. They went.
Vanj . . . .	Vanj. jāh . . . .	217. Go.
Vēdā . . . .	Vandā . . . .	218. Going.
Ggiā . . . .	Gēa . . . .	219. Gone.
Taidā nā cha hē ? . .	Tādā nā kē hē ? . .	220. What is your name ?
Ī ghōrēdi kitti umra hē ? .	Eh ghōrā kitni umardā hē ?	221. How old is this horse ?
Itthū Kashmir kitti parre hē ?	Kāsmir itthū kitnā dūr hē ?	222. How far is it from here to Kashmir ?
Taidē piñdē ghar kitti putr hin ?	Tādē piñdē ghar kitnē ningar hinn ?	223. How many sons are there in your father's house ?
Ajj maī bbahū pādīh kitē .	Mā ajj bahū saīl kitā hē .	224. I have walked a long way to-day.
Maidā sōtr ūdi bhēp-kū parni-ē.	Mādē chāchēdā pōtr usdi bhāpū-nāl vivālī thīā hē.	225. The son of my uncle is married to his sister.
Chittē ghōrēdi zin ghar-vich hē.	Chittē ghōrēdi kāthi ghar-vich hē.	226. In the house is the saddle of the white horse.
Ūdi kād-tē zin rakhō .	Usdi kād-tē kāthi ghāt .	227. Put the saddle upon his back.
Maī ūdē putr-kū bbahū mār mārī.	Mā usdē ningar-nū bahū bēt mārō hinn.	228. I have beaten his son with many stripes.
Ō rōhidi chōṭi-tē dāggar charēdā pāē.	Oh māl pahāridi chōṭi-uttē charēdā hē.	229. He is grazing cattle on the top of the hill.
Ō ū darakht hēṭh ghōrē-tē haswār thīdā pāē.	Oh us rukkhē talē ghōrē-tē chapēā bāṭhā hē.	230. He is sitting on a horse under that tree.
Ūdā bhirā ūdi bhēp-kannū lambā hē.	Usdā bhirā bhāpū-kolū lammōrā hē.	231. His brother is taller than his sister.
Udā mal aḍhāi rupāē hē .	Uhdā mull aḍhāi rupāē hē.	232. The price of that is two rupees and a half.
Maidā piñ ū chhōṭē ghar-vich ṭikdē.	Mādā pēō us nikrō ghar-vich vassdā hē.	233. My father lives in that small house.
Ē rupiā ū-kū dēō . . .	Eh rupāyā usnū dē . . .	234. Give this rupee to him.
Ō rupāē ū-kannū ghinnō .	Oh rupāyē us-kanū ghinn .	235. Take those rupees from him.
Ū-kū khūb mārō, attē ū-kū rassē-nāl bbādō.	Usnū mār tē rassē-nāl bannh chā.	236. Beat him well and bind him with ropes.
Khū-vichchū pāṇī ohhik .	Khūh-vichchū pāṇī kāḍh .	237. Draw water from the well.
Maidē aggū ṭur . . . .	Mādē aggē ṭur . . . .	238. Walk before me.
Kāidā chhōhar tusādē pichhū ādē ?	Kāidā bāl tuhādē pichchō zundā pā hē ?	239. Whose boy comes behind you ?
Ō kāi-kannū mul ghidā hē-ī ?	Eh tussā kā-thū ghiddā hē ?	240. From whom did you buy that ?
Wastidē dukāndār-kannū .	Pinḍē haṭṭiālē pāsū .	241. From a shopkeeper of the village.





## NORTH-EASTERN LAHNDĀ.

From the District of Mianwali we leave Thālī and with it the southern, or standard, form of Lahndā. We have now to deal with the two northern forms of the language, the North-Western and the North-Eastern. The boundary line between the north and south runs along the southern foot of the Salt Range. This Range runs across the Sind Sāgar Doab. Starting in the east from the river Jehlam, it runs across the south of the Jhelum (Jehlam) District, and the north of Shahpur and Mianwali. The dialect spoken by the inhabitants of the Range belongs to the north. In Mianwali it is, however, mixed with Thālī and is dealt with in the section referring to that district.

As already stated the northern dialects fall into two groups, a North-Western and a North-Eastern. The two are closely connected. We here briefly describe the main points of difference between them and between both and the dialect of the south. Between the south and the north there are considerable variations of vocabulary. Some of the most important words are quite different. Thus we generally find *jul* instead of *chal*, move; *ghinn*, for *lē*, take; *hag*, for *sak*, be able. Like the last example, many other words in the north change an initial *s* to *h*.

The words for 'my' and 'thy' are *māḍā* and *tāḍā*, instead of *mērā* and *tērā*. Most noteworthy are the changes of the verbs signifying 'to go' and 'to come.' For the former southern Lahndā has *vañj* or *vañ*. In the north *vañj* gradually disappears. By the time we get into Rawalpindi it has altogether disappeared, and we usually find instead *gachh*, but sometimes *jā*. We are in fact approaching the country in which the influence of Kāshmirī and its allied tongues is felt, and *gachh* can only be compared with the Kāshmirī *gatsahun*. Similarly, the southern word for 'come' is *ā*, but in the north-east it is *achh*.

Another very important distinction between the south and the north occurs in the declension of masculine nouns ending in a consonant, such as *ghar*, a house. In the south, the oblique form singular of such words is the same as the nominative. Thus, *ghar-dā*, of a house. But in the north, such words add *ē* in the oblique case singular. Thus (North-East) *gharē-nā*, (North-West) *gharē-dā*, of a house. Similarly, feminine nouns ending in a consonant add *ī* in the oblique cases in the north, but do not add it in the south. Thus, from *akkh*, an eye, we have in the south *akkh-dā*, but in the north *akkhī-nā* or *akkhī-dā*.

There is considerable variety in the postpositions. We may quote two examples. In the south the termination of the dative is *nū*, but in the north it is almost always *ā* or some connected form. The termination of the genitive in the south is *dā*. In the north, the two dialects part company here. The North-West still retains *dā*, while the North-East always has *nā*. This is the main point of difference between the two northern dialects.

Pronominal suffixes are used in the north, as in the south. But the suffixes of the first and second persons are very rare. Only the suffixes of the third person are commonly employed.

In the south the Present Participle ends in *dā*, and so also in the North-West, while in the North-East it ends in *nā*. It will be remembered that exactly the same is the case in regard to the postposition of the genitive.

Taking the North-Eastern dialects, they are spoken over the greater part of the Salt Range, and in the south of the District of Attock, in the east of the District of

<sup>1</sup> The principal exception is the Dhanni dialect of the North-West, which, being near Shahpur, still keeps the *nā*. See p. 544.

Jhelum, over the whole of the District of Rawalpindi and the hill country to its north and north-east, as far as Kashmir and Bhadravah.

The North-Western dialect commences in the south in a kind of wedge between the Pindi Gheb Tahsil of Attock and West Jhelum, and runs over North Attock eastwards into Peshawar and northwards into Hazara. A small portion of Hazara falls within the territories of the North-East.

The following are the various dialects which form the North-Eastern group. First there is the dialect of the Western Salt Range itself, and closely connected with it are the Awānkārī of Southern Attock, and the Ghēbī of Central Attock. All these are separated from the North-Eastern dialects of East Jhelum including the Eastern Salt Range by a wedge of speakers of North-Western Lahndā extending south of Chakwal in Jhelum.

Across the Indus in Kohat, a form of Awānkārī is also spoken by Hindūs and Awāns scattered all over the district, and called by various names. We may call it, for our present purposes, Kōhāṭī. We may note that in all these dialects the word for 'go' is *vañj*, not *gachh*. In the remaining dialects *vañj* is not used. The next dialect is Pōthwārī, spoken in East Jhelum and over the plains portion of Rawalpindi. It is also spoken in a corner of the District of Gujarat, between the Pabbi range, and the river Jehlam. In the Murree (Marī) hills of North Rawalpindi, a slightly different dialect is spoken, which we may call Pahārī Pōthwārī. Very similar is the Dhundī spoken in an adjoining tract of Hazara immediately to the west. Going further north-east, we enter the territories of His Highness the Maharaja of Kashmir. Pōthwārī is here spoken in the hills to the west and south of the Valley of Kashmir, and is locally known as Chibhālī or the language of the Chibhs. Closely allied to this is the Punchhī spoken in the Kashmir *Jūgīr* of Punch. Here the various forms of Lahndā end. Further north we find Shinā and Kāshmīrī, while to the east it has the Dōgrī of Jammu and Bhadravāhī (a Western Pahārī dialect).

The following table gives the estimated number of speakers of these various forms of North-Eastern Lahndā :—

Dialect of the Western Salt Range :—			
Shahpur . . . . .	25,000		25,000
Awānkārī :—			
Attock . . . . .	89,901		
Kōhāṭī of Kohat . . . . .	34,000		
		123,901	
Ghēbī (Pindigheb of Attock) . . . . .			90,308
Pōthwārī :—			
Rawalpindi . . . . .	475,973		
East Jhelum . . . . .	183,389		
Gujrat . . . . .	25,000		
		684,362	
Pahārī Pōthwārī :—			
Murree Hills Dialect . . . . .	57,957		
Dhundī of Hazara . . . . .	29,820		
		87,777	
Kashmir dialects :—			
Chibhālī . . . . .	521,338		
Punchhī . . . . .	220,069		
		741,407	
Total Speakers of North-Eastern Lahndā . . . . .			1,752,755

## LAHNDĀ OF THE SALT RANGE.

The Salt Range runs across the south of the District of Jhelum, and the north of the Districts of Shahpur and Mianwali extending from the river Jhelum to the Indus. In it we first come across the North-Eastern dialect of Lahndā.

From the Jhelum District no separate dialect was returned from the eastern end of the Salt Range, the dialect division being reported to run north and south. The dialect of the eastern end of the Range is the same as the Pōthwārī of the Jhelum Tahsīl to its north, while that of the western end of the District portion of the Range is the Dhannī form of North-Western Lahndā spoken in the Chakwal Tahsīl to its north.

As the language of the further western continuation of the Salt Range into the Shahpur District belongs to the North-Eastern dialect, it is thus seen that in the centre of the Range, extending down to the Pind Dadan Khan Tahsīl, in which (*vide* p. 383 *ante*) the Thaḷī form of Southern Lahndā is spoken, there is a wedge of the North-Western dialect. Regarding this wedge, the Deputy Commissioner of Jhelum writes: 'This consists of two tracts called the Kahūn and the Vunhār. The latter is inhabited chiefly by Awāṇs and the former by Janjuās. But if you travel from Chakwal to Pind Dadan Khan you will hear *dī* [i.e. North-Western Lahndā] and not *nī* [i.e. North-Eastern Lahndā] universally, except perhaps from a few men who come from Pōthwārī-speaking tracts.'

Owing to the fact that the North-Eastern dialect is continued to the west, leaping over this wedge, into the Shahpur Salt Range, it is most probable that the Range was once entirely occupied by speakers of the North-Eastern type, who became split into two sections by later immigrants who now speak the North-Western dialect.

We shall see that the North-Western dialect agrees in some particulars (*e.g.* genitive in *dī*) with the southern dialect, and in other particulars (*e.g.* the declension of masculine nouns ending in a consonant) with the North-Eastern dialect. From this, it is reasonable to conclude that the North-Western dialect represents an extension of the southern dialect, across the Salt Range into West Jhelum and Hazara, which in the course of its extending has gathered up forms belonging to the original North-Eastern speakers of the Salt Range.

As the North-Eastern dialect is thus found in the Shahpur Salt Range, Attock, and Kohat, the title 'North-Eastern' is hardly appropriate. But its main extension is to the north-east over the Rawalpindi Pōthwār into Kashmir territory, and the fact that it has also gone west is due to its being carried thither by Awāṇs from the Salt Range.

It will be most convenient to consider first of all this western extension into Shahpur, Attock, and Kohat, so as to leave the way clear for the consideration of the true North-Eastern dialect of the Pōthwār tract and Kashmir.

In the Shahpur Salt Range about 25,000 people speak the dialect now to be described. It is closely allied to Pōthwārī, and a full account of it is given in Sir James Wilson's *Grammar and Dictionary of Western Panjābī*. The account given in the following pages is little more than an abstract of this work, and I take this opportunity of acknowledging with gratitude the permission given by its author to utilise the materials which he has collected.

In Mianwālī no special dialect has been reported for the Salt Range, but the Lahndā spoken in the north of that district shows traces of Salt Range influence. The Lahndā of Mianwālī has been described on pp. 404ff.

We thus confine ourselves here to the dialect spoken in the Western Salt Range of Shahpur District.

The following are the points in which the dialect of the Western Salt Range differs from the Standard of the Shahpur Dōāb.

*Vocabulary.*—The following list of words peculiar to the Salt Range is mainly compiled from Sir James Wilson's *Grammar and Dictionary of Western Pañjābī*. The corresponding words in the Lahndā of the Shahpur Dōāb,—the standard dialect,—are given when known. They are indicated by the letter D.

- anhārā*, dark. (D. *anhērā*.)  
*anhārī*, darkness, a dust-storm. (D. *anhērī*.)  
*assē*, the month September-October. (D. *assū*.)  
*bannh*, a pond.  
*bhaṇḍariā*, raviny ground.  
*bhūṇḍ*, a sow. (D. *bhōn*.)  
*bighiār*, a wolf. (D. *bighār*.)  
*bōṭnā*, a young donkey. (D. *khōtā*.)  
*chahā*, a measure of capacity.  
*chārā*, broad.  
*chattrī*, a grain-parcher's pan. (D. *dāngī*.)  
*chattur*, a grain-parcher's oven. (D. *bhaṭṭhī*.)  
*chhimkī*, *chhimmak*, a twig.  
*chōkhṛā*, good, fair, much, many. (D. *chōkhā*.)  
*chunj*, beak of a bird, point of a knife or sword. (D. *chōng*.)  
*dākh*, grape, vine. (D. *drākh*.)  
*dand*, *dandī*, a precipice, cliff.  
*ḍannā*, a stick ; the step of a ladder. (D. *ḍandā*.)  
*dāwūr*, spider. (Thālī *ḍāwūr*.)  
*ḍhibbī*, a rocky knoll, hillock.  
*ḍhōk*, an outlying homestead, hamlet, dwelling at a distance from the village.  
*dhussā*, coarse blanket.  
*ḍil*, rock, large stone. (D. *ḍilh*.)  
*gaṇṇṇ*, to count.  
*gār*, *giraṇḍā*, stony ground.  
*haggūṇ*, to be able. (D. *saggūṇ*.)  
*hall*, land enjoying good irrigation or manure.  
*haṇ*, now. (D. *huṇ*.)  
*hēkul*, (f. *hēkil*), a pig.  
*hill*, a kite (the bird).  
*hiñ*, thus. (D. *iñē*.)  
*hurūṇ*, to descend, get down. (D. *lēhuṇ*.)  
*hureār*, the wild hill sheep, oorial. (D. *hureāl*.)

- itrā*, so much. (D. *itūā*.)  
*jā*, a perennial stream.  
*jhāmar*, a branch.  
*julun*, to start, to go.  
*kahōṭā*, an earthen cylinder for storing grain. Cf. *sakār*. (D. *kalhōṭā*.)  
*kanhīrā*, oleander, *Nerium Odorum*.  
*kass*, a catch-drain; ravine.  
*kassī*, a small catch-drain; a small ravine.  
*kassū*, a small catch-drain.  
*kavar*, angry. (D. *kauṛ*.)  
*kavṛil*, angry, passionate, bad-tempered.  
*khaprā*, brackish, bitter; a poisonous snake, *Echis Carinata*.  
*kharmōr*, the small bustard. (D. *tilūr*.)  
*khūrī*, sandal.  
*khūb*, strangles (the disease). (D. *hubbā*.)  
*khuddhur*, *khuddhir*, broken raviny ground.  
*khursī*, a chair.  
*killehō*, a dwarf palm.  
*kirṛakkā*, of or belonging to Hindūs. (D. *kirṛikkā*.)  
*kitrā*, how much? (D. *kitūā*.)  
*koāh*, tamarisk tree, *Tamarix Articulata*. (D. *ukāh*.)  
*kōr*, who? (D. *kāṛ*.)  
*kōsā*, lukewarm.  
*kōṭkirtī*, the house-lizard.  
*kulār*, a tree, *Bauhinia Variegata*.  
*laggar*, the branch of a tree.  
*lahūrā*, a tree, *Tecoma Undulata*. Cf. *rahūrā*.  
*lūṇī*, salt butter.  
*magghā*, dear, expensive.  
*mann*, a large white scone.  
*mārkā*, a meeting, an assembly. (D. *parēhā*.)  
*mengau*, droppings of sheep, goats, deer, or hares.  
*mēṭ*, a table.  
*mūhī*, a branch of an agnatic family.  
*nidhārī*, a parasitical plant that grows on the *bēr* tree (*Zizyphus Jujuba*)  
*paṇā*, earth, soil.  
*parī*, a rock. (In D. this word means 'a flat clod'.)  
*passā*, a stack, a heap of grain in straw.  
*rahūrā*, a tree, *Tecoma Undulata*. Cf. *lahūrā*.  
*rakkār*, poor soil.  
*rattṛiā*, raviny ground among red rocks.  
*rōh*, anger. (In Thalī this word means 'a hill'.)  
*sāhā*, a hare.  
*sakār*, a quadrangular mud-built receptacle for grain. Cf. *kahōṭā*.  
*sārṇā*, cooked flesh.

*sarpar*, certainly, in any case.

*shāhur*, a village.

*siḷḷh*, a brick. (D. *siḷḷ*, shaped stone.)

*sitthi*, a dwarf palm.

*lākh*, a vulture.

*takhur*, a boar.

*tittur*, a partridge. (D. *tittar*.)

*trēr*, dew. (In D. this word means 'a crack in the soil'.)

*ūnū*, a ring put on the head under a burden. (D. *unnū*.)

*utrā*, so much. (D. *utūā*.)

*utthā*, above, up. (D. *uttāh*.)

*rallan*, a watercourse made to guide water to a field.

*vār*, cotton.

*carēṇḍī*, the part of the wall of a house projecting above the roof.

*carf*, snow.

*cargā*, a small strip of wood used in roofing. (D. *karlā*.)

*ratamman*, a tree, *Celtis Australis*.

*raḷṭā*, a stone, boulder.

*Pronunciation.* In pronunciation the letters *r* and *l* are occasionally interchanged, as in the word *lahūrā* or *rahūrā*, the name of a certain tree. There is a strong tendency to change a standard *u* to *r*, as in *kor* for *kāṇ*, who? *itrā* for *itūā*, so much.

There is a tendency to drop aspiration, as in *ḍil*, a rock, Standard *ḍilh*; *bārā*, twelve, Standard *bāhrā*.

The dialect is fond of nasal sounds, and long vowels, especially at the end of a word, are nasalized almost *ad libitum*. Thus we have *nā* or *nā̃*, the termination of the genitive and the termination of the present participle; *māreā* or *māreā̃*, struck. So *asī* or *asī̃*, we; *tusī* or *tusī̃*, you; *māḍā* or *māḍā̃*, my; *tāḍā* or *tāḍā̃*, thy; *jāi* or *jāĩ*, oblique form of *jā*, a place; *gallu* or *gallū̃*, oblique form of *gall*, a word.

*Gender.*—The feminine gender is formed from the masculine as in the standard.

*Declension.*—There is an important difference in the formation of the oblique case of nouns. Masculine nouns ending in a consonant often add *e* to form the oblique case singular. Thus :—

Nom. Masc.	Obl. case sing.
<i>ghar</i> , a house	<i>ghare</i> .
<i>hal</i> , a plough	<i>hale</i> .
<i>pār</i> , a foot	<i>pāre</i> .
<i>uṭṭh</i> , a camel	<i>uṭṭhe</i> .
<i>kirār</i> , a shopkeeper	<i>kirāre</i> .
<i>puttur</i> , a son	<i>puttare</i> .

The final *e* is often nasalized, as in *gharē*.

It will be observed from the last example that nouns of more than one syllable, ending in a consonant preceded by *u*, change, as in the standard, the *u* to *a* in the oblique case.

The word *bhirā*, a brother, has its oblique singular *bhirāū*, and its oblique plural *bhirāwā*.

Similarly, feminine nouns ending in a consonant often form the oblique case by adding *i* or *u*. Thus :—

Nom. Fem.	Obl. case sing.
<i>hill</i> , a kite	<i>hilli</i> .
<i>akkh</i> , the eye	<i>akkhi</i> .
<i>majjh</i> , a buffalo	<i>majjhi</i> .
<i>ṭār</i> , a pony-mare	<i>ṭāri</i> .
<i>chhōhir</i> , a girl	<i>chhōhri</i> .
<i>jā</i> , a place	<i>jāi</i> .
<i>dā</i> , direction	<i>dāi</i> .
<i>bhāu</i> , a sister	<i>bhāu</i> .
<i>gall</i> , a word	<i>gallu</i> .

Note that, as in the case of *chhōhir*, feminine words of more than one syllable ending in a consonant preceded by *i* drop the *i* in the oblique case.

The final *i* and *u* are often nasalized. Thus, in the specimen, we have *jāi*, (in) a place; *dāi*, (in) the direction of, towards; *gallū*, by a word.

The plural of all nouns, both nominative and oblique, is formed as in the Standard.

The postpositions and case-terminations are the same as in the Standard, with the following exceptions.

The termination of the genitive is *nā* or *nā̃*, instead of *dā*, and is subject to the following inflexions :—

	Masc.	Fem.
Sing. Nom.	<i>nā</i> or <i>nā̃</i>	<i>nī</i> or <i>nī̃</i> .
Obl.	<i>nē</i> or <i>nē̃</i>	<i>nī</i> or <i>nī̃</i> .
Plur. Nom.	<i>nē</i> or <i>nē̃</i>	<i>nīā̃</i> .
Obl.	<i>nēā̃</i>	<i>nīā̃</i> .
<i>jaṇēnā̃ ghōrā</i> , the man's horse.		<i>jaṇēnī̃ ghōrī̃</i> , the man's mare.
<i>jaṇēnē̃ ghōrēnā̃</i> , of the man's horse.		<i>jaṇēnī̃ ghōrīnā̃</i> , of the man's mare.
<i>jaṇēnē̃ ghōrē</i> , the man's horses.		<i>jaṇēnīā̃ ghōrīā̃</i> , the man's mares.
<i>jaṇēnēā̃ ghōrēānā̃</i> , of the man's horses.		<i>jaṇēnīā̃ ghōrīānā̃</i> , of the man's mares.

The postposition of the dative is *hā̃* or *ā̃h* instead of *nū̃*. Thus, *ghōrē-hā̃*, to the horse.

The postposition of the ablative is *thā̃ō̃*, as in *ghare-thā̃ō̃*, from a house.

The following, therefore, are the full declensions of the various classes of nouns in this dialect.



Masculine, *ghōṛā*, a horse.

	Sing.	Plur.
Nominative.	<i>ghōṛā</i> , a horse.	<i>ghōṛē</i> , horses.
Agent.	<i>ghōṛē</i> , by a horse.	<i>ghōṛēā</i> , by horses.
Dative-Accusative.	<i>ghōṛē-hā</i> , to a horse.	<i>ghōṛēā-hā</i> , to horses.
Ablative.	<i>ghōṛē-thāō</i> , from a horse.	<i>ghōṛēā-thāō</i> , from horses.
Genitive.	<i>ghōṛēnā</i> , of a horse.	<i>ghōṛēānā</i> , of horses.
Locative.	( <i>ghōṛē</i> , in a horse.) <sup>1</sup>	( <i>ghōṛē</i> , in horses.)
Vocative.	<i>ghōṛēā</i> , O horse.	<i>ghōṛēā hō</i> , O horses.

Masculine, *ghar*, a house.

	Sing.	Plur.
Nominative.	<i>ghar</i> , a house.	<i>ghar</i> , houses.
Agent.	<i>ghare</i> , by a house.	<i>gharā</i> , by houses.
Dative-Accusative.	<i>ghare-hā</i> , to a house.	<i>gharā-hā</i> , to houses.
Ablative.	<i>ghare-thāō</i> , from a house.	<i>gharā-thāō</i> , from houses.
Genitive.	<i>gharenā</i> , of a house.	<i>gharānā</i> , of houses.
Locative.	<i>ghar</i> , <i>ghare</i> , in a house.	<i>gharē</i> , in houses.
Vocative.	<i>gharā</i> , O house.	<i>gharā hō</i> , O houses.

Feminine, *ghōṛī*, a mare.

	Sing.	Plur.
Nominative.	<i>ghōṛī</i> , a mare.	<i>ghōṛīā</i> , mares.
Agent.	<i>ghōṛī</i> , by a mare.	<i>ghōṛīā</i> , by mares.
Dative-Accusative.	<i>ghōṛī-hā</i> , to a mare.	<i>ghōṛīā-hā</i> , to mares.
Ablative.	<i>ghōṛī-thāō</i> , from a mare.	<i>ghōṛīā-thāō</i> , from mares.
Genitive.	<i>ghōṛīnā</i> , of a mare.	<i>ghōṛīānā</i> , of mares.
Locative.	( <i>ghōṛī</i> , in a horse.) <sup>1</sup>	( <i>ghōṛī</i> , in horses.) <sup>1</sup>
Vocative.	<i>ghōṛīē</i> , O mare.	<i>ghōṛīā hō</i> , O horses.

Feminine, *akkh*, an eye.

	Sing.	Plur.
Nominative.	<i>akkh</i> , an eye.	<i>akkhī</i> , eyes.
Agent.	<i>akkhi</i> , by an eye.	<i>akkhī</i> , by eyes.
Dative-Accusative.	<i>akkhi-hā</i> , to an eye.	<i>akkhī-hā</i> , to eyes.
Ablative.	<i>akkhi-thāō</i> , from an eye.	<i>akkhī-thāō</i> , from eyes.
Genitive.	<i>akkhinā</i> , of an eye.	<i>akkhīnā</i> , of eyes.
Locative.	<i>akkhī</i> , in an eye.	<i>akkhī</i> , in eyes.
Vocative.	<i>akkhīē</i> , O eye.	<i>akkhī hō</i> , O eyes.

<sup>1</sup> These forms are rare, and occur only in a few words. When the locative of such words is required, it is more usual to employ the postposition *vich* with the oblique case.

Feminine, *bhāṇ*, a sister.

	Sing.	Plur.
Nominative.	<i>bhāṇ</i> , a sister.	<i>bhāṇũ</i> , sisters.
Agent.	<i>bhāṇu</i> , by a sister.	<i>bhāṇũ</i> , by sisters.
Dative-Accusative.	<i>bhāṇu-hã</i> , to a sister.	<i>bhāṇũ-hã</i> , to sisters.
Ablative.	<i>bhāṇu-thãõ</i> , from a sister.	<i>bhāṇũ-thãõ</i> , from sisters.
Genitive.	<i>bhāṇunã</i> , of a sister.	<i>bhāṇũnã</i> , of sisters.
Locative.	<i>bhāṇĩ</i> , in a sister.	<i>bhāṇĩ</i> , in sisters.
Vocative.	<i>bhāṇuē</i> , O sister.	<i>bhāṇũ hō</i> , O sisters.

As regards adjectives, the only important point to note is that the word *hōr*, other, makes its oblique form singular *hōrĩ*, not *hōr*, as in the Standard. There are also the following differences in the numerals :—

	Standard.	Salt Range.
Twelve	<i>bāhrã</i>	<i>bārã</i> .
Thirteen	<i>tēhrã</i>	<i>tērã</i> .
Forty	<i>chāhli</i>	<i>chālĩ</i> .
Forty-five	<i>pātālĩ</i>	<i>pañtālĩ</i> .
Seventy	<i>sattir</i>	<i>sattar</i> .

As regards pronouns, the first two personal pronouns are thus declined :—

	I.	Thou.
Sing.		
Nom.	<i>mai, mĩ</i>	<i>tũ</i> .
Ag.	<i>mai, mĩ</i>	<i>taĩ</i> or <i>tuddh</i> .
Dat.	<i>māh</i> or <i>mũ-kō</i>	<i>lāh</i> , <i>tuddāh</i> , or <i>tũ-kō</i> .
Gen.	<i>maĩlā</i> or <i>mĩlā</i>	<i>taĩlā</i> or <i>lālā</i> .
Obl.	<i>mũ</i>	<i>tũ</i> .
Plur.		
Nom.	<i>asĩ, asĩ</i>	<i>tusĩ, tusĩ</i> .
Ag.	<i>asĩ</i>	<i>tusã</i> .
Dat.	<i>asāh</i> or <i>asũ-hã</i>	<i>tusāh</i> or <i>tusũ-hã</i> .
Gen.	<i>asiqlā, siqlā</i>	<i>tusiqlā</i> .
Obl.	<i>asĩ</i>	<i>tusã</i> .

The Demonstrative pronouns, also used as pronouns of the third person, are thus declined :—

	He, she, it, this.	He, she, it, that.
Sing.		
Nom.	<i>ē</i>	<i>ō</i> .
Ag.	<i>is</i>	<i>us</i> .
Dat.	<i>isāh</i> or <i>is-hã</i>	<i>usāh</i> or <i>usũ-hã</i> .
Obl.	<i>is</i>	<i>us</i> .
Plur.		
Nom.	<i>in</i> or <i>innh</i>	<i>un</i> or <i>unnh</i> .
Ag.	<i>inã, inhã, or innhã</i>	<i>unã, unhã, or unnhã</i> .
Dat.	<i>ināh</i> or <i>inhāh</i>	<i>unāh</i> or <i>unhāh</i> .
Obl.	<i>inã, inhã, or innhã</i>	<i>unã, unhã, or unnhã</i> .

The genitives are regular. Thus, *isnã*, of this ; *usnã*, of that.

The word for 'who?' is *kōr*, not *kāṇ*, as in the Standard. Its oblique singular is *kaĩ* or *kāĩ*; its nominative plural *kōr*; and its oblique plural *kinhāĩ*. The pronominal adjectives of quantity end in *rā* instead of *ṇā*, as in *itrā*, this much; *utrā*, that much; *kitrā*, how much? instead of *itṇā*, *utṇā*, *kitṇā*.

In other respects the pronouns in the Salt Range follow the Standard. It may be noted that the specimen (para. 3) gives *jō*, as well as *jehrā*, for the relative pronoun.

In the Standard, the word *hōrī* is used as a suffix of respect. In the Salt Range this becomes *ōrī*, with an oblique form *ōrāĩ* (specimen, paras. 3, 4).

As in the Standard, there are three forms of the present of the Verb Substantive, a full form, a contracted form, and an emphatic form. In other respects, however, it differs. Thus:—

Present—'I am,' etc.

SINGULAR.			PLURAL.		
Full Form.	Contracted Form.	Emphatic Form.	Full Form.	Contracted Form.	Emphatic Form.
1. <i>āh</i>	<i>ā</i>	<i>āhwaĩ</i>	<i>āh</i>	<i>ā</i>	...
2. <i>āh</i> , <i>ēh</i> , <i>āh</i>	<i>ā</i>	...	...	<i>ā</i>	<i>ahā</i>
3. <i>eh</i> , <i>āh</i>	<i>ā</i>	...	...	<i>in</i> , <i>an</i>	<i>āhin</i> , <i>āhin</i>

It will be seen that there is not given a complete set of either the full or emphatic forms. Probably such forms exist throughout, but they have not been noted.

As in the Standard, there is a tendency to combine the *in* or *an* of the third person plural with a preceding word. Thus (specimen, para. 4), *majūd-an*, they are present. Similarly *hōēn* (1), for *hōē-in*, (the rubies) are (hidden); *marēnēn* (4), for *marēnē-in*, they are striking; *vānēn* (4), for *vānē-in*, they go; *dasāēn* (4), for *dasāē-in*, they were shown.

The Past Tense also differs from the Standard. Thus:—

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>āhus</i> , <i>āhs</i> , <i>hāus</i>	<i>āhus</i> , <i>āhs</i>	<i>āhā</i> , <i>āhā</i> , <i>hā</i> , <i>āhsē</i>	<i>āhiā</i> , <i>āhiā</i> , <i>āhsē</i>
2. <i>āhū</i> , <i>āhū</i> , <i>hāū</i>	<i>āhī</i> , <i>āhī</i>	<i>āhō</i> , <i>āhō</i> , <i>hāō</i>	<i>āhiō</i> , <i>āhiō</i> , <i>hāō</i>
3. <i>āhā</i> , <i>āh</i> , <i>hāā</i>	<i>āhī</i> , <i>āhī</i>	<i>āhē</i> , <i>āhē</i> , <i>hāē</i>	<i>āhiā</i> , <i>āh</i>

There is a negative verb substantive, of which the following are the only forms noted :—

- Sing. 1. *nāhā̃, nahā̃.*  
 2. *nahē̃, nīhā̃, nahū̃, nīhū̃.*  
 3. *nahī̃.*

There are doubtless plural forms also, but I have not come across them. According to Sir James Wilson, the Standard forms are all used except in the second person singular. The forms given above for the first and third persons are taken from the specimen.

For the other tenses of the verb substantive; the verb *thīwun*, to become, is usually employed instead of the Standard *hōwun*, but we shall find *hōwun* also employed in the specimen.

In the conjugation of the active verb, the present participle ends in *nā* or *nā̃*, instead of the Standard *dā*. Thus, *bachnā*, escaping; *turnā̃*, going; *karēnā̃* (transitive), doing. The other participles and the various verbal nouns are as in the Standard, but final vowels are sometimes nasalized, as in *manneā̃*, it was admitted (Specimen, para. 4), for *manneā*.

The Old Present and Present Subjunctive is thus conjugated :—

‘ I strike,’ ‘ I may strike,’ etc.

Singular.	Plural.
1. <i>mārā̃</i>	<i>mārāhā̃.</i>
2. <i>mārhẽ</i>	<i>mārhẽ.</i>
3. <i>mārē</i>	<i>māren, mārin.</i>

The Future is the same as in the Standard, except that the third person plural ends in *san*, not in *sin*. Thus, *marēsan*, not *marēsīn*, they will strike.

The Respectful Imperative is formed by adding *hē̃* for the second person singular, and *ēh* for the second person plural. Thus, *mārhẽ*, please thou to strike; *mārēh*, please ye to strike.

In other respects the conjugation of the verb is the same as in the Standard, provided we bear in mind that the present participle ends in *nā* or *nā̃*, not in *dā*.

As an unusual form of the verb with pronominal suffixes, we may quote *dassēihōs*, we may show to him (Specimen, para. 2). We may also note a contracted form of the 3rd plural present definite *marēnē̃n*, for *marēnē̃-an*, they are striking.

No version of the Parable of the Prodigal Son has come from Shahpur. I therefore give a folktale taken from Sir James Wilson's *Grammar* as a specimen of the dialect of the Shahpur Salt Range. I am responsible for the interlinear translation, but the free translation is Sir James Wilson's. The actual text comes from Shahpur, and is not taken from the *Grammar*. There are hence a few variations in spelling from the copy in the latter.

[ No. 29.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAÑJĀBĪ.

SALT RANGE DIALECT.

SHAHPUR DISTRICT.

(Sir James Wilson, K.C.S.I.)

1. Aglē-vēlē Missarnā hikk patshāh āhā. Usnē trā puttar  
*1. In-the-former-time of-Egypt one king was. Of-him three sons*  
 āhē. Khudānī marzī iñe āhī, ō vadḍā bimār thīā. Tōrē  
*were. Of-God will thus was, he very sick became. Although*  
 hakīmā usnā dārū-dirmal dile-nāl kitā, par ō bachnā  
*by-physicians of-him medicine-drugs heart-with was-made, but he recovering*  
 nazir na āeā. Ōrik patshāh rōz-rōz āpnā ghaṭnā  
*(in)sight not came. At-last the-king day-by-day his-own diminishing*  
 hāl vēkh-ke jāteos, 'bachnā nālā.' Nālō  
*condition seen-having it-was-known-by-him, 'recovering I-am-not.' Moreover*  
 milkhe-vichch rālā vēkh-ke āpnē-trāhā-puttrā-hā  
*the-kingdom-in disturbance seen-having his-own-the-three-sons-to*  
 sadāeos. Vatt unhā ākheos, 'chhōrō, aje tusī  
*it-was-called-by-him. Then (to)them it-was-said-by-him, 'boys, still you*  
 nikrē hō, te māḍā ē hāl ē. Mā marnā. Dushmanā ē  
*young are, and my this condition is, I am-dying. By-enemies this*  
 gall vēkh-ke māḍē-milkhe-hā chawāhī-pāsū ā vēhēcā-e.  
*thing seen-having my-kingdom-as-for on-the-four-sides having-come it-surrounded-is.*  
 Māh tusiddā vadḍā fikar ē. Mā nahā-jāpnā jē māḍē-marnē-  
*To-me of-you great anxiety is. I am-not-knowing that my-death-*  
 kōḷī pichchhō tusiddā kī hāl thīsī. Ē vēkh-ke mā  
*from after your what condition will-be. This seen-having by-me*  
 aji tusāh saddeā-ē. Māḍē-māhl-vichch falānī-jāī ikk  
*today to-you called-it-is. My-palace-in in-a-certain-place a*  
 chōr-khāna vaddeānē vēlēnā baṇeā-hōeā-ē, te us-vichch trā lāl  
*secret-chamber of-ancestors of-time built-become-is, and it-in three rubies*  
 rakkhē hōēn. Lakkhā-rupāīnē mulle-nē āhin. Tusī unhā  
*placed become-are. Of-lakhs-rupees of-value they-are. You them*  
 ghinn-ke kitthēi vakkhri-jāī chhapā-rakkhō, jitthē tusiddē-kōḷī  
*taken-having somewhere in-a-different-place conceal, where of-you-from*

sawā hōri-kahī-āh khabar nā hōwē. Matā Khudā nā  
*except other-anyone-to knowledge not may-be. So-that God not*  
 karē, patshāhī tusiddē-kōlī khassī-vañcē, te tusāh  
*may-(so)-do, (that)the-kingdom of-you-from be-snatched-away, and to-you*  
 rupāñāni lōṛ pawē, te tusī kahīnē mothāj thīō.  
*of-rupees need may-fall, and you of-anyone dependents may-become.'*  
 Patshāhneā-puttrā āpnē-piūnē ākhaṇ-mūjib trāhā-lāl  
*By-the-king's-sons of-their-own-father saying-according-to the-three-rubies*  
 mähle-chō kaḍḍh-ke shāharnē bāhir hikk-ujrī-hōi-jāi-vichch,  
*the-palace-from-in taken-out-having of-the-city outside a-desolate-become-place-in,*  
 jitthē lōkāñā āwun vañun ghaṭṭ āhā, vañ dabbē.  
*where of-people coming going little was, having-gone were-buried.*

2. Kahī-dehāreā-kōlī pichchhē patshāh mar-gēā. Patshāhī  
 2. Some-days-from after the-king died. The-kingdom  
 dushmanā khass-ghittī, te patshāhneā-puttrā vakht  
*by-the-enemies was-snatched-(and)-taken, and (to)the-king's-sons adversity*  
 pä-gēā. Jehrē-vēlē kharchō taṅg thī, āpas-vichch  
*fell. At-what-time from-expenditure in-straits they-became, themselves-among*  
 salāh kitiōnē, 'jehrē lāl piū asā-hā dittē-āhē,  
*agreement was-made-by-them, 'what rubies by-the-father us-to given-were,*  
 unhā vēch-chhōrā, te kahī-hōri-milkhe-vichch vañ-ke āpnī-hayātīnē  
*them let-us-sell-away, and some-other-country-in gone-having of-our-own-life*  
 dehāre katta.' Trā bhirā utthē gāo jitthē lāl dabbē  
*days let-us-pass.' Three brothers thither went where the-rubies buried*  
 āhē. Jis-vēlē zimī patṭiōnē, dō lāl nikhtē, te  
*were. At-what-time the-earth was-dug-up-by-them, two rubies came-out, and*  
 hikk na laddhā. Vaddē hairān hōc, 'ē kē gall  
*one not was-found. Much perplexed they-became, 'this what affair*  
 ē? jē kaddī kōi chōr pānā, tā iñ nā  
*is? if ever any thief had-fallen(upon-them), then thus not*  
 hōnā, jē hikk chā-kharēñā, te dō  
*it-would-have-become, that one he-would-up-and-have-taken, and two*  
 päc-rēhnē. Vi-shakk asā-trāhāi-vichchō kahīni  
*fallen-would-have-remained. Without-doubt us-the-three-from-among of-someone*  
 niyyat mārī-gāi-ē. Siddē sawā hōr-kahīnē ē kamm  
*the-conscience gone-wrong-is. Of-us except of-other-anyone this the-deed*  
 nahī. Bass, changī gall ē jē asī kāzī-kōl vañ-ke  
*is-not. Enough, good course this that we the-Qāzī-near gone-having*  
 ē sārā hāl dassēthōs, te ō siddā faislā karē,  
*this whole condition may-show-to-him, and he of-us decision may-make,*

te mukaddama khuṭāc̣.' Sāreā̃ ē gall manzūr kitī,  
*and the-business he-may-finish.' By-all this course agreed-upon was-made,*  
 te kāzī dāī turē.  
*and the-Qāzī towards they-started.*

3. Rāhe-vichch vāneā̃-hōeā̃ hikk ōṭhī unhā̃ mileā.  
*3. The-road-in as-they-were-going a camelman to-them was-met.*  
 Unhā̃-kōḷū puchchheus, 'tusā̃ iddē kōī utṭh vānā dīṭṭhā?'  
*Them-from it-was-asked-by-him, 'by-you hither any camel going was-seen?'*  
 Vaddē-bhirāū ākheā, 'mā̃, tādā utṭh kānā āhā?' Us  
*By-the-elderest-brother it-was-said, 'Sir, thy camel one-eyed was?'* By-him  
 ākheā jē, 'hā, māḍā utṭh kānā āhā,' Vichkarlē-bhirāū  
*it-was-said that, 'yes, my camel one-eyed was.'* By-the-middle-brother  
 us-kōḷū puchchheā jē, 'tādē-utṭh-uttē sirkā laddeā-hōeā-āhā?' Us  
*him-from it-was-asked that, 'thy-camel-on vinegar loaded-become-was?'* By-him  
 ākheā, 'hā-jī, ē vī sachch ē.' Nikrē ākheā, 'tādā  
*it-was-said, 'yes,-Sir, this also true is.'* By-the-younger *it-was-said, 'thy*  
*utṭh luḍḍā vī āhā?'* Us ākheā, 'hā, ē gall vī  
*camel tailless also was?'* By-him *it-was-said, 'yes, this statement also*  
*sachch ē, jō ākhīnē. Hun dassō, māḍā utṭh kiddē gēā*  
*true is, which was-said-by-you. Now show, my camel whither gone*  
*ē.'* Trāhāī-bhirāwā̃ hass-ke ākheā jē, 'asā̃ tādā utṭh  
*is.'* By-the-three-brothers *laughed-having it-was-said that, 'by-us thy camel*  
*nahī dīṭṭhā. Asū-hā̃ kē khabar ē jē kiddē gēā?'*  
*is-not seen. Us-to what knowledge is that whither it-went?'*  
 Ōṭhī ē gall sun-ke unhā̃ ākheā, 'Vāh vā,  
*By-the-camelman this word heard-having to-them it-was-said, 'Wah wah,*  
 tusī ē ajab gall ākhnē-ō, jē kadī tusā̃ māḍā utṭh  
*you this wonderful statement saying-are, that ever by-you my camel*  
*nahī dīṭṭhā, tā innh sārē pattē kīkun dēnē-ō?*  
*is-not seen, then these all distinguishing-marks how giving-are-you?*  
 Māḍā utṭh zarūr tusīḍḍō kōḷ ē. Chaṅgī gall ē, māḍā utṭh  
*My camel certainly of-you near is. Good course this, my camel*  
 mōṛ dēō, nahī-tā̃ kāzī-sāhib-ōrā̃-kōḷ jullō.' Shāhzādeā̃  
*back-again give-ye, otherwise the-Qāzī-His-Honour-near come.'* By-the-princes  
 ākheā, 'asī āp kāzī-ōrā̃-kōḷ vānē-pāē-ā̃.  
*it-was-said, 'we ourselves the-Qāzī-His-Honour-near happening-to-be-going-are.*  
 'tū bi sīḍḍē-nāḷ jul.'  
*Thou also of-us-with come.'*

4. Mukdī gall, — chārē kāzī-ōrā̃-kōḷ gāē. Pāhlū-pāhl  
 4. Finishing affair, — the-four His-Honour-the-Qāzī-near went. First-of-all

ōṭhī      āpnā      dāwā      kāzī-ōrā      dassēā.      Kāzī  
*by-the-camelman his-own claim to-His-Honour-the-Qāzī was-shown. By-the-Qāzī*  
 hāl      suṇ-ke      shāhzādeā-kōḷī      puchchheā, 'tusīdā      kō      jawāb  
*the-condition heard-having the-princes-from it-was-asked, 'your what answer*  
 ē?'      Shāhzādeā      ākheā,      'asā      isnā      utṭh      ukkā      nahī  
*is?' By-the-princes it-was-said, 'by-us this-one-of the-camel at-all is-not*  
 diṭṭhā.      Khāh-makhāh      siddē-uttē      kūr      jōrēnā-ē.'      Ōṭhī  
*seen. Without-cause of-us-on a-lie he-fabricating-is.' By-the-camelman*  
 kāzī-ōrā      ākheā,      'Garīb-parwar,      Sir-Salāmat,      ē  
*to-His-Honour-the-Qāzī it-was-said, 'Cherisher-of-the-poor, Hail, these*  
 kūr      marēnēn.      Tusī      inhā      puchchhō,      "sārē      pattē  
*a-lie are-striking. You them ask, "all distinguishing-marks*  
 māḍē-utṭhenē      māh      dasāēnē      ke      nahī?"      Mur      ē      kiū  
*of-my-camel to-me were-shown-by-them or not?" Then this why*  
 mukarnēn?'      Kāzī      ōṭhinā      ē      hāl      suṇ-ke  
*do-they-deny?' By-the-Qāzī of-the-camelman this condition heard-having*  
 shāhzādeā-kōḷī      puchchheā.      Shāhzādeā      manneā      jē,  
*the-princes-from it-was-asked. By-the-princes it-was-acknowledged that,*  
 'vi-shakk,      jikuṇ      ōṭhī      ākhnā-ē,      asā      sārē      pattē  
*'without-doubt, as the-camelman saying-is, by-us all distinguishing-marks*  
 dasāēn.'      Kāzī      ākheā,      'jē      tusā      isnā      utṭh      nahī  
*were-shown.' By-the-Qāzī it-was-said, 'if by-you of-this-one the-camel is-not*  
 diṭṭhā,      tā      kivē      usāh      pūrē      pūrē      pattē      usnē-utṭh-nē  
*seen, then how to-him complete complete distinguishing-marks of-his-camel*  
 dassēnē?      E      ajāb      gall      ē.'      Vatt      vaddē-shāhzādē-dir  
*were-shown-by-you? This wondrous matter is.' Then the-elder-prince-towards*  
 mūh      kar-ke      puchchheā,      'tusī      dassō      jē,      ē      kikuṇ      tusāh      malūm  
*face made-having it-was-asked, 'you show that, this how to-you known*  
 hōēā      jē      utṭh      kāṇā      āhā?'      Shāhzādē      ākheā,  
*became that the-camel one-eyed was?' By-the-prince it-was-said,*  
 'is-mūjib      mā      jātā      jē      rāhe-uttē      mā      diṭṭhā-āhā  
*'this-according-to by-me it-was-known that the-road-on by-me it-scen-was*  
 jē      hikkī-passēnē      pattar      darakhtānē      khādē-hōē      malūm      hōnē-āhē.  
*that of-one-side the-leaves of-the-trees eaten-become evident becoming-were.*  
 Bass,      jāteum      jē      utṭh      kāṇā      āhā.      Nahī-tā  
*Enough, it-was-known-by-me that the-camel one-eyed was. Otherwise*  
 dūē-passēnē      pattar      khādē-hōē      zarūr      hōnē.'      Kāzī  
*of-both-sides the-leaves eaten-become certainly would-have-been.' By-the-Qāzī*  
 vichlē-bhirāū-kōḷī      puchchheā      jē,      'tū      kikuṇ      ākhnā-ē      jē  
*the-middle-brother-from it-was-asked that, 'thou how saying-art that*



utṭhe-tē sirkā laddeā-hōeā āhā ? ' Us ākheā, ' sirkēnā  
*the-camel-on vinegar loaded-become was ? By-him it-was-said, ' of-vinegar*  
 dastūr ē, jē zimī-tē pawē, tā us-jāīnī miṭṭi  
*the-custom is, if the-ground-on it-may-fall, then of-that-place the-earth*  
 ubhir-ānī-ē. Rāhe-vichchhō bahū-jāī dīṭṭhā.  
*swelling-up-is. The-road-from-on in-many-a-place it-was-seen.*  
 Is-gallū mā yaqīn kitā jē utṭhe-tē sirkā  
*From-this-circumstance by-me certain it-was-made that the-camel-on vinegar*  
 laddeā-hōeā-āhā.' Kāzī nikrē-bhirāū-kōḷū puchchheā, ' tuddh  
*loaded-become-was. By-the-Qāzī the-youngest-brother-from it-was-asked, ' by-thee*  
 kikuṇ jātā-ē jō utṭh luṇḍā ē ? ' Us ākheā, ' Kāzī-jī,  
*how known-is that the-camel tailless is ? By-him it-was-said, ' Qāzī-Sir,*  
 ē dastūr ē, jis-vēlē utṭh zimī-uttē bāhē, bhāwē uṭhīwē,  
*this custom is, at-what-time a-camel the-ground-on may-sit, or-else may-rise,*  
 us-vēlē zarūr āpnē-pūchhal-āh zimī-uttē marēnā. Usnē  
*at-that-time certainly his-own-tail (acc.) the-ground-on he-strikes. Of-that*  
 nishān zimī-uttē lagg-vānēn. Rāhe-uttē bahū-jāī mā  
*marks the-ground-on become-attached. The-road-on in-many-a-place by-me*  
 dīṭṭhā jē utṭhnē bāhannī hōr sārīn nishānī zimī-uttē  
*it-was-seen that of-the-camel of-sitting other all marks the-ground-on*  
 majūd-an, par pūchalenī nishānī zimī-uttē kidāī nahī.  
*present-are, but of-the-tail mark the-ground-on anywhere is-not.*  
 Is-gallū mā jātā, " utṭh luṇḍā ē."'  
*This-circumstance-from by-me it-was-known, " the-camel tailless is."'*  
 Kāzī shāhzādeānī innh gallā sun-ke unhānī akal-te  
*By-the-Qāzī of-the-princes these words heard-having of-them cleverness-and*  
 danāī-hā salāhous. Unhāh chaṅgī-izzat-nāl āpnī-jāī-tē  
*wisdom-as-for it-was-praised-by-him. Them good-honour-with his-own-place-on*  
 ghinn-gēā.  
*he-look-away.*

### FREE TRANSLATION OF THE FOREGOING.

In olden time there was a King of Egypt. He had three sons. Such was God's will, he became very ill. Although the physicians did their best to cure him, his recovery seemed hopeless. At last the King, seeing himself failing day by day, thought, 'I shall not survive.' Seeing moreover trouble in his kingdom he called his three sons. Then he said to them, 'Boys, you are still young, and this is my condition. I am dying. My enemies seeing this have surrounded my kingdom on all four sides. I am anxious about you. I do not know what will become of you after my death. Seeing

this I have called you to-day. In a certain place in my palace there is a secret chamber built in the time of my ancestors, and in it there are three rubies. They are worth lakhs of rupees. Take them and hide them somewhere in a secret place of which no one save yourselves may know. So that, should God so will that the kingdom be taken from you, and you have need of money, you may be dependent on no one.' The King's sons according to their father's directions took the three rubies out of the palace and went and buried them outside the city in a desolate place where people seldom came and went.

Some days after this the King died, the enemy took the kingdom, and adversity befell the King's sons. When they were in straits for money they agreed together (saying), 'Let us sell the rubies our father gave us, and go to some other country and spend the days of our life.' The three brothers went to the place where they had buried the rubies, but when they dug up the ground, only two rubies appeared, and one was not to be found. They were greatly perplexed (saying), 'How is this? If ever a thief had come on them, it would not have happened that he would take away one, and that the two would remain. Certainly the conscience of one of us three has gone wrong. Except you no one else could have done this. It is best that we go to the Qāzī and tell him the whole story, and let him decide between us and settle the matter.' They all agreed to this and started towards the Qāzī.

On the way a camelman met them. He asked them: 'Have you seen a camel going this way?' The eldest brother said: 'Sir, was your camel blind of an eye?' He said: 'Yes, Sir, my camel was blind of an eye.' The second brother asked: 'Was there vinegar laden on the camel?' He said: 'Yes, Sir, it is also true as you have said.' The youngest said: 'Was your camel also without a tail?' He said: 'Yes, Sir, it is also true as you have said. Now tell me where has my camel gone.' The three brothers laughed and said: 'We have not seen your camel; how do we know where it has gone?' The camelman hearing this said to them: 'Indeed! You say a strange thing. You have not seen my camel! Then how do you tell me all about it? You must have my camel. You had better give me back my camel, or else come to the Qāzī.' The Princes said: 'We happen ourselves to be going to the Qāzī. Come along with us.'

In short, all four went to the Qāzī. First the camelman made his claim before the Qāzī. The Qāzī heard his story and asked the Princes: 'What is your answer?' The Princes said: 'We never saw his camel. He makes this false claim against us unjustly.' The camelman said to the Qāzī: 'Hail, cherisher of the poor! They are lying. Ask them whether or no they told me all about my camel. Then why do they deny it?' The Qāzī on hearing this from the camelman asked the Princes. The Princes said: 'Certainly, as the camelman says, we told him all about it.' The Qāzī said: 'If you did not see his camel, how did you tell him all about his camel? This is strange.' Then looking towards the eldest Prince he asked: 'You say how you knew that the camel was blind of an eye.' The Prince said: 'I knew, because on the way I saw that the leaves of the trees on one side only appeared to have been eaten. So I knew that the camel was blind of an eye, as otherwise the leaves on the other side would certainly have been eaten.' The Qāzī asked the second brother: 'How do you say

that vinegar was laden on the camel?' He said: 'Usually if vinegar fall on the ground, the earth swells up at that place. On the road I saw this in many places. From this I made sure that vinegar was laden on the camel.' The Qāzī asked the youngest brother: 'How did you know that the camel was without a tail?' He said: 'Sir Qāzī! usually, when a camel sits down on the ground or rises, he is certain to strike his tail on the ground, and its marks are left on the ground. On the way I saw in many places that there were on the ground all the marks of a camel's sitting down, but there was no mark of his tail on the ground. From this I knew that the camel had no tail.' The Qāzī on hearing these remarks of the Princes praised their intelligence and wisdom, and took them to his house with great honour.

[*The tale breaks off here without describing the fate of the missing ruby. Those curious in such matters will find another version of this story on pp. 442ff. of Vol. IX, Pt. I of this Survey, given as one of the specimens of Bundēlī. In that version, the ruby is satisfactorily recovered, and no blame falls on any one.*]

## AWĀŅKĀRĪ OR AWĀŅKĪ.

The Awāṇs are an important tribe, whose habitat centres round the Western Salt Range, extends into the adjoining portions of Mianwali, Shahpur, and Jhelum Districts, and includes Kalabagh on the west bank of the Indus, the seat of the head of all the Awāṇs.

So far as the Salt Range is concerned, their language has been already discussed in connexion with the dialect of that locality. In the District of Attock they occupy the country at the north-western end of the Salt Range. They own practically the whole of the Tallaganj, and the centre of the Pindi Gheb Tahsīl from the Soan river to the Kala Chitta Range separating the Pindi Gheb from the Attock Tahsīl. This country is so essentially in the possession of the Awāṇs that it is known as the 'Awāṇkāri.'

The language of this Tallaganj Tahsīl is also called Awāṇkāri or Awāṇkī.

We may here discuss the other forms of Lahndā spoken in the Attock District. This district includes four Tahsīls, Attock in the north; Pindi Gheb in the west centre; Fattehjang in the east centre, and Tallaganj in the south.

Pashtō is spoken in the Makhad Ilaka of Pindi Gheb on the bank of the Indus and in the Chhachh, or northern plain of the Attock Tahsīl. Elsewhere the language is Lahndā. The boundary between Pashtō and Lahndā is remarkably clear, running a few miles east of the Indus. In Pindi Gheb Tahsīl, the local form of Lahndā is known as Ghēbī and is closely allied to the dialect of the Salt Range. It will be dealt with immediately after Awāṇkāri and the dialect of Kohat (see pp. 468ff.). The Fattehjang Tahsīl lies on both sides of the valley of the river Soan, and the dialect is called Sawain. This is not a North-Eastern form of Lahndā. It is a continuation of the Dhannī form of North-Western Lahndā spoken in the Chakwal Tahsīl of Jhelum immediately to the south. It is, however, mixed with Ghēbī. In Attock Tahsīl the local dialect has no special name, but like Sawain, it is a mixture of Ghēbī with North-Western Lahndā. Sawain and the dialect of Attock will be dealt with on pp. 542ff. under the head of Dhannī and will not be referred to again here.

The estimated figures for the population of Attock speaking North-Eastern Lahndā are, therefore, as follows:—

Awāṇkāri	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	89,901
Ghēbī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	90,308
																180,209
																180,209

If we add to this 188,051, the number of people speaking North-Western Lahndā, we get a total of 368,260 for the number of people speaking all kinds of Lahndā in Attock District. These figures are all estimates based on the returns of the Census of 1891. No detailed figures are available for 1901 or 1911.

Other minor variations<sup>1</sup> of the language in Attock may also be mentioned here. The speech of the Khattris is said to differ from that of the ordinary cultivators. No

<sup>1</sup> See Attock Gazetteer (1907), p. 63.



Masculine nouns ending in a consonant add *e* to form the oblique form singular as in the Salt Range. Thus, *puttre*, *dile*, *ghare*, *naukre*, *ābbāse* (Specimen II). The *e* is not always added. For instance, in the Parable we have *us mulkhnē*, not *us mulkhenē*, of that country.

The oblique singular of *mā*, a mother, is *māũ* (Specimen II).

The postposition of the dative is usually *ā*, instead of *āh* or *hā*. Thus, *piũ-ā*, to the father; *naukre-ā*, to the servant. Another postposition of the dative is *dāũ*, to, in the sense of direction to, connected with which is an ablative postposition *dāũō* (List, 103, 104), from.

The following pronominal forms may be given. The most noteworthy are the genitive singular of the first two personal pronouns, ending in *dhā* :—

	I.	Thou.
Sing.		
Nom.	<i>mā</i>	<i>tũ</i> .
Ag.	<i>mā</i>	<i>tā</i> or <i>tuddh</i> .
Dat.	<i>māh</i> or <i>mā-kō</i>	<i>tāh</i> or <i>tā-kō</i> .
Gen.	<i>mādhā</i>	<i>tādhā</i> or <i>tōdhā</i> .
Obl.	<i>mā</i>	<i>tā</i> or <i>tuddh</i> .
Plur.		
Nom.	<i>asĩ</i>	<i>tusĩ</i> .
Ag.	<i>asā</i>	<i>tusā</i> .
Gen.	<i>asidhā</i>	<i>tusidhā</i> , <i>tsudhā</i> .
Obl.	<i>asā</i>	<i>tusā</i> .

*Tuddhēnā* means 'of thee alone.'

The demonstrative pronouns, also used for the third person, are :—

	This.	That.
Sing.		
Nom.	<i>eh</i> , <i>ē</i> , or <i>hē</i>	<i>oh</i> , <i>ō</i> , <i>hō</i> .
Dat.	<i>isāh</i> or <i>isāh</i>	<i>usāh</i> or <i>usāh</i> .
Obl.	<i>is</i>	<i>us</i> , <i>hus</i> , or <i>os</i> .
Plur.		
Nom.	<i>innh</i>	<i>unnh</i> .
Obl.	<i>inhā</i>	<i>unhā</i> .

Emphatic forms are *āh-i*, this indeed; *ihā*, he only (Specimen II); *isē*, to this very person (Specimen II); *ohā*, he only (Specimen II).

The Interrogative Pronoun is *kōr*, as in the Salt Range, with a genitive singular *kādhā* (List, 239). *Kijjh* is 'anything.'

We see from forms like *kitnāk* (List, 221) and *jitnā* (Specimen II) that the Dōābi forms with *n* are used, not the Salt Range ones with *r* (*kitrā*, *jitrā*).

**Conjugation.**—There are several forms of the verb substantive. Thus :—

	Present.
Sing.	Plur.
1. <i>āh</i> , <i>ā</i>	<i>āh</i> , <i>ā</i> , <i>āyā</i> .
2. <i>āh</i>	<i>hō</i> , <i>ō</i> , <i>āyō</i> .
3. <i>āh</i> , <i>āyē</i> , <i>ē</i> , <i>-wē</i>	<i>āhn</i> , <i>āyan</i> .

In the Parable, we have *nāh*, I am not (worthy).

	Past.	
Sing.		Plur.
1. <i>āhō</i>		<i>āhō</i> .
2. <i>āhō</i>		<i>āhō</i> .
3. <i>āhā</i>		<i>āh</i> , <i>āhē</i> .

The above are masculine forms. In the second specimen, we have *āhī*, she was.

Negative forms are *nāhē dēnā*, he was not giving, and *nāhā*, he was not (Specimen II).

The Conjugation of the Active verb presents few peculiarities. We may note the present participle *khunā*, eating, and a polite imperative *dēh*, please to give.

The future of *ākhun*, to say, is *ākhsā*, not *akhēsā*, I will say. Similarly, in the second specimen, *ākhsē*, thou wilt say. The present tense of *karun*, to do, is *karēnā*, I am doing, in the Parable, but *karnēn*, they are doing, in the second specimen.

For the past conditional we have the standard *karāhā*, we should have made, and also *karīā*, I might have made (rejoicing), both in the Parable.

As an example of the passive we have *vēkhīē*, it is being seen, and *qhē-wañē*, it may be given, both in the second specimen.

The masculine plural of *pēā*, fallen, is *paē*.

[No. 30.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAŪJĀBĪ.

AWĀŅKĀRĪ.

(DISTRICT ATTOCK.)

## SPECIMEN I.

Hikki-jaṇēñ dōṣ puttār āhē. Unnhā-vichchōṣ nikrē  
*Of-one-man two sons were. Them-from-among by-the-younger*  
 piū-ñ ākheā, 'piū, mālnā jehrā hissā māñ  
*the-father-to it-was-said, 'father, of-the-property what share to-me*  
 āññ māñ wand-dēh.' Piū āpññ māl  
*(is)coming to-me divide-please-give.' By-the-father his-own property*  
 unnhā wand-dittā. Thōrē-dihārē lagghē-āhē, jē nikrē  
*(to-)them was-divided(-and)-given. A-few-days passed-were, that the-younger*  
 puttr habbhā-kijjh hikattā kar-kē kadañ dūr-mulkh  
*son everything together made-having somewhere (to-)a-far-country*  
 laggā-gēā. Utthē āpññ māl lachchpunē-vichch wañā-chhōreus.  
*went-off. There his-own property debauchery-in was-caused-to-go-by-him.*  
 Jis-vēlē habbhā-kijjh khā-pī-rēhā, us-mulkh-vichch waddā  
*At-what-time everything eaten-drunk-remained, that-country-in a-great*  
 kññ pā-gēā, te oh muthāj hōwan laggā. Watt oh  
*famine fell-down, and he needy to-become began. Then he*  
 us-mulkhñē kahī-ādmī-kōl laggā-gēā. Us usññ āpññ-zimmi-vichch  
*of-that-country some-man-near he-went-off. By-him as-for-him his-own-field-in*  
 sūr charāwanē-wāstē muñ-dittā. Usñē-dile-vichch āññ-āhā jē,  
*swine feeding-for it-was-sent. His-heart-in coming-it-was that,*  
 'āpññ dhiḍdh unnhā-chhillī-nāl, jehrā sūr khāñē-āhē, bharā.'  
*'my-own belly those-husks-with, which the-swine eating-were, I-may-fill.'*  
 Hōr kōi ādmī usññ kijjh nahē-dēññ. Watt jis-vēlē us  
*And any man to-him anything was-not-giving. Then at-what-time by-him*  
 dile-vichch dhiān kītā jē, 'māñdhē-piūñē bahū-naykrā-kōl  
*heart-in reflection was-made that, 'of-my-father many-servants-near*  
 wadhik rizaq āh, te māñ bhukkhā pēā marnā. Māñ  
*spare daily-bread is, and I hungry fallen am-dying. I*  
 utthar-kē piū-kōl wāññ, te usññ ākhsñ, 'piū, māñ  
*arisen-having the-father-near will-go, and to-him I-will-say, 'father, by-me*



Khudānā gunāh kitā te tōdhā bī kitā; haṇ mā tōdhā  
*of-God sin was-done and of-thee also was-done; now I thy*  
 puttr akhwāwanē jōgā nāh rēhā, māh āpnā hikk naukar  
*son to-be-called worthy I-am-not remained, me thine-own one servant*  
 baṇā-kē rakkh-ghinn.”’ Tā oh utthar-kē āpnē-piū-kōl  
*made-having keep.”’ Then he arisen-having his-own-father-near*  
 āeā. Oh ajjē dūr-i āhā jē usnē-piū usāh takk  
*came. He still distant-even was that by-his-father to-him sight*  
 ghiddā. Usāh tars ā-gēā. Bhajj-kē galē-nāl  
*was-taken. To-him compassion came. Run-having the-neck-with*  
 ghiddeus, te piār dittōs. Puttre usāh  
*he-was-taken-by-him, and kissing was-given-by-him. By-the-son to-him*  
 ākheā, ‘piū, mā Khudānā gunāh kitā te tōdhā bī  
*it-was-said, ‘father, by-me of-God sin was-done and of-thee also*  
 kitā; mā haṇ tōdhā puttr akhwāwanē jōgā nāh rēhā.’  
*was-done; I now thy son to-be-called worthy I-am-not remained.*  
 Par piū āpnē-naukrā ākheā jē, ‘sāreñ-kōlō chāngē  
*But by-the-father (to-)his-own-servants it-was-said that, ‘all-than good*  
 chīrē āñō, isāh pawācō; te usnē-hatthē-vichch mundrī  
*garments bring-ye, on-this-very-one put-ye-on; and his-hand-on a-ring*  
 te pāñ-vichch jutti pawācō; nālē khūāh te khushī  
*and feet-on shoes put-ye-on; moreover let-us-eat and rejoicing*  
 karā; kiūke eh mādhā puttr mar-gēā-āhā, haṇ watt jī-pēā;  
*let-us-make; because this my son died-gone-was, now again lived;*  
 eh wañā-pēā-āhā, haṇ labbh-pēā.’ Watt oh khushī karaṇ  
*he lost-was, now was-got.’ Then they rejoicing to-make*  
 lagg-paē.  
 began.

Us-vēlē usnā waddā puttr zimmī-vichch āhā. Jis-vēlē oh  
*At-that-time his great son the-field-in was. At-what-time he*  
 āeā, te ghare-kōl pauhtā, us gāwanē-te-khēdñēñā awāz  
*came, and the-house-near arrived, by-him of-singing-and-sporting sound*  
 sunēñ. Us hikkī-naukre-ā sadd-kē puchchheā jē, ‘eh  
*was-heard. By-him one-servant-to called-having it-was-asked that, ‘this*  
 kē gall ē?’ Us usāh ākheā jē, ‘tōdhā bhirā  
*what matter is?’ By-him to-him it-was-said that, ‘thy brother*  
 ā-rēhā, te tōdhē-piū rōtī kitī-ē, jē oh khārī-mihrā  
*come-has, and by-thy-father bread made-is, because he safe-and-sound*  
 labbh-pēā.’ Oh kauṛī hōeā, te andar nāh-wareā. Usnā-piū  
*was-got.’ He angry became, and within not-entered. His-father*

bāhr āeā, te usnā minnat-thōrā kitiōs. Us  
*outside came, and of-him entreaty-favour was-made-by-him. By-him*  
 piū-ā ākhēā, 'bahū-muddat-thī mā tōdhī khizmat pēā-karēnā,  
*the-father-to it-was-said, 'much-period-from I thy service fallen-doing-am,*  
 kaddī bī tōdhī gall nahī mōrī; par tuddh kaddī māh hikk  
*ever even thy word not was-disobeyed; but by-thee ever to-me one*  
 bakkrā bī nahī dittā, jē mā āpnē-dōstā-nāl khushī  
*goat eren not was-given, that I my-own-friends-with rejoicing*  
 kariā. Par jis-vēlē tōdhā eh puttr āeā-ī-ē, jis  
*might-have-made. But at-what-time thy this son come-eren-is, by-whom*  
 tōdhā māl kañjariā-uttē wañā-dittā, tuddh usnī khātrī rōṭī  
*thy property harlots-on was-wasted, by-thee of-him for bread*  
 kiti-ē.' Piū usāh ākhēā, 'puttr, tū har-vēlē  
*made-is.' By-the-father to-him it-was-said, 'son, thou at-every-time*  
 mādhē-kōl rahnā, te jō-kijjh mādhē-kōl āh, oh tuddhēnā āyē.  
*of-me-near remainest, and whatever of-me-near is, that of-thee-veryly is.*  
 Chaṅgī gall āh-ī āhī jē asī khushī karāhā, tū  
*Good matter this-veryly was that we rejoicing should-have-made, thou*  
 bī khush hō, kiūke eh tōdhā bhirā mar-gēū-āhā, haṇ watt  
*also happy may-be, because this thy brother died-gone-was, now again*  
 jī-pēā; te wañā-pēā-āhā, haṇ labbh-pēā.  
*lived; and lost-was, now was-got.'*

[ No. 31.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAÑJĀBĪ.

AWĀNKĀRĪ DIALECT.

(DISTRICT ATTOCK.)

## SPECIMEN II.

Siddē-girāñā hikk janā Abbās nā āhā. Usnā puttur kōi  
*Of-our-village one man Abbās name was. Of-him son any*  
 nāhā-hōñā. Us chār wiyaḥ bī kitē-āhē. Hikkā  
*was-not-becoming. By-him four marriages also made-were. One-only*  
 dhī pāhlē-wiyaḥ-chō hōiūs. Ajjē oh māññā duddh  
*daughter the-first-marriage-from became-to-him. Still she of-mother milk*  
 pīññ-āhī jē usñī mā mar-gai. Waddī-khizmat-te-kazīñ-nāl us  
*drinking-was that of-her mother died. Great-service-and-trouble-with by-him*  
 usñā pāleā. Jis-vēlē oh waddī hōi, tā  
*as-for-her it-was-cherished. At-what-time she of-full-age became, then*  
 usñā wiyaḥ us āpnē-chāchēñ-putre-nāl kar-dittā. Abbāse, eh  
*of-her marriage by-him his-own-uncle-of-son-with was-made. By-Abbās, this*  
 jāp-kō jē, 'mādhī zimī hōr-kōi marnē-kōlō pichehhē na  
*considered-having that, 'my land other-some-one dying-from after not*  
 cha-ghinnē, mā isē-jawātrī-ñ likkh-dēñ; jitñē-tāi  
*may-up-and-take, I this-very-son-in-law-to may-write-(and)give; as-much-during*  
 mā jīmā rāhsā, tā āp khāññā rāhsā, te us-nāl  
*I living shall-remain, then I-myself eating will-remain, and him-with*  
 pakk-pakēj kar-ghiddiūs, 'jē kōi mādhā puttur hōeā, tā tū  
*certainty made-was-taken-by-him, 'if any my son became, then thou*  
 mā-kō zimī-wāstē kijjh nā ākhsē, zimī usñh  
*me-to the-land-for anything not shall-say, the-land to-him*  
 likkh-dittiūs, par kabzā āpnā rakkheus.  
*was-written-(and)given-by-him, but possession his-own was-kept-by-him.*  
 Trā-chāñ-warihñ pichehhō, jehṛā chhēkrā wiyaḥ kitā-āeūs, us-chō  
*Three-four-years from-after, what last marriage was-made-by-him, it-from*  
 usñā puttur hōeā. Jawātrī-ñ ākheus jē, 'zimī māh  
*of-him a-son became. The-son-in-law-to it-was-said-by-him that, 'the-land to-me*  
 mōr-dē. Us nāh likkh-ditti. Abbāse mansūkhī.  
*return.' By-him not was-it-written-(and) given. By-Abbās of-cancelling-*

hibbnā	dāwā	kitā.	Oh	kharaj	hō-geā.	Apil
<i>deed-of-gift</i>	<i>claim</i>	<i>was-made.</i>	<i>It</i>	<i>struck-off</i>	<i>became.</i>	<i>Appeal</i>
Chip-Kōrt-tāī		kitius.	Kijjh	nā	bañeus,	par
<i>Chief-Court-up-to</i>	<i>was-made-by-him.</i>		<i>Anything</i>	<i>not</i>	<i>was-made-for-him,</i>	<i>but</i>
ch hukam	dhēus	jē,	‘tōḍhā	putr	dāwā	kār hagnā.’
<i>this order</i>	<i>was-given-to-him</i>	<i>that,</i>	<i>‘thy</i>	<i>son</i>	<i>claim</i>	<i>make can.’</i>
usnē-putre-nē	tarfō	pēā	mukaddmā	hōnā.	Zimī-tē	ajjē-tāī
<i>of-his-son</i>	<i>from-side</i>	<i>fallen</i>	<i>case</i>	<i>is-becoming.</i>	<i>The-land-on</i>	<i>still-up-to</i>
kabzā	Abbāsenā,	te	ohā	khānā-pīnā.	Haṇ	wēkhīē
<i>possession of-Abbās,</i>	<i>and</i>	<i>he-alone</i>	<i>(is)-eating-drinking(-it).</i>		<i>Now</i>	<i>it-may-be-seen</i>
kē	hōnā.	Lōk	Abbāse-shohdēnā	armān	paē-karnēn.	
<i>what</i>	<i>(is)-becoming.</i>	<i>People</i>	<i>of-Abbās-poor-fellow</i>	<i>pity</i>	<i>are-making.</i>	
Shālā	us-kō	zimī	dhē-wañē.			
<i>Please-God</i>	<i>him-to</i>	<i>the-land</i>	<i>may-be-given.</i>			

### FREE TRANSLATION OF THE FOREGOING.

In our village there was a man named Abbās. He had no son although he had married four times. He had only one daughter by his first marriage. While she was still being suckled her mother died, and Abbās brought her up with great care and trouble. When she grew up, he married her to the son of his uncle, and considering that someone might get hold of his land after his death he thought it best to make it over to his son-in-law by a deed of gift, he retaining the profits of it during his lifetime. He also took from the son-in-law a firm agreement that if he (Abbās) should subsequently have a son, the son-in-law should make no claim to the land. In this way he made over the land, retaining, however, the possession of it in his own hands. Three or four years afterwards Abbās had a son by his last marriage, and he asked the son-in-law to return the land to him, but he refused. So Abbās brought a suit for cancelment of the deed of gift. This was given against him. He then appealed to the Chief Court, but failed to win the case, although the decision was that the son was entitled to make a claim himself.

So now a case has been brought in the name of the son. The land is still in the possession of Abbās, and he alone is enjoying the profits derived from it. Now let us see what will be the result. All the people sympathize with poor Abbās. Please God, the land will be given to him.

## HINDKŌ OF KOHAT.

The main language of the North-Western Frontier District of Kohat is Paṣṭō. There are, however, scattered over the district numerous Hindūs, as well as other people, principally Awāns, immigrants from Jhelum, Attock, and Rawalpindi. These latter all speak a form of Lahndā, which goes under various names, such as Awāṅkāri, Awāṅki, Hindki, Hindkō, and Kōhāṭi. Under whatever name it is referred to it is essentially the same tongue. This, as we may expect from the tribes that speak it, is a mixture of various Lahndā dialects, amongst which the Awāṅkāri of the Salt Range predominates. The vocabulary also freely borrows from Paṣṭō, under circumstances which need not be repeated here as they are well described in the second of the two specimens of the dialect. The number of speakers of this dialect is estimated at about 34,000.

Besides the usual List of Words and Sentences on pp. 522ff., two specimens of the Hindkō of Kohat are given below. The first is a version of the Parable of the Prodigal Son, and the second is an account of the Kohat District and of the tribes that inhabit it. Upon these is based the following account of those particulars in which the Hindkō of Kohat differs from the Standard Lahndā of Shahpur.

In *Pronunciation* the only important point to be noted is the frequent omission of an aspirate. Thus we have *bahũ* or *baũ*, much; *tudd*, not *tuddh*, by thee; *kujj*, not *kujjh*, anything; *dhidd*, for *dhiddh*, the belly; *kall*, for *kallh*, yesterday. On the other hand we have *hachchhā*, for *achchhā*, good, and a transferred *h* in *hijcā*, for *ijehā*, of this kind.

The *Vocabulary* is full of Paṣṭō words. They are so frequent that it is unnecessary to quote examples here.

The *Declension* of nouns closely follows Awāṅkāri. We may quote the following examples:—

*Peō*, a father; obl. *peō*; plur. nom. *peō*, obl. *peōā*.

*Janū*, a person; obl. *janē*; plur. nom. *janē*, obl. *janēā*.

*Dhī*, a daughter; obl. *dhī*; plur. nom. and obl. *dhīā*.

*Bāl* (fem.), a blow with a stick; plur. nom. *bālā*. So *rannā*, women; *gallā*, words; *kattā*, statements; *qāmā*, tribes.

*Gā*, a cow, has plur. nom. *gāā*, and *bhāṇ*, a sister, has sing. obl. *bhāṇū*.

Masculine nouns ending in a consonant usually add *e* in the oblique singular. Thus, *puttar*, a son, obl. *puttre*; *sir*, the top of a hill, *sire*; *mulkh*, a country, *mulkhe*; *kōhāt*, *kōhāṭe*. On the other hand we have *ghar-vichch*, in the house; *mādān-vichch*, in a plain; *shauq-nāl*, with fondness.

As an example of the oblique plural, we can quote *yārā-vichch*, among friends.

The usual postpositions and case-terminations are *nā*, etc., of; *ā*, *kō*, and *daṭ*, to; *kōl*, near; *kōlō*, from near; *vichchō*, from within. It will be observed that the termination *ō* or *ō* gives an ablative signification. So also in *hukmō*, (outside) from (thy) order.

If we may judge from forms such as *changē janēānā*, of good men, etc., in Nos. 125ff. of the List of Words and Sentences, adjectives ending in *ā* do not change the

*ā* to *ēā* in the oblique plural, but retain the form of the nominative plural as in Hindōstānī.

The following forms in the declension of *Pronouns* have been noted :—

*mā*, I; ag. *mā*; gen. *mēḍā*; dat. *mēḍlēā* or *māā*; obl. *mā*: *assī*, we; ag. and obl. *assā*; gen. *asāḍā*.

*tū*, thou; ag. *tū* or *tudd*; gen. *tēḍā*; obl. *tū*: *tussī*, ye; ag. and obl. *tussā*; gen. *tuḍḍā*.

*ē*, this; obl. *is*, emph. *isē*; dat. *isā*: *ē*, *in*, these; obl. *inā* or *inhā*.

*ō*, that; obl. *us*, emph. *usē*; dat. *usā*: *ō*, *un*, those; obl. *unā* or *unhā*.

*jē* or *jēḥā*, who, which (in Specimen II, once *jō*); obl. *jis*: plur. nom. *jē*; obl. *jinā*, *jinhā*.

*kōī*, who? *kēḍā*, whose?

*kē*, what? *kōī*, anyone, obl. *kaī*; *kujj*, anything; *jē-kujj*, whatever; *kittā*, how much? *kaī*, several.

For the *Verb Substantive* we have :—

Present, 'I am,' etc.

Sing.	Plur.
1. <i>ā</i> , <i>ē</i>	<i>ā</i> .
2. <i>ē</i>	<i>ō</i> .
3. <i>ē</i> , <i>wē</i> , <i>hēwē</i>	<i>an</i> , <i>hēwan</i> .

After a vowel the *a* of *an* of the 3rd person plural is dropped, as in *Bangshī-n*, they are Bangshīs, *i.e.* Bangashes. So also, as an auxiliary verb, we have the 3rd person plural feminine of the present tense, *ākhniā-n*, they (fem.) speak; *karniā-n*, they (fem.) do; *juṇiā-n*, they (fem.) are put together.

There is also a negative verb substantive of which the following forms occur in the specimens :—*nā*, I am not; *naī ākhniī*, they (fem.) do not speak.

For the past we have :—

'I was,' etc.

Sing.	Plur.
1. <i>hāā</i> , <i>hāō</i>	<i>hāā</i> .
2. <i>hāō</i>	<i>hāō</i> .
3. <i>hāā</i>	<i>haē</i> .

The above are masculine forms. For the feminine we have *haī*, she was; *haiī*, they (fem.) were.

Both *hōwun* and *thīwun* are used for 'to become.'

The *Active Verb* has a few unexpected forms.

The Infinitive ends either in *-un* (oblique *-an*) or in *-ā*, oblique *-ē*. Thus, *mārun*, obl. *māran*, to strike; *khāwan-daī*, for eating; *karan laggē*, they began to make; *māran laggē*, they began to strike; *mārūā*, to strike, obl. *mārūē*; *charūṇē-daī*, for grazing (swine); *hōṇē lāiq*, worthy to be; *gāṇē-nachchṇē-kā awāz*, the sound of singing and dancing; *wāṇē-tē*, on going; *bharūē-daī*, for filling (pitchers); *thīṇē laggā*, he began to be (in want); *ākhnē laggā*, he began to say.

It will be observed that the cerebral *ṇ* is preserved even after *r*.

The present participle ends in *nā*, as in *mārnā*, striking, plur. *mārnē*; fem. *mārnī*, plur. *mārnīā*. As usual the final vowel is often nasalized, as in *mārnā̃*, etc.

The past participle ends in *ā*, not *eā*. Thus, *mārā*, struck; *ākhā*, said. The following more or less irregular past participles may be noted:—*geā*, gone, plur. *gaē*; fem. *gaī*, plur. *gaīā*: *peā*, fallen, plur. *paē* (often used in compound verbs like *labbhī peū ē*, he is got): *riā*, remained; fem. *raī*: *wiñjātā*, lost: *nikklā*, not *nikhtā*, come out.

The Imperative singular is, as usual, only the bare root, as in *mār*, strike thou; plur. *mārō*, strike ye.

For the Old Present, now used both as a Present Subjunctive and as a Future, the following forms occur:—

1st sing. *bharā̃*, I may till; *thīwā̃*, I will become; *wāā̃*, I will go; *ākhā̃*, I will say.

1st plur. *khāwā̃*, we may eat; *karā̃*, we may do.

3rd plur. *khāwan*, they may eat; *hōwan*, they may be.

The present is thus conjugated:—

‘I strike,’ etc.

Sing.	Plur.
1. <i>mārnā-ē̃</i>	<i>mārnē-ā̃</i> .
2. <i>mārnā-ē̃</i>	<i>mārnē-ō̃</i> .
3. <i>mārnā-ē̃</i>	<i>mārnēn</i> .

So *wēnā-ē̃*, I go; *wēnēn*, they go. The above are masculine. For feminines we have (all in the second Specimen) *ākhnīā̃-n*, they speak; *karnīā̃-n*, they do; *jurñīā̃-n*, they put together.

For the Imperfect, we have *mārnā hūā̃*, I was striking; *wasnē̃-haē̃*, they were dwelling; *wēnīā̃-haīā̃*, they (fem.) were going.

The Future is thus conjugated:—

‘I shall strike,’ etc.

Sing.	Plur.
1. <i>mārsā̃</i>	<i>mārsā̃</i> .
2. <i>mārsē̃</i>	<i>mārsō̃</i> .
3. <i>mārsī̃</i>	<i>mārsan</i> .

It will be observed that an *ē̃* is not inserted before the *s* in the case of a transitive verb.

It should also be noted that, as pointed out above, the old present may be used in the sense of the future. The same occurs regularly in Kashmīrī.

In the first specimen there is one example of the past conditional—*mā karā̃ hūā̃*, I might have made. It will be seen that the tense is formed by adding the 3rd singular past tense of the verb substantive to the old present.

As regards tenses formed from the past participle we may note the following :—

‘ I went,’ etc.

Sing.	Plur.
1. <i>geñ</i>	<i>gayñ</i> .
2. <i>geō</i>	<i>gayō</i> .
3. <i>geā</i> (f. <i>gai</i> )	<i>gaē</i> (f. <i>gaiñ</i> ).

Transitive verbs do not change. We have *mñ mārā*, I struck (him).

For the Perfect we have *mñ mārā-ē*, I have struck (him) ; *nñ riā*, I have not remained, I am not (worthy).

The verb which in the Standard Lahndā takes the form *waññun* or *wanjun*, to go, in Kohat takes the form *wññā*. The following forms of this verb occur in the Specimens, and List :—

*wññē-tē*, on going.

*wēnā*, fem. *wēñā*, going.

*wñ*, go thou.

*wāñ*, I may go.

*wēnā-ē*, I go, and so on.

*geā*, etc., gone.

The verb ‘to remain’ appears under the forms *rā gaē*, they remained, and *nñ riā* (f. *rai*), I did not remain.

Causal roots are often formed by adding *l*. Thus, *khawālun*, to give to eat ; *piwālun*, to give to drink ; *pawāl dēwun* or *pā dēwun*, to put clothes on to a person.



[ No. 32.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKŌ DIALECT.

DISTRICT KOHAT.

## SPECIMEN I.

Hikk-jaṇēñē dō puttar haē. Nikrē-puttre peō-ā ākhā,  
*Of-one-man two sons were. By-the-younger-son the-father-to it-was-said,*  
 'bāhā, jē-kaḍē mēḍā barkhā tēḍē-māle-vichchō paūchnā-ē, tā  
*'father, if my share thy-property-from-among arriving-is, then*  
*mēḍē-ā (or mūā) dē-chhōr.'* Tad us āpnē-jīnēñē  
*of-me-to (or to-me) give-up.' Then by-him in-his-own-living (i.e. while yet alive)*  
*us-kō (or usā) wēḍ-dittā. Thōrē-dihāreñē-vichch usñē-nikrē-puttre*  
*him-to (or to-him) it-was-divided-out. A-few-days-in by-his-younger-son*  
*sārā māl ikatthā kar-kē atē hikk-bahū-dūr-mulkhe-daī*  
*all property together made-having and a-very-distant-country-to*  
*geā-chalā; atē us utthē ō sārā māl kharābātī-vichch*  
*it-was-gone-away; and by-him there that all property wickedness-in*  
*barbād kar-chhōrā. Atē jadō habbā kujj kharch*  
*destroyed was-completely-made. And when all anything expended*  
*kar-ditteōs, us-mulkhe-vichch hikk waḍī qāl thī-gai, te ē*  
*was-made-by-him, that-country-in a great famine became, and this-one*  
*bahū kaṅgāl thīnē laggā. Atē hikk-ādmī-kōl, jē usē-mulkhenā*  
*very destitute to-become began. And one-man-near, who of-that-very-country*  
*wasñē-wālā hūā, chalā-geā. Tā us usā sūr charāoñē-daī*  
*inhabitant was, he-went-away. Then by-him as-for-him swine feeding-for*  
*muñj-dittā. Us-ñē-dile-vichch ē hūā jē, 'un chillaṛ jērē sūr*  
*it-was-sent. His-heart-in this was that, 'those husks which the-swine*  
*khāwan, unā-nāl mā āpnā dhiḍḍ bharā.'* Barē ō bī usā  
*eat, them-with I my-own belly may-fill.' But those even to-him*  
*kā nā dittē. Us-kōlō picchhō ō hōsh-tē ācā, atē*  
*by-anyone not were-given. That-from from-after he sense-on came, and*  
*ākhñē laggā jē, 'mēḍē-peō-kōl kittē mazūr hōwan, jinhā-kōl*  
*to-say he-began that, 'my-father-near how-many labourers are, whom-near*  
*khāwan-daī bahū tukar hēwē, atē mā itthē bhukkhā-nāl peā marnā-ē.*  
*eating-for much bread is, and I here hungers-with fallen dying-am.*  
*Uchchā thīwā, atē āpnē-peō-kōl chalā-wāñ, atē usā*  
*Upright I-may-become, and my-own-father-near I-may-go-away, and to-him*

ākḥā jē, "bābā, mā tēdā atē Rabbnā gunāh kitā-hēwē; huṇ mā  
*I-may-say that, "father, by-me of-thee and of-God sin done-is; now I*  
 tēdā puttar hōṇē lāiq nā. Mā āpnē-mazūrā wāgaṇ hikk  
*thy son to-be worthy am-not. Me (acc.) thine-own-labourers like one*  
 mazūr gaṇ." Tad uchchā thīā, atē peō-kōl geā-chalā.  
*labourer count."* Then upright he-became, and the-father-near went-away.

Ē ajjē kujj-witthā-tē hāā, jē peō usā  
*This-one still some-short-distance-on was, that by-the-father as-for-him*  
 wēkh-ghiddā; atē bañ tars ācōs, atē usā gaḷ-wāṅgrī  
*it-was-observed; and much compassion came-to-him, and to-him neck-embracing*  
 kar-ghiddiōs, atē chumeōs. Watt usā puttre ākhā,  
*was-done, and he-was-kissed-by-him. Then to-him by-the-son it-was-said,*  
 'bābā, mā tēdā atē Khudānā gunāh kitā-ē; huṇ mā tēdī-  
*'father, by-me of-thee and of-God sin done-is; now I of-thy-*  
 puttarwālinā lāiq nā riā.' Tad peō āpnē-nōkrā-kō  
*sonship worthy am-not remained.' Then by-the-father his-own-servants-to*  
 ākhā jē, 'hikk hachchhē chīrē bāhr ghinn āṇō,  
*it-was-said that, 'a good (set-of)garments outside having-taken bring,*  
 atē isā pawāl-dēō; atē usnē-hatthe-vichch mundrī pā-dēō, atē pāpā  
*and to-this-one put-ye-on; and his-hand-on a-ring put-ye-on, and shoes*  
 pawāl-dēō; jē assī khāwā atē khushiā karā; is-wastē jē ē  
*put-ye-on; that we may-eat and rejoicings may-make; this-for that this*  
 mēdā puttar mar-geā-hāā, huṇ watt jīnā thī-geā-ē; tē wiñjātā-geā-hāā, huṇ  
*my son dead-gone-was, now again living become-is; and lost-gone-was, now*  
 labbhī-peā-ē.' Tad ō khushiā karaṇ laggē.  
*got-become-is.' Then they rejoicings to-do began.*

Atē usnā waddā puttar patṭē-vichch hāā. Jad ō ṭurā, atē  
*And his elder son the-field-in was. When he started, and*  
 gharnē nērē ācā, atē gāṇē-nachchṇēnā awāz us-nē-kannā-vichch  
*the-house-of near came, and of-singing-dancing sound his-ears-on*  
 ācā, tā us hikk-nōkre-ñ kūk-kē puchchhā jē, 'ē kē  
*came, then by-him a-servant-to shouted-having it-was-asked that, 'this what*  
 sabab ē?' Us ākhā jē, 'tēdā bhirā ācā-ē. Jad  
*cause is?' By-him it-was-said that, 'thy brother come-is. When*  
 peō usā chaṅgā-bhalā diṭṭhā, ta-tā waddē-hallē-gullē-nāl  
*by-the-father as-for-him safe-sound it-was-seen, then great-revelry-with*  
 us rōṭī kīti-ē.' Jērē-vēlē us ē sunā, tā bañ  
*by-him bread made-is.' At-what-time by-him this was-heard, then much*  
 khafā thī-geā, atē andar wāṇē-tē usnā dil nā thīā. Tad  
*angry he-became, and within going-on his heart not became. Then*

usnā peō bāhr nikklā, atē usā maṇā-kē ghar  
*his father outside came-out, and him (acc.) reconciled-having the-house*  
 ghinn-geā. Watt us peō-kō ākhā jē, 'tū fikar'  
*took-inside. Then by-him the-father-to it-was-said that, 'thou consideration*  
 tā kar jē mā kitti-muddatnā khizmat peā-karnā-ē, atē kadī  
*verily make that I of-how-much-period service fallen-doing-am, and ever*  
 tēḍē-hukmō bāhr nā chālā, atē tudd kadī bakrīnā  
*from-thy-order outside I-am-not gone, and by-thee ever of-a-goat*  
 bachchā hī nā-dittā, jē yārā-vichh khushiā  
*the-young-one even not-was-given, that friends-among rejoicings*  
 karā-hā; atē jadō tēḍā ē puttar ācā,  
*I-might-have-made; and from-when thy this son came,*  
 jis sārī duniyā kañjarā-tē khawāl-piwāl-dittī-ē,  
*by-whom all the-worldly-goods harlots-on causing-to-eat-causing-to-drink-given-is,*  
 hijāi rōṭī kitī-ē.' Peō usā jawāb dittā, 'puttar, tū  
*such bread made-is.' By-the-father to-him answer was-given, 'son, thou*  
 hamēsha mā-kōl rāhnā-ē, atē jē-kujj mā-kōl hēwē, o tēḍā  
*always me-near remaining-art, and whatever me-near is, that thy*  
 mā ē; barē ē bhirā tēḍā mar-geā-hā, hun watt jīnā  
*property is; but this brother thy dead-gone-was, now again living*  
 thī-geā; atē wiñjātā-geā-hā, hun labhī-peā-ē; khushī karṇī darkār  
*became; and lost-gone-was, now got-become-is; rejoicing to-be-made proper*  
 ē.  
 is.'

[ No. 33.]

## INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKŌ DIALECT.

DISTRICT KOHAT.

## SPECIMEN II.

1. Naqal karnēn jē Kōhāt hikkī-rājēnā hāā, jē us  
 1. Story they-make that Kohat of-one-king was, that by-him  
 ābād kītā-hāā. Atē pēlō-pēlō Kōhāt-vichch Urakzai lōk  
 populated it-made-was. And at-first-at-first Kohat-in the-Orakzai people  
 chiniā-uttē wasnē-haē. Hamēsha siālē-vichch Baṅgshī lōk  
 the-springs-upon dwelling-were. Always the-winter-in the-Bangash people  
 jē Pēwār-atē-Shalōzān-vichch wasnē-haē, ṭabrā-nāl itthē  
 who Pēwar-and-Shalozan-in dwelling-were, families-with here  
 ānē-honē-haē, atē Jarwāṇḍē-vichch dhērī-uttē dērā  
 coming-being-were, and Jarwanda-in the-high-ground-on camp  
 thīnē-honē-haē. Baṅgshiānī rannā pāṇī bharṇē-daī chiniā-tē  
 becoming-being-were. Of-the-Bangashes women water filling-for the-springs-on  
 wēnī hāī. Hikkī-dihārē jē rannā gaiā, tā Urakzai  
 coming were. On-one-day that the-women went, then the-Orakzais  
 unānē gharē waṭṭē-to-tirā-nāl mārān laggē. Kai gharē  
 their pitchers stones-and-arrows-with to-hit began. Several pitchers  
 unānē bhannē-gaē. Is-vichchkār unā-dōā-qāmā-vichch waddā jhagrā  
 of-them broken-went. This-while those-two-tribes-among great quarrel  
 te fasād machch-gaē. Kai ādmī mār-gaē, te kai  
 and disturbance became-excited. Several men were-killed, and several  
 zakhmī thī-gaē. Baṅgshiānī madat baī ā-gai. Ākhar  
 wounded became. Of-the-Bangashes aid much came. At-last  
 Urakzai Kōhāt chhōr-kē partā-tē chalē-gaē, atē  
 the-Orakzais Kohat deserted-having the-hills-on went-away, and  
 hōnē-hōnē Baṅgshī itthā-ī rā-gaē.  
 in-becoming-in-becoming (i.e. gradually) the-Bangashes here-entirely remained.

2. Asal-vichch Baṅgshiānī zabān Paṣtō hāī, par Awān lōk  
 2. Reality-in of-the-Bangashes tongue Paṣtō was, but the-Awān people  
 apṇī-madat-daī itthē mangāō, lakā Kharmātū-te-Biliṭāṅgā-nā lōk  
 their-own-aid-for here were-called, such-as Kharmatu-and-Bilitanga-of people

ināñā hamsāyā hāā. Inā-kō zimiā te daftar  
*of-these dependent was (i.e. were). These-to lands and holdings*  
 dittēnē, atē ābād kitēnē. Inā-lōkā-nāl gallā  
*were-given-by-them, and populating was-done-by-them. These-people-with words*  
 katthā te muāmlē karneā-karneā Hindkō atē Paṣhtō ral-mil-kē  
*talking and businesses in-doing-in-doing Hindkō and Paṣhtō mixed-up-having*  
 hikk nawī bōlī juṛ-gai, nā Paṣhtō raī te nā  
*a new language built-up-remained, not Paṣhtō it-remained and not*  
 Hindkō. Huṇ chār qāmā Kōhāṭenīā asal mudai te mālak an.  
*Hindkō. Now four tribes of-Kohat real proprietors and owners are.*  
 Hikk Bēzādī lōk, jē asal Baṅshī-n; dūē Malakmīrī lōk;  
*One Bēzādī people, who real Bangashes-are; second the-Malakmīrī people;*  
 in hī Baṅshī-n. In dō qāmā Paṣhtō te Hindkō dōē  
*these also Bangashes-are. These two tribes Paṣhtō and Hindkō both*  
 ākhniā-n. Trī, Jaṅgal Khēl; te chauthī Pīr Khēl.  
*speaking-are. Three, Jangal Khēl; and fourth Pīr Khēl.*  
 Inā-dōā-qāmāñī zabān Paṣhtō ē, atē hamēsha  
*Of-these-two-tribes the-tongue Paṣhtō is, and always*  
 gallā-katthā Paṣhtō-vichch karniā-n. Hindkō  
*words-talking (i.e. conversation) Paṣhtō-in making-they-are. Hindkō*  
 nai ākhni.  
*they-are-not speaking.*

3. Kōhāṭe-vichch chār-qismnā pāṇī hōnā-ē. Hikk, wāṇnā  
 3. Kohat-in of-four-kinds water becoming-is. One, of-ravine  
 pāṇī; jō Tirā-vichchō ānā-ē; jisnā nā Tōī ē. Dūā,  
*water; which Tirah-from-in coming-is; of-which name 'Tōī' is. Second,*  
 chiniāñā pāṇī ē. Triā, khūāñā pāṇī ē. Chauthā, bambeāñā  
*of-springs water is. Third, of-wells water is. Fourth, of-pumps*  
 pāṇī ē.  
*water is.*

4. Kōhāṭenā shahr hikk-mādān-vichch pcā-hōeā-ē; jisnē  
 4. Of-Kohat the-city - a-plain-in fallen-become-is; of-which  
 ās-pās dō-trā-milā-uttō part an. Partāñē lōk sārē Paṭhān  
*on-all-sides two-three-miles-on hills are. Of-the-hills people all Pathans*  
 an.  
*are.*

5. Kōhāṭenē shālpatkē baū mashhūr an. Sāhb-lōk  
 5. Of-Kohat the-silken-turbans much famous are. European-gentlemen  
 to hōr lōk baū-shauq-nāl mull-ghinnē. Atē khēriā  
*and other people much-fondness-with purchase. And leather-sandals*

mardānā te zanānā bañ hachchhiñ jurniñ-n, sādiñ  
*for-men and for-women much good being-put-together-are, simple*  
 hōwan yā tillēdār hōwan.  
*they-may-be or embroidered they-may-be.*

6. Ajj-kall itthē . Sarkārī-fauj-te-chhāonē sabab-nāl bañ  
 6. *Nowadays here of-Government-army-and-cantonment cause-with much*

raunaq te ābādī ē. Is-jagāñ āb-o-hawā tandrust atē  
*flourishing and populous it-is. Of-this-place water-and-air healthy and*  
 hachchhi ē.  
*good is.*

### FREE TRANSLATION OF THE FOREGOING.

The story goes that Kohat was founded by an ancient king. Before this, the Orakzais had lived in Kohat above the springs. The Bangashes, who lived in Pewar and Shalozan, used to come down to Kohat in the winter and pitch their camps on the high ground in Jarwanda. The Bangash women used to come to the springs to draw water, and one day, when they were so employed, the Orakzais fired stones and arrows at the pitchers, several of which were broken. Thereupon a great riot and tumult sprang up between the two tribes, and several men were killed and wounded. Help came to the Bangashes, and at last the Orakzais were driven from Kohat and took refuge in the mountains. After that the Bangashes gradually took up their permanent residence in Kohat.

2. The original tongue of the Bangashes was Paṣtō. The Awāns who came to help them had their followers belonging to places such as Kharmatu and Bilitanga. The Bangashes distributed land amongst these followers and accepted them as colonists. Owing to intercourse and mutual business relations with these people, a new language has gradually come into existence, neither Hindkō nor Paṣtō, but a mixture of both.

At the present time four tribes are the original proprietors and owners of Kohat, *viz.* the Bēzādīs and Malakmīris who are in reality Bangashes. These two tribes speak both Hindkō and Paṣtō. The third and fourth are the Jangal Khēl and the Pir Khēl. These two speak only Paṣtō. They do not speak Hindkō.

3. In Kohat the water supply comes from four different sources, *viz.* the ravine water which comes from Tirah and is called 'Tōi' ; the water of springs ; the water of wells ; and that supplied by pumping machinery.

4. The town of Kohat lies in a plain, surrounded on all sides, at a distance of two or three miles, by hills. These hills are inhabited only by Paṭhāns.

5. The silken turbans made in Kohat are famous, and are much liked by European gentlemen and others. Excellent leather sandals, plain or embroidered, for men and for women, are also manufactured.

6. Nowadays, owing to the presence of troops and the cantonment, Kohat is flourishing, and its population has largely increased.

Its climate is very healthy.

## GHEBĪ.

In the Pindi Gheb Taḥṣīl of the Attock District, the local form of Lahndā is called Ghēbī and is closely allied to Awāṅkāri. Like the latter, it belongs to the North-Eastern type.

To the east of Pindi Gheb lies the Taḥṣīl of Fattēhjang, which has to its south the Chakwal Taḥṣīl of the Jhelum District. The Fattēhjang Taḥṣīl lies on both sides of the valley of the river Soan, and the local dialect is called Sawain, which is commonly identified as a form of Ghēbī. It appears, however, from the accounts of the dialect which I have received from the local authorities that this can hardly be said to be the case.

The dialect of Chakwal, immediately to the south of Fattēhjang, is the Dhannī form of North-Western, not North-Eastern, Lahndā. This North-Western dialect runs northward through Fattēhjang into the Attock Taḥṣīl of the Attock District. In Fattēhjang it is, as we have said, called Sawain and appears to be much mixed with Ghēbī, which accounts for its classification as a form of that dialect.

In the Attock Taḥṣīl two languages are spoken. In about thirty villages of the Chhachh *ilāqa*, the language is Paṣtō. In the rest of the Taḥṣīl the language was originally described as a mixture of Pēshāwarī and Pōṭhwārī. As it is certain that Pōṭhwārī does not extend so far to the west, and as Pēshāwarī Dhannī, and the language of Hazara immediately to the north are all forms of North-Western Lahndā, it is safe to assume that the same is the case as regards Attock Taḥṣīl. Like the dialect of Fattēhjang it is probably a mixture of Ghēbī and North-Western Lahndā.

No specimens have been received from the Fattēhjang or from the Attock Taḥṣīl, and no separate figures have been supplied for their dialects. All the figures available are the total for the so-called Ghēbī spoken in the three Taḥṣīls of Pindi Gheb, Fattēhjang, and Attock. This was said to be 278,389. If we divide this proportionately to the number of speakers of all kinds of Lahndā in each of the three Taḥṣīls, we get the following figures :—

Ghēbī of Pindi Gheb	.	.	.	.	.	.	.	.	.	90,338
Sawain of Fattēhjang	.	.	.	.	.	.	.	.	.	106,010
Mixed North-Western dialect of Attock Taḥṣīl	.	.	.	.	.	.	.	.	.	82,041
										<hr/>
									TOTAL	278,389
										<hr/>

We may, therefore, for want of better materials, provisionally assume that the number of speakers of Ghēbī in Pindi Gheb Taḥṣīl is 90,308. The dialect of Fattēhjang and Attock will be dealt with under the head of Dhannī (pp. 542ff. *post*).

Ghēbī is practically the same as the Lahndā of the Western Salt Range, agreeing with that dialect where it differs from Awāṅkāri. There are a few slight variations of pronunciation, such as *viñāṇā*, as well as *vañāṇā*, to cause to go, and *ghīṇā*, instead of *ghinṇā*, to take.

As elsewhere there are variations of the form of the verb substantive. Besides the regular Salt Range forms we have also :—

Present, 'I am,' etc.

Singular.	Plural.
1. <i>āh</i>	<i>āh.</i>
2. <i>ēh</i>	...
3. <i>āh, āhē</i>	<i>āhn.</i>

So, we have the following additional forms for the past :—

Past, 'I was,' etc.

Singular.	Plural.
1. <i>ahēā</i>	<i>ahēā.</i>
2. <i>ahēñ</i>	<i>ahēō, ahyō.</i>
3. <i>ahēā, āhā</i>	<i>ahē, ahyē, āhē.</i>

Two specimens are given of Ghēbī. The first is a short passage from a version of the Parable of the Prodigal Son. The second is a poem, describing the effects of a flight of locusts. The latter, being in verse, has some grammatical forms altered for the sake of metre, but they will easily be identified. I am indebted to Mr. F. H. Burton, I.C.S., Deputy Commissioner of Attock, for much kind help in interpreting several difficult passages.

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[ No. 34.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAÑJĀBĪ.

GHEBĪ DIALECT.

(DISTRICT ATTOCK.)

## SPECIMEN I.

Hikkī-jañēnē dō puttar ahē. Unhā-vichchō nikrē  
*One-man-of two sons were. Them-from-among by-the-younger*  
 piūā ākheā, 'ō piū, jehrā wandā mālenā māh  
*to-the-father it-was-said, 'O father, what share of-the-property to-me*  
 ānā-āhē māh chā-dē.' Tā us māl unhā wand-dittā.  
*coming-is to-me up-(and)-give.' Then by-him the-property in-them was-divided-out.*  
 Thōrē-dēhāreñ-pichehhō nikrā puttur jehrā māl āhus,  
*A-few-days-afterwards the-younger son what property was-to-him,*  
 habbā-kujjh sambhālnā atē ghīnā, hikkī-dūr-mulkhe-vichch vañ-nikhtā, atē  
*every-thing collecting and taking, a-far-country-in went-forth, and*  
 utthē jehrā māl āhus māreñ-kammā-tē viñā-dittehus. Jehrē-vēlē  
*there what property was-to-him evil-deeds-on was-caused-to-go. At-what-time*  
 habbā-kujjh viñā-rēhā, utthē waddā kāl āṇ-peā, atē  
*every-thing had-been-caused-to-go, there a-great famine came-(and-)fell, and*  
 oh matthāj āṇ-thīā. Us-vēlē us-mulkhenē hikkī-sardāre-kōl vañ-  
*he miserable became. At-that-time of-that-country one-rich-man-near he-went-(and-)*  
 rēhā. Us usā āpnē-khētrā-vichch bhārē charāvṇē-āstē muttā;  
*remained. By-him as-for-him his-own-fields-in swine feeding-for it-was-sent;*  
 atē usnā dil thīā je, 'jehrā-chhillū bhārē khānē-an, unhā-nāl  
*and his heart was that, 'what-husks the-swine eating-are, them-with*  
 āpnā dhidd bharā,' jē usā kōi kujjh nāhus-dēnā.  
*my-own belly I-may-fill, for to-him any-one anything not-were-to-him-giving.*

[ No. 35.]

**INDO-ARYAN FAMILY.****NORTH-WESTERN GROUP.****LAHNDĀ OR WESTERN PAÑJĀBĪ.**

GHEBĪ DIALECT.

(DISTRICT ATTOCK.)

**SPECIMEN II.**

Rabbā, har-jiyā̃ peā rōzī dēnā,  
*O-God, (to)-all-living-beings ... daily-bread (thou art) giving,*

Tuhḍiā̃ bē-parwāhiā̃.  
*(Such is) Thy independence (plural) (i.e. might).*

Pahārā̃-vichchō makṛī nikḥṭī,  
*The-hills-from-in the-locust-swarm emerged,*

Us ā̃-kē wāgā̃ chāiā̃.  
*By-it came-having the-reins were-raised.*

Hāthā̃ bannh bannh ānī-āhī,  
*Dark-clouds forming forming bringing-it-was,*

Tā paṛhnā lōk dōhāiā̃.  
*Then (is) reciting the-people lamentations.*

Rakkhē Āp, tā mārē kōr?  
*(If) protectest Thou, then may-strike who?*

Tuhḍiā̃ bē-parwāhiā̃.  
*(Such is) Thy might.*

Puṭhwārē-vichch jē kaṅkā̃ thīā̃,  
*Puṭhwār-in what wheat-crops were,*

Unnh nassū, yār, hilāiā̃.  
*They are-not, O-friends, shaken.*

Aggē aggē makṛī hōnī-āhī,  
*In-front in-front the-locust-swarm becoming-was,*

Pichchhē būḍā̃ āiā̃.  
*Afterwards drops-of-rain came.*

Jitthē thōrā-jēhā diḥṭī laggnā āeōs,  
*Where a-little sunshine beginning came-to-it,*

Utthē khab saurēnī-āhī tāiā̃.  
*There wings arranging-it-was then.*

Jitthē rāt makṛī hōnī-āhī,  
*Where at-night the-locust-swarm becoming-was,*

- Chhillũ      bī      ālaiã.  
*Barks-of-trees even coming-were-taken.*
- Trai kōh pãdā rōz karēnī-āhī,  
*Three kōs journey a-day making-it-was,*  
 Amdhālē khōriã lāiã.  
*At-Amdhāl encampments were-fixed.*
- Kaṇkã      makṛī      khā-chhōriã,  
*The-wheat-crops by-the-locust-swarm were-eaten-up,*  
 Aggõ ōphiã nikkal-āiã. 10.  
*Then the-furrows emerged. 10.*
- Aggõ Ghēbōnī tartib ā-baddheōs,  
*Next of-Ghēb attention was-bound-by-it,*  
 Muddhõ      patt-wagāiã.  
*From-the-root they-were-bitten-away.*
- ‘Is-waṭan-tē Rabb māh muttā ;  
*‘This-land-upon by-God in-regard-to-me sending-was-done ;*  
 ‘Lōk marēnēn kīiã ?  
*‘People are-killing why ?*  
 ‘Kaṇkã      chhōlē      tā      mā      chhōrēsã      nahī.  
*‘The-wheat-crops gram-crops therefore I will-release not.*  
 ‘Kōlõ      dēnī-āhī      sāiã.  
*‘From (my-possession) giving-it-was earnest-money.*  
 ‘Jyõ jyõ lōk māh marēsī.  
*‘As as people me will-kill.*  
 ‘Pūng      mā      dēsã      tāiã.’  
*‘Larva-swarms I will-give then.’*
- Makṛī      ā-kē      pūng      dittā,  
*By-the-locust-swarm come-having the-larva-swarm was-given-forth,*  
 Khilqat      waglī      ã      sipāhiã. 15.  
*The-world was-surrounded having-come by-soldiers. 15.*
- Jis-vēlē      nuqra      nikkal-poā,  
*At-what-time the-spotted (larva-swarm) emerged,*  
 Bannh-kē      nikhtā      dhāiã.  
*Bound-having it-emerged an-invasion.*
- Hatthā-vichh jē rambē kahiã      dēnē,  
*Hands-in as spuds mattocks (they are) giving,*  
 Charã-ã      khatāiã.  
*Trenches were-caused-to-be-dug.*
- Har      vāṛī-vichh      pūng      jē      variã,  
*Every thorn-hedge-in the-larva-swarm as it-entered,*

- Aggī lōkā lāiā.  
*Fires by-the-people were-applied.*
- Har-sha'i farzand piārē,  
 (To-)every-(living)-thing offspring arc-dear,  
 Muṛ muṛ . ādī-āhī tāiā.  
*Again again coming-it-was then.*
- Jandāli-vichch jē jō thiē,  
*Jandāli-in what barley-crops were,*  
 Kaṇkā hatth na āiā. 20.  
 (And) wheat-crops to-the-hand not were-forthcoming. 20.
- Jandē-vichch jē chhōlē thīwan  
*Jandē-in what gram-crops were*
- Makṛi khūnā lāiā.  
*By-the-locust-swarm massacres were-applied.*
- Pūng jō utthē sunti aiṭhā  
*The-larva-swarm which there (for) circumcision sat*  
 Lihṛē baṇ-gaō nāiā.  
*Profits were-made by-the-barbers.*
- Aggō pūng jō chaṛheā Nararē-tē  
*Next the-larva-swarm which mounted Narar-on*
- Vēkhō bātshāhiā.  
*See (its) royal-powers.*
- Pūng jyō thilleā vichch Sōāē  
*The-larva-swarm as it-floated in the-river-Soan*
- Khōles, yār, sarnāhiā.  
*Were-untied-by-it, O-friends, (as if) on-inflated-goat-skins.*
- Wañ-kē diṭṭhā Jabbī Tarāp,  
*Gone-having it-was-seen (in) Jabbī (and) Tarāp,*  
 Utthē bēlē vōkhō kāhiā. 25.  
*There in-the-lowland see the-kāhī-grass. 25.*
- Aggō pūng jō chaṛhā vichch Vanāḍē,  
*Next the-larva-swarm when it-mounted amid Vanāḍā,*  
 Lōkē phūriā bannh-kē chāiā.  
*By-the-people mats tied-up-having were-lifted.*
- Dānē gharō laddhē nahinē,  
*Grains in-the-house got are-not,*  
 Pār nahi laggē-āhē tāiā.  
 (Their-) feet not applied-were therefore.
- Us-sāl changē changē lōk diṭṭhē-āhē,  
*In-that-year excellent excellent people seen-were,*

- Unhā kitīā lāiā.  
*By-them were-done field-labours.*
- Akkhī-nāl paē-vēkhō, yārē,  
*Eye-with see, O-friends,*  
 Iñhē bātshāhiā.  
*Such (are) the-royal-powers.*
- Makṛī kaṇkā khā-chhōṛiā-āhiā,  
*By-the-locust-swarm the-wheat-crops eaten-up-were,*
- Aggō pōhliā nikkal-āiā. 30.  
*Afterwards the-pōhli-crops germinated. 30.*
- Hatthā-vichch trēgal ghinn-kē,  
*Hands-in pitchforks seized-having,*  
 Dātriā ā-dandāiā.  
*Sickles were-toothed (i.e. sharpened).*
- Janō ghar jō kamm karēn,  
*Men at-home because work they-do,*
- Trīmatī kap kap pōhliā lāiā.  
*By-the-women cutting cutting the-pōhli-crops were-brought-into-use.*
- Waddē-vēlēdiā<sup>1</sup> chapliā truttiā,  
*Of-early-morning shoes broken,*  
 Pachchhā ā-gadāiā.  
*In-the-evening were-repaired.*
- Aggō pōhliā kōi puchchhnā nahī āhyā,  
*Formerly the-pōhli-crops anyone asking not was,*  
 Us-sāl lōkē dangrā-nāl gahāiā.  
*In-that-year by-the-people oxen-by they-were-threshed.*
- Khalwārē-ā-tē wañ hachchhiā kitīā,  
*Threshing-floors-on (passive) cleaned they-were-made,*
- Minṇ minṇ chhattā-ichch pāiā. 35.  
*Measuring measuring bullock-sacks-in they-were-deposited. 35.*
- Pōhli bhalē chihar nappī,  
*The-pōhli by-much glutinousness was-caught,*  
 Chakkiā khūb ghassāiā.  
*The-millstones well rubbed-smooth.*
- Trīmatī kuttī ādat,  
*By-the-women (following their) bitch (i.e. bad) habit,*  
 Pōhli jawā-vichch rālāiā.  
*The-pōhli-crops barley-seeds-with were-mixed.*
- Jinhā pōhli tā pāi-khādi,  
*By-whom pōhli then was-eaten,*

<sup>1</sup> Note this genitive. It belongs to the North-Western dialect.

Unhā qīmat pāi.  
*By-them value was-obtained.*  
Rabb-sachchēnā hukm thīā,  
*Of-God-the-True order was,*  
Makrī Rabb wañāi.  
*The-locust-swarm by-God was-caused-to-go*  
Ustād mañdā Maliyār āh,  
*Master my Maliyār is,*  
Eh gall tã khūb bañāi. 40.  
*This affair therefore well was-made.* 40.

### FREE TRANSLATION OF THE FOREGOING.

1. O Mighty God ! To every living creature dost Thou give his daily bread.
2. From the hills issued the locusts, coming at full gallop.
3. They brought masses of black cloud, and the folk invoked God (in terror).
4. 'If, O God, Thou protect, none can injure us. Mighty indeed art Thou.'
5. The wheat-crop of Pōthwār was not even shaken by them. (For it was protected by Thee.)
6. The locusts indeed came, but they were followed by a shower of rain.
7. Only where there was a little sunshine, there could you see them drying their wings.
8. But where the locusts halted for the night, even the bark of the trees was pulled off by them, and eaten.
9. They travelled at the rate of three *kos* a day, and (the first evening) they fixed their camp at Amdhal.
10. The wheat-crop was devoured by them till even the furrows on the ground became visible.
11. Next they turned their attention to Gheb, and there the crops were bitten away down to the roots.
12. (Cried the locusts), 'God has sent me to this land. Why are the people killing me ?
13. 'I will not spare the wheat or the gram. Such earnest-money (*i.e.* vow) am I giving from my pocket.
14. 'The more people kill me, the more larvæ will I produce.'
15. So the locusts came and brought forth their larvæ, and the world was as it were surrounded by an army of soldiers (*i.e.* by the officials who gathered the people together to kill the larvæ).
16. As soon as the spotted host of larvæ emerged, they made an invasion of the whole country.
17. Spuds and mattocks were put into the people's hands, and they were made to dig long trenches.

18. As soon as the larvæ entered the thorn hedges, these were set on fire by the people.
19. To every living creature its offspring is dear, and hence the locusts came again and again (as if to visit the burial place of their young ones).
20. In Jandali, where there is much barley, no wheat-crops were obtainable (for the locusts).<sup>1</sup>
21. But the gram in Jand was all massacred by them.
22. As the larvæ became circumcised (*i.e.* threw off their old skins), their barbers made huge profits.<sup>2</sup>
23. Next the larvæ attacked Narar. See the havoc done by them.
24. When the larvæ came to the River Soan they floated on it and crossed it as easily as if they had untied and mounted upon inflated goat-skins.
25. Next they were seen visiting the lowlands of Jabbi and Tarap. Watch how they devour the kahi grass.
26. Next the larvæ attacked Vananda. There the people packed up their mats (*i.e.* goods and chattels), and deserted their homes.
27. For, having no grain in store, their feet could not stay there any longer.
28. In that year you could see quite respectable people doing field labour.
29. See with your own eyes, my friends, what royal havoc they are making.
30. When the wheat-crops had been eaten up by the locusts, the pohli grass germinated.
31. Then men took pitchforks in their hands, and had their sickles sharpened.
32. The men occupied themselves with the household affairs (being ashamed to cut the ponli), while the women cut the pohli as if it were a cultivated crop.
33. Shoes which were torn every morning were repaired every evening, so much work was there to be done.
34. Formerly, no one ever cared for pohli, but in that year they were threshing it with oxen.
35. It was cleaned and winnowed on the threshing-floors, and carefully measured into bullock sacks.
36. The pohli was so full of glutinousness that the millstones were worn smooth in grinding it.
37. The women, following their evil habit, adulterated the barley with pohli.
38. Those who had pohli to eat in those days, thought they had something of great value.
39. The True God gave the order, and He sent away the locusts.
40. My master was Maliyar, and therefore was this story well made by me.

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<sup>1</sup> Barley is an early crop, and had been reaped before the locusts came.

<sup>2</sup> It is one of the duties of a barber to circumcise children. He gets a fee for this.

## PŌṬHWĀRĪ.

'Pōṭhwār' is the name of tract of country lying west of the river Jehlam, and east of Chakwal. It includes the whole of the present District of Rawalpindi, except the hill country in the north and west, and the east of the District of Jhelum as far south as the Salt Range.

The language spoken in the Pōṭhwār is called Pōṭhwārī. It is spoken over the whole of the District of Rawalpindi except in the hill country to the north, where we find a closely related dialect locally called Pahārī. In Jhelum, Pōṭhwārī is spoken in the Jhelum Tahsīl,<sup>1</sup> in the eastern part of the Chakwal Tahsīl, and in the eastern half of the Salt Range in the Pind Dadan Khan Tahsīl. In the west of Chakwal, and of the Pind Dadan Khan Salt Range, the language is quite different, being the Dhannī variety of North-Western Lahndā. Further south in Pind Dadan Khan Tahsīl, we have the Thaḷī form of Southern Lahndā described on pp. 383ff. *ante*.

Pōṭhwārī is also spoken in the north-west corner of the District of Gujrat across the Jehlam. Here the Pabbi Range runs across the district from north-east to south-west, and in the corner between this range and the Jehlam, the people speak Pōṭhwārī.

Pōṭhwārī, as we shall see, is closely connected with the dialect spoken in the Shāhpur Salt Range. Thus, it has *nā* for the genitive termination, and masculine nouns ending in a consonant have an oblique form in *ē*. So also for the other typical peculiarities of the Western Salt Range dialects. It has a few peculiarities of vocabulary which constitute the Shibboleth of the dialect. As one informant writes: the genitive in *nā* is a marked peculiarity of the dialect, but in common speech the recognised distinction is the use of *achhṇā* for 'to come,' *gachhṇā* for 'to go,' *māḷā* for 'my,' and *tāḷā* for 'thy.' Everyone who hears these words knows that he is faced with the Pōṭhwārī dialect. It will be remembered, however, that *māḷā* and *tāḷā* both also occur in the Western Salt Range.

The number of speakers of Pōṭhwārī has been estimated for the purposes of this Survey as follows:—

Rawalpindi	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	475,973
Jhelum	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	183,389
Gujrat	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	25,000
															TOTAL	684,362

Although Pōṭhwārī is nearly the same as the dialect of the Western Salt Range, and although it would be quite sufficient to note the few points in which it differs, yet, as it is a well-known and recognised form of Lahndā, a comparatively full account will now be given. Three specimens are printed, a version of the Parable of the Prodigal Son from Rawalpindi, another from Jhelum, and a portion of a folk-tale from the latter district. It is unnecessary to give specimens of the Pōṭhwārī of Gujrat, which is the same as that of Jhelum. The usual List of Words and Sentences will be found on pp. 523ff.

<sup>1</sup> Along the right bank of the Jehlam (Jhelum) river, the language is identical with the Lahndā of the District of Gujrat on the opposite bank, but the number of speakers is not sufficiently important to invalidate the statement that Pōṭhwārī is the language of the Jhelum Tahsīl.



**Vocabulary.**—We have already drawn attention to the words *achhṇā*, instead of *āwun*, to come, and *gachhṇā*, instead of *vañjun* or *vañun*, to go, as typical of Pōṭhwārī. We may note that the root *gachh* also occurs in Kāshmirī under the form *gatah*.<sup>1</sup> In Pōṭhwārī, however, although *achhṇā* and *gachhṇā* are the more common forms, we also find *āṇā* and *jāṇa* used with the same meaning. Several examples occur in the specimens.

Other Pōṭhwārī words which may be noted are :—

*bujjhṇā*, to hear. Cf. Kāshmirī *bōzun*.

*ghiddiā* (Specimen III), an oblique feminine plural, used as a postposition meaning 'owing to,' 'on account of,' as in *shar'mī-niā ghiddiā*, owing to shame.

*ghaliyā*, equivalent to *akēlī*, alone.

*ghaṭṭhā*, equivalent to *ikaṭṭhā*, together, in one place.

*labbhṇā* or (Jhelum) *laddhṇā*, to get.

**Order of Words.**—It is worth noting that in the compound tenses of verbs, the auxiliary in Jhelum sometimes precedes the participle, as in Kāshmirī, instead of following it, as in most Indian languages. Thus :—

(Specimen II.)

*Bahū diharē nahī sun laṅghthē*, many days had not passed.

*Kōi ādmī us-kī kijjh nahī sī dēṇā*, no one was giving him anything.

(Specimen III.)

*Oh bāhar sadāgarī-kī nahī sī jāṇā*, he was not going forth to trade.

**Pronunciation.**—As in the Western Salt Range, practically every final long vowel may optionally be nasalized. Numbers of examples of this will be found in the specimens, and the point will not again be referred to. As examples we may quote *bahū* or *bahū̃*, many; and the termination of the genitive which is almost at random written *nā* or *nā̃*, *nē* or *nē̃*, *nī* or *nī̃*.

The vowel *i* when unaccented tends to become *a*. Thus, *bīmār*, sick, becomes *bamār*, as in the third specimen.

The diphthong *ai* is almost always pronounced like *ā*, again as in the Salt Range and Awāṅkārī, as in *hū* for *hai*, is; *mū* for *mai*, I; *pārā̃* for *pairā̃*, on the feet. So also we have *rāhṇā*, to remain, as if for *raiḥṇā*, the equivalent of Shahpur *rēhṇā*. Sometimes, however, when the *ai* is not accented it is weakened to *a*, as in *shatān*, for *shaitān*, devil. So also unaccented *au* becomes *a* in *sadāgar*, a merchant (Specimen III).

There is a tendency to add an *h* to a monosyllabic word ending in a long vowel, as in *dēh*, give thou; *jāh*, go thou; *nā̃* or *nā̃h*, I am not. This *h* is not itself sounded, but it raises the tone, or pitch, of the preceding syllable.

As regards consonants the letter *chh* is often pronounced *sh*, but this is said to be incorrect and vulgar. Thus we have *achhṇā* and *ashṇā*, to come, and *gachhṇā* and *gashṇā*, to go. In the Rawalpindi specimen we have *lāi-shōreās*, as compared with the Jhelum *gāwā-chhōreus*, for '(when) he had squandered.'

As usual, in the verb *lagāṇā*, to apply, the medial *g* is always dropped, so that we have *lawāṇā* with a conjunctive participle *lā* or *lāi*.

<sup>1</sup> Forms related to *achhṇā* and *gachhṇā* also occur in several of the Western Paṣjābī dialects.

There is an instance of *d* being hardened to *t* in the word *kāgat* (for *kāgad*), paper (Specimen III).

Metathesis of consonants is common. Thus we have :—

*jākat*, for *jātak*, a boy.

*mahēsha*, for *hamēsha*, always.

*sabāb* (3rd specimen), for *asbāb*, goods.

*wahēli* (1st specimen), for *hawēli*, a house.

### DECLENSION.—Nouns Substantive.

The rules of the Western Salt Range dialect are followed. All regular masculine nouns in the oblique singular take *ē*, and the termination of the genitive is *nā* (*nā̃*). Thus :—

		Obl. Sing.	Nom. Plur.	Obl. Plur.
<i>ghōṛī</i> ,	a horse	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛēā̃</i> .
<i>ghar</i> ,	a house	<i>gharē</i>	<i>ghar</i>	<i>gharā̃</i> .
<i>ādmī</i> ,	a man	<i>ādmīē</i>	<i>ādmī</i>	<i>ādmīā̃</i> .
<i>puttur</i> ,	a son	<i>puttrē</i>	<i>puttur</i>	<i>puttrā̃</i> .
<i>peō</i> ,	a father	<i>piū</i>	<i>piū</i>	<i>pēwā̃</i> or <i>peoriā̃</i> .
<i>ghōṛī</i> ,	a mare	<i>ghōṛī</i>	<i>ghōṛīā̃</i>	<i>ghōṛīā̃</i> .
<i>dhī</i> ,	a daughter	<i>dhīū</i>	<i>dhīā̃</i>	<i>dhīā̃</i> .
<i>saṭṭ</i> ,	a blow	<i>saṭṭ</i>	<i>saṭṭā̃</i>	<i>saṭṭā̃</i> .
<i>bhān</i> ,	a sister	<i>bhānū</i>	<i>bhānā̃</i>	<i>bhānā̃</i> .

The above list includes specimens of some of the irregular nouns (*peō*, *dhī*, and *bhān*) as well as those that are regular.

The more common postposition and case-terminations are :—

Accusative-Dative, the postpositions *kī* and *ā̃* as in *piū-kī*, *piū-ā̃*, and the termination *nā̃*, as in *piūnā̃*. *Kī* is used after verbs of saying; *piū-kī ākheā̃*, he said to the father.

Ablative-Instrumental, *piū-kōḷō̃*, *piū-thī̃*, *piū-nāl* : *pēwā̃-vichchō̃*, from among the fathers.

Genitive, *piūnā*, obl. masc. sing. and plur. nom. *-nē* ; fem. *-nī*, plur. *-nīā̃*. These are often nasalized to *-nā̃*, *-nē̃*, *-nī̃*.

Locative, *vichch*, in ; *kōḷ*, near. But the oblique form is often used alone, as in *gharē*, in the house.

Adjectives are treated as usual. Thus :—

*chanḡā ādmī*, a good man.

*chanḡē ādmīēnā*, of a good man.

*chanḡē admī*, good men.

*chanḡēā̃* (or *chanḡē*) *ādmīā̃nā*, of good men.

*chanḡī zanānī*, a good woman.

*chanḡīā̃ zanānīā̃*, good women.

As examples of comparison we may quote :—

*usnā bhrū usnī bhāṇũ-kōḷũ lammā ā*, his brother is taller than his sister.  
*sāreā-nā!ō chaṅgē chilē*, the best garments.

**Pronouns.**—For the first two personal pronouns, we have :—

	I.	Thou.
Sing.		
Nom.	<i>mā</i>	<i>tũ.</i>
Ag.	<i>mā</i>	<i>tũ, tuddh.</i>
Dat.	<i>mi-kī, miḡhī</i>	<i>tū-kī, tuddh-ā.</i>
Gen.	<i>māḡḡā, mahāḡḡā, mahārā,</i> <i>mārḡhā</i>	<i>tūḡḡā, tuhāḡḡā, tuhārā.</i>
Obl.	<i>mā</i>	<i>tū, tuddh.</i>
Plur.		
Nom.	<i>asī. as</i>	<i>tusī, tus.</i>
Ag.	<i>asā</i>	<i>tusā.</i>
Gen.	<i>asāḡḡā, asārā, sāḡḡā, sārā</i>	<i>tusāḡḡā, tusārā.</i>
Obl.	<i>asā</i>	<i>tusā.</i>

The dative singular *miḡhī*, to me, has been reported from Rawalpindi; *mi-kī* occurs in both districts. Bhāi Maya Singh's dictionary gives *mekī*, probably a representation of *mā-kī*.

The Demonstrative Pronouns are :—

	This.	That.
Sing.		
Nom.	<i>eh</i>	<i>oh.</i>
Obl.	<i>is</i>	<i>us.</i>
Plur.		
Nom.	<i>in, eh</i>	<i>un, oh.</i>
Obl.	<i>inhā, inā</i>	<i>unhā, unā.</i>

The Relative Pronoun is :—

	Sing.	Plur.
Nom.	<i>jehṛā, jū</i>	<i>jehṛē.</i>
Obl.	<i>jehṛē, jis, jū</i>	<i>jinhā.</i>

The Interrogative Pronouns are :—

	Who ?	What ?
Sing.		
Nom.	<i>kehṛā, kun</i>	<i>kūh.</i>
Obl.	<i>kis</i>	<i>kis.</i>
Plur.		
Nom.	<i>kehṛē</i>	...
Obl.	<i>kinhā</i>	...

The Indefinite Pronouns are *kōz*, obl. *kussū* or *kusū*, anyone, and *kijjh* or *kujjh*, anything. *Habbā kijjh* is 'everything' and *jū-kijjh*, whatever.

Pronominal suffixes will be described under the head of verbs.

### VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

There are many slightly variant forms of the present tense of the verb substantive—  
Thus:—

Sing.	Plur.
1. <i>hā, ā</i>	<i>hā, ā</i> .
2. <i>hē, ē, hā, ā</i>	<i>hō, ō</i> .
3. <i>hē, ē, hū, ā, āh, -wē</i>	<i>han, an, hā, ā, -n</i> .

The *-wē* and *-n* of the third person are enclitic as in—

*tuhārā nā kū-wē*, what is your name?

*tāqē piū-nē kitnē puttār-n*, how many sons are there in your father's (house)?

'I am not' is *nā* or *nāh*, both forms being in the Rawalpindi specimen.

There are two separate forms of the past tense, as follows:—

#### I.

Sing.	Plur.
1. <i>āā</i>	<i>āā</i> .
2. <i>ā</i>	<i>āhō</i> .
3. <i>āhā</i> (f. <i>āhī</i> )	<i>āhē</i> (f. <i>āhīā</i> ).

#### II.

Sing.	Plur.
1. <i>sā</i>	<i>sā</i> .
2. <i>sā</i>	<i>sō</i> .
3. <i>sā</i> (f. <i>sī</i> )	<i>sē</i> (f. <i>sīā</i> ).

In Jhelum we also have the Pañjābī form *sī*, used for any person of either number and either gender. Also in the same district there is a third person plural *sun*, which reminds us of the Pañjābī *san* (Wazirabad *sān*).

For 'to become' we have *thīnā*, as in (Spec. I) *dō puttār thīē-sē*, two sons had become. *Ilōnā* is also used, as in *muthāj hōn laggeā*, he began to be in want.

### B.—The Active Verbs.

The model verb is *kuṭṭnā*, to strike.

The Infinitive is formed by adding *nā* (or, after *r* or *l*, *nī*) to the root. As usual, the final *ā* is often nasalized. Thus, *kuṭṭnā* (*kuṭṭnā*), to strike; *karnā* (*karnā*), to do. It has an oblique form in *nē* (*nē*), as in *ūdhē charānē-wīsē*, for feeding swine (Spec. I); *khuvānē jōgā*, worthy of being called (Spec. II).

There is also a weak form of the infinitive ending in *an* (*an*), as in *hōn laggeā*, he began to be (in want); *karan luggē*, they began to do (rejoicing).

The **Present Participle** adds *nā* (or *nī*) to the root, as in *kuṭṭnā* (*kuṭṭnā*), striking. But this form is liable to confusion with the infinitive, so that we more often have the termination *nā*, as in *kuṭṭnā* (*kuṭṭnā*). In the specimens we have usually the form in *nā* (*nā*), except, of course, after *r* or *l* as in *karnā*, doing.

It should be noted that an *ē* is not inserted before the *uā* in the case of transitive verbs. Thus we have *karnā*, not *karēnā*, doing.

The Past Participle ends, as elsewhere in Lahndā, in *eā*. Thus, *kuṭṭeā*, (plur. *kuṭṭē*; fem. *kuṭṭī*), struck.

There are, as usual, several irregular past participles. The following occur in the specimens :—

	Past Participle.
<i>gachhṇā</i> or <i>jāṇā</i> , to go	<i>gēā</i> .
<i>pāṇā</i> , to fall	<i>pēā</i> .
<i>achhṇā</i> , to come	<i>āeā</i> .
<i>marnā</i> , to die	<i>mōeā</i> .
<i>rāhṇā</i> , to remain	<i>rēhā</i> .
<i>dēṇā</i> , to give	<i>dittā</i> .
<i>karnā</i> , to do	<i>kītā</i> .
<i>ghinnṇā</i> , to take	<i>ghiddā</i> .
<i>labbhṇā</i> , to get	<i>laddhā</i> .
<i>laṅghṇā</i> , to elapse	<i>laṅghthā</i> (Jhelum).
<i>pahūchṇā</i> , to arrive	<i>paūhtā</i> .

The Conjunctive participle is formed by adding *ī* to the root, as in *kuṭṭī*, having struck. Usually, *kē* is added. Thus, *kuṭṭī-kē*. The final *ī* is often dropped, as in *uṭṭh-kē*, having arisen. The *ī* is most often dropped in intensive compounds: *mar-gēā*, he died; *ghinn achhō*, bring ye. But we also have *ī* in these compounds, as in *bannhī chhōr*, tie him up and leave him (sentence 236); *baṇḍī dittā* (Rawalpindi) and *baṇḍ dittā* (Jhelum), he divided.

As an example of the Noun of Agency we have (Spec. II) *rāhṇēālā*, a dweller.

The Imperative 2nd Person singular is the same in form as the root. Thus, *kuṭṭ*, strike. If the root be a monosyllable and ends in a long vowel, *h* is added, as in *dēh*, give thou; *jāh* (Spec. III), go thou; but *baṇā*, make thou, because the word is not a monosyllable. Regarding the effect of this *h* on the sound of the word, see p. 478.

The plural adds *ō* as in *achhō*, come ye; *lawāō*, put ye on. With a pronominal suffix we have (Spec. I) *lawāus*, put ye on him.

A Respectful Imperative occurs in (Spec. III) *kar-ghinnē*, do (what you please).

For the Old Present, now used as a Present Subjunctive, we have *kuṭṭā*, I may strike; *hōā*, I may be; *karā*, we may do; *khā*, we may eat; *bharē*, he may fill; *khāē*, he may eat.

The Present Tense is formed by suffixing the present tense of the Verb Substantive to the present participle. The forms are generally contracted.

Thus we have, in the masculine :—

‘I am striking,’ etc.

Sing.	Plur.
1. <i>kuṭṭnā-ā</i> , <i>kuṭṭnā</i>	<i>kuṭṭnē-ā</i> .
2. <i>kuṭṭnā-ā</i> , <i>kuṭṭnā</i>	<i>kuṭṭnē-ō</i> .
3. <i>kuṭṭnā-ā</i> , <i>kuṭṭnā</i>	<i>kuṭṭnē-ā</i> , <i>kuṭṭnē</i> .

Other forms of the verb substantive may be used. Thus in Specimen II we have *jehrā hissā mi-kī achhṇā-hā*, the share which is coming to me. Also, of course, the termination of the present participle may be nasalized at option, as in *chārṇā-ā*, he is feeding (sentence 229).

No forms of the feminine have been noted. They are doubtless quite regular.

The Imperfect is formed with the present participle and the past tense of the Verb Substantive. Thus, *kuṭṭnā-sā*, I was striking. So (Specimen II) *achhṇā-sī*, it was coming (into his heart); *khāṇē-sun*, (the husks which the swine) were eating. In the same specimen we have an instance of the order of words being reversed, the auxiliary being placed before the participle: *kōi ādmī us-kī kijjh nahī sī dēṇā*, no one was giving him anything. In the first specimen, in the same passage, we have an example of the use of a pronominal suffix with this tense, *dēṇā-sās*, was giving to him.

The Future tense is conjugated as follows. It should be noted that (as in the case of the present participle) in transitive verbs an *ē* is not inserted between the root and the termination. We have *ākhsā*, not *akhēsā*, I will say.

‘I will strike,’ etc.

Sing.	Plur.
1. <i>kuṭṭsā</i>	<i>kuṭṭsā</i> .
2. <i>kuṭṭsē</i>	<i>kuṭṭsō</i> .
3. <i>kuṭṭsī</i>	<i>kuṭṭsan</i> .

Other examples are *gāsā* (irregular; from *gachhṇā*), I will go; *ākhsā*, I will say; *achhsē* (Spec. III), thou wilt come; and (Spec. III) *ā-rūhsā*, I will arrive.

There are no examples forthcoming of the Past Conditional, but it is doubtless formed as usual by employing the Present Participle alone.

In the third specimen the past indicative, *paūhteus*, I arrived, is used as a conditional.

The Tenses formed from the Past Participle are formed as usual. Thus:—

<i>mā gēā</i> ,	I went.
<i>mā kuṭṭeā</i> ,	I struck him.
<i>mā gēā hā</i> ,	I have gone.
<i>mā kuṭṭeā hā</i> ,	I have struck him.
<i>mā gēū sā</i> ,	I had gone.
<i>mā kuṭṭeā sā</i> ,	I had struck him.

Other examples of the Perfect are *mā gunāh kītā āh* (or *hā*), I have done sin; *oh labbhī-pēā āh*, he has been found; *āeā āh*, (thy brother) has come; *mazmānī pakāi āh*, a feast has been cooked; *tuddh nahī dittā*, thou hast not given (a kid) (Spec. II).

A contracted form is *rēhā* for *rēhā-ā* (Spec. I), I have remained.

As examples of the Pluperfect we may quote:—*bahū dihāṇē nahī sun laughthē*, many days had not passed (Spec. II. Note that here, again, the auxiliary is placed before the participle); *mōeā-hōeā sā*, he had died; *gumī-gēā sā*, he had been lost; *gēā-hōeā sā*, (the elder son) had gone to the fields.

The Past Tense is very frequently used with pronominal suffixes.

The junction vowel is usually *ā* in Rawalpindi and *u* in Jhelum. Examples are :—

(a) Intransitive verbs :—

*ācās*, (sense) came to him (Spec. I).

*laggī gēās*, he embraced him (I).

*paūhteus*, I arrived ; used with the meaning of a conditional (if) I (do not) arrive, (if) I shall (not) have arrived (III).

(b) Transitive verbs :—

*ākheās*, he said (I).

*kītās*, he made (I).

*lāi-shōreās* (I),

*gāwā-ehhōreus* (II), } he lost.

*lā-ghildeus* (II), he embraced him.

*dittās*, (a kiss) was given to him, or by him (I).

*chummeus*, kissed him (II).

*suqīs*, (the sound. fem.) was heard by him (I).

*gall puchchhīs*, the affair (fem.) was asked by him (I).

*puchchheus*, he was asked by him (II).

*dittthās*, it was seen by him (I).

**Passive Voice.**—There are no certain examples of the Lahndā passive, formed by adding *i* to the root, noted in the specimens. *Gumī-gēā sā*, he had been lost, and *labbhī-pēā āh*, he has been found, are possibly passives, but *gumī* and *labbhī* may be either active or passive, as the conjunctive participles are the same in both voices. The List of Verbs (Nos. 202-204) gives examples of a passive formed as in Pañjābī and Hindī by conjugating the past participle with the verb *gachhāū* or *jāū*.

Thus, *mā kutteā gēā ā*, I am being struck ;

*mā kutteā gēā sā*, I was being struck ;

*mā kutteā gēsā*, I shall be struck.

Altogether irregular passives are *akhwāwā*, I may be called (Rawalpindi), and *khucāwā* *jōgā*, worthy to be called (Jhelum).

**Causal Verbs** are made as usual. Examples are :—

*chārnā*, to feed (sentence 229).

*charānā*, to feed (Rawalpindi).

*chugānā*, to feed (Jhelum).

*lawānā*=Hindī *lagānā*, to apply, put clothes on some other person. This verb often takes the form *lānā*, and should not be confused with the Hindī *lānā*, to bring.

**Compound Verbs.**—Intensive compounds are frequent, and are formed on the usual lines. *Chā* is frequently prefixed to a verb to imply quickness, suddenness, or unreasonableness. Thus, *chā dēh* (Rawalpindi *chāi dēh*), up and give ! *chā-ghinn*, up and take ! Compounds with *gachhāū* or *pānā* for the second number are common. Thus, (Jhelum) *mar-gēā sī*, *gāw-gēā sī*, he had died, he had been lost ; (Rawalpindi) *jī-pēā-āh*, *gumī-gēā sā*, *labbhī-pēā āh*, he is become alive again, he had been lost, he is found.

*Ghinnī achhūā* (Specimen I) or *ghinn achhūā* (II), to bring, is equivalent to the Hindi *lē ānā*, and *ghinn jānā* (Spec. III), to take away, is equivalent to the Hindi *lē jānā*, but these are not true intensive compounds. *Ghinnūā* occurs in several other compounds, as *ghinn-dēnā*, to give (III); *rakh-ghinnūā*, to keep (II); *takk-ghinnūā*, to take notice, to see (II); *lā-ghinnūā*, to apply (II); *kar-ghinnūā*, to do, to act (III); and *manā-ghinnūā*, to get a person's consent (III). Other miscellaneous examples are: *ā-rāhsā* (III), I will arrive; *baṇḍī* (or *baṇḍ*) *dēnā*, to divide out; *bannhī-ḥhōṇā*, to tie up and leave, to tie up thoroughly (sentence 256); *lāī-shōṇā* (I) or *gāwā-ḥhōṇā* (II), to squander completely.

Examples of inceptive compounds are given under the head of the infinitive.

One example of a frequentative compound occurs in the 3rd specimen:—*ghinn-jāeā* *kar*, make thou a practice of taking away. We see that, as elsewhere, *jāeā* is used, not *gēā*.

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[ No. 36 ]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAÑJĀBĪ.

PŌTHWARĪ DIALECT.

DISTRICT RAWALPINDI.

## SPECIMEN I.

Hikkas-jaṇēnē dō puttar thīē-sē. Unhā-vichchī nikkē  
*Of-one-person-man two sons been-were. Them-from-among by-the-younger*  
 piū-kī eh gall ākhī, 'ajī, mālēnā. jehṛā baṇḍā mighī  
*the-father-to this word was-said, 'father, of-the-property what share to-me*  
 achhnā (or ashnā), mighī chāi-dēh.' Us-vēlē us māl  
*coming-is, to-me up-and-give.' At-that-time by-him the-property*  
 baṇḍī-dittā, Firī (or phirī) thōreā-dihāreā-kī nikkā puttur  
*was-divided(-and)-given. Afterwards a-few-days-after the-younger son*  
 habbā-kijjh ghaṭṭhā karī-kē, kisē-dūr-mulkē-vichch utthī-gēā.  
*everything together made-having, some-distant-country-in rose-up(-and)-went.*  
 Utthē māl āpnā lundpupē-vichch kharāb kitās.  
*There the-property his-own debauchery-in destroyed was-made-by-him.*  
 Jis-vēlē sārā lāi-shōreās, us-mulkē-vichch bahū kāl pēā,  
*At-what-time all was-wasted-by-him, that-country-in a-great famine fell,*  
 tē oh garīb hōi-gēā. Is-gallā karī-kē oh us-mulkēnē  
*and he poor became. This-thing on-account-of he of-that-country*  
 hikkas-muqaddamē-kōl gēā. Us us-kī āpnā-bāṛiā-vichch ūdhē  
*one-person-chieftain-near went. By-him him-as-for his-own-fields-in swine*  
 charāṇē-wāstē pēcā. Usnī marjī chī sī kē unhā-  
*feeding-for it-was-sent. Him-of desire this-veryly was that those-*  
 chhīṛā-thī, jinhā-kī ūdhē khāṇē, khāō; ki kōi kujjh  
*husks-with, which (acc.) the-swine eat, he-may-eat; for anyone anything*  
 nahī dēṇā-sās. Jis-vēlē hōsh āeās, ākheās,  
*not giving-was-to-him. At-what-time sense came-to-him, it-was-said-by-him,*  
 'mahārē-piū-kōl bahū majdūr rōṭī khāṇē, tē mā fāiqē-kaṭṇā-ā.  
*'my-father-near many servants bread eat, and I starving-am.*  
 Hīsē-vēlē utthī, tē āpnē-piū-kōl chalā-gāsā, atē piū-kī  
*At-this-time having-arisen, and my-own-father-near I-will-go, and the-father-to*  
 eh gall ākhsā, "ajī, Rabbēnā tē tuhārā gunāh kitā-āh, tē  
*this word I-will-say, "father, of-God and of-thee sin, done-is, and*  
 hun mā is-gallā jōgā uā kē tuhārā puttur akhwāwā.  
*now I of-this-word worthy am-not that thy son I-may-be-called.*

Mighī āpnē-kamm-karnēwāleñ-vichchñ hikkas jehā banā.”’ Us-vēlē  
*Me thine-own-work-doers-from-among one-person like make.”’ At-that-time*  
 utthi tō āpnē-piū-kōl gēā; atē ajjē oh dūr-i  
*having-arisen and his-own-father-near he-went; and still he distant-veryly*  
 sā, kē piū-kī takki-kē chaṅgā laggā, atē  
*was, that the-father-to seen-having good he-seemed (i.e. he-was-liked), and*  
 dauṛi-kē galē-nāl laggī-gēās, tē bahñ piyār dittās.  
*run-having the-neck-with embraced-was-he, and much kissing was-given-to-him.*  
 Puttrē piū-kī ākheā kē ‘hō ajī, mñ Rabbēñā tē  
*By-the-son the-father-to it-was-said that, ‘O father, by-me of-God and*  
 tuhārā gunāh kitā-āh, tā huṇ is-gallā jōgū nāh kē tuhārā  
*of-thee sin done-is, and now of-this-word worthy I-am-not that thy*  
 puttur akhwāwā.’ Piū āpnē-naukrā-kī ea gall  
*son I-may-be-called.’ By-the-father his-own-servants-to this word*  
 ākhī kē, ‘bahñ chaṅgī pushāk kadhi, tē ghinnī  
*was-said that, ‘very good garment having-brought-out, and having-taken*  
 achhō, tē isī lawāō; tē vichch hatthēñē chhāp,  
*come-ye, and to-this-very-person put-ye-on; and on of-the-hand a-ring,*  
 tē pārñ jutti lawāus; as khā tē khushñ  
*and on-the-feet shoe put-ye-on-to-him; we may-eat and rejoicings*  
 karā; jē mahārā puttur mōcā-hōcā sā, huṇ phir jī-pēā  
*we-may-make; because my son dead-become was, now again living*  
 āh; gumī-gēā sā, huṇ labbhī-pēā āh.’ Us-vēlē oh khushñ  
*is; become-lost was, now got is.’ At-that-time they rejoicings*  
 karaṇ laggē.  
*to-do began.*

Tē usñā baddā puttur bārñā-vichch gēā-hōcā sā. Jis-vēlē  
*And his great son the-fields-in gone-become was. At-what-time*  
 gharē-kōl āeā, gāñē-tē-nachchñēñ wāj sunis.  
*the-house-near he-came, of-singing-and-dancing sound was-heard-by-him.*  
 Us-vēlē hikkas-naukrē-kī saddī-kē eh gall puchchhīs  
*At-that-time one-person-servant-to called-having this word was-asked-by-him*  
 kē, ‘ch kāh gall āh?’ Us us-kī ākheā kē, ‘tuhārā  
*that, ‘this what affair is?’ By-him him-to it-was-said that, ‘thy*  
 bhrā āeā āh, atē tuhārē-piū baṛī mazmāñī pakāi āh,  
*brother come is, and by-thy-father a-great feast cooked is.*  
 is-sababñ kē bhalā-chaṅgā dītthās.’ Oh khafā hōcā,  
*on-this-reason that safe-(and-)sound he-was-seen-by-him.’ He angry became*  
 atē andar na bareā. Us-vēlē piū bāhar jāi-kē  
*and within not entered. At-that-time by-the-father outside gone-having*

sirchāyā. Us piū-kī ākheā kē, 'takk, mā  
*he-was-remonstrated-with.* By-him the-father-to it-was-said that, 'see, I  
 bahū muddat hōi tuhārī khidmat karnā rēhā, atē kadī  
*much period having-been thy service doing remained, and ever*  
 tuhārā hukam nahī mōreā. Tū kadī hikkas bachcha  
*thy command not was-turned-aside. By-thee ever one-individual young-one*  
 bakrīnā vī mighī nahī dittā, kē mā sāngiā-nā khushī  
*of-goat even to-me not was-given, that I companions-with rejoicing*  
 karā. Jis-vēlē tuhārā eh puttur āeā, jis tuhārā  
*may-make. At-what-time thy this son came, by-whom thy*  
 māl harāmkārī-vichh gāwāi-chhōreā sā, tū usnē wāstē bahū  
*property debauchery-in caused-to-go was, by-thee of-him for great*  
 mazmānīā pakāīā.' Us us-kī ākheā kē, 'mahāreā puttrā, tū  
*feasts are-cooked.* By-him him-to it-was-said that, 'O-my son, thou  
 har-vēlē mahārē-kōl ā, tē jehṛā mahārā āh, oh tuhārā āh. Firī  
*at-every-time of-me-near art, and what mine is, that thine is. But*  
khushī karnā atē khushī manāpā chāngā sā; is-wāstē kē,  
*rejoicing making and rejoicing to-celebrate good is; this-for that,*  
 eh tuhārā bhrā mōcā-hōcā sā, hun jīā āh; atē gumī-gēā sā,  
*this thy brother dead-become was, now alive is; and become-lost was,*  
 hun labbhī-pēā āh.  
*now got is.'*

[ No. 37.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAÑJĀBĪ.

PŌTHWĀRĪ DIALECT.

DISTRICT JHELUM.

## SPECIMEN II.

Hikk-jaṇēnē dō puttār suṇ. Unā-vichchō nikkē-puttrē  
*Of-one-person two sons were. Them-from-among by-the-younger-son*  
 piū-kī akheā, 'aji, mālēnā jehṛā hissā mi-kī  
*the-father-to it-was-said, 'father, of-the-property what share me-to*  
 achhṇā-hā, mi-kī chā-dēh.' Is appar piū āpnā māl  
*coming-is, me-to up-and-give.' This after by-the-father his-own property*  
 unā-kī baṇd-dittā. Bahū dīhārē nahī suṇ laṅghthē,  
*them-to was-divided(-and)-given. Many days not were passed,*  
 nikkā puttār habbā-kijjh ghatthā kar-kē hikk-dūrnē-mulkh-vichch  
*the-younger son everything together made-having one-of-distance-country-in*  
 ṭur-gōā, tā utthē āpnā māl māreñ-kammā-vichch gāwā-chhōreus.  
*went-away, and there his-own property bad-deeds-in was-lost-by-him.*  
 Jā oh habbā-kijjh kharach kar-rēhā, us-mulkh-vichch dhādhā kāl  
*When he everything expended made-was, that-country-in severe famine*  
 pēā, tā oh muthāj hōṇ laggeā. Tā oh us-mulkhñē  
*fell, and he poverty-stricken to-become began. Then he of-that-country*  
 kussū-rāṇēālēñē kōl utth-gēā, jis us-kī āpnā-  
*of-a-certain-dweller near arose(-and)-went. by-whom him-as-for his-own-*  
 bārīā-vichch bāhrlē chugāñē-tāī pēs-dittā. Usñē-dilē-vichch achhṇā-sī  
*fields-in swine feeding-for it-was-sent. His-heart-in coming-it-was*  
 kē āpnā dhidd unā-chhillrā-nāl bharē, jehṛē bāhrlē khāñē-suṇ.  
*that his-own belly those-husks-with he-may-fill, which the-swine eating-were.*  
 Hōr kōī ādmī us-kī kijjh nahī sī dēṇā. Tā jehṛē-vēlē  
*And any man him-to anything not was giving. And at-what-time*  
 us dilē-vichch dhīān kitā, tā us akheā kē,  
*by-him heart-in consideration was-made, and by-him it-was-said that,*  
 'mahārē-piūñē kitneā-ṭahilā-kōlē bahū rizk hā, mā bhukkhā  
*'of-my-father how-many-servants-near much bread is, I hungry*  
 marnā-ā. Mā utth-kē piū-kōl jānā-ā, tā us-kī ākhsā,  
*dying-am. I arisen-having the-father-near going-am, and him-to I-will-say,*

“ū aji, mā Khudānā tā tuhārā gunāh kitā-hā, tā tuhārā  
*“O father, by-me of-God and of-thee sin done-is, and thy*  
 puttur khuwāwṇō jōgā nahī rēhā, mi-kī āpṇā ṭahliā  
*son to-be-called worthy not I-remained, me (acc.) thine-own servant*  
 jāṇ-kē rakkh-ghinn.”’ Tā oh utṭheā tā āpṇē-piṇ-kōl  
*considered-having keep.”’ Then he arose and his-own-father-near*  
 āeā. Par aji bahū dūr sī kē us us-kī takk-ghiddā;  
*came. But yet very distant he-was that by-him him-as-for notice-was-taken;*  
 us-kī sahm āeā, khurī-kar-kē galē-nāl lā-ghiddeus, tā  
*him-to pity came, run-having the-neck-with was-applied-by-him, and*  
 chummeus. Puttrē us-kī ākheā, ‘ū aji, mā  
*he-was-kissed-by-him. By-the-son him-to it-was-said, . ‘O father, by-me*  
 tuhārā tā Khudānā vī gunāh kitā-hā, tā tuhārā puttur khuwāwṇō  
*of-thee and of-God also sin done-is, and thy son to-be-called*  
 jōgā nahī rēhā.’ Par piṇ ṭahliā-kī ākheā kē,  
*worthy not I-remained.’ But by-the-father servants-to it-was-said that,*  
 ‘sāreñ-nālō chaṅgē chilē ghinn-achhō, tā us-kī lawāō;  
*‘all-than good garments taking-come (i.e. bring), and him-to put-ye-on;*  
 tā us-nē-hatthē-nāl chhāp tā pārā juttī lawāō; tā as khā  
*and his-hand-on a-ring and on-feet shoe put-ye-on; and we may-eat*  
 tā khusī karā; jāṇ mahārā puttur mar-gēā-sī,  
*and rejoicing may-do; we-may-know (i.e. because) my son died-had,*  
 huṇ phir jī-pēā-hā; oh gāw-gēā-sī, huṇ labbh-pēā-hā.’ Phir  
*now again alive-become-is; he lost-gone-was, now found-become-is.’ Then*  
 oh khusī karan laggē.  
*they rejoicing to-do began*

Us-vēlē usnā baḍā puttur bārī-vieheh sī. Jis-vēlē oh  
*At-that-time his elder son the-field-in was. At-what-time he*  
 āeā tā gharē-kōl paṭhtā, us gāṇē-tā-nachchṇēnī wāj  
*came and the-house-near arrived, by-him of-singing-and-dancing sound*  
 bujjhī. Us hikk-ṭahliē-kī saddeā, tā puchehheus, ‘kāh  
*was-heard. By-him one-servant-to it-was-called, and it-was-asked-by-him, ‘what*  
 gall hā?’ Us us-kī ākheā kē, ‘tuhārā bhrā ā-rēhā-hā,  
*thing is?’ By-him him-to it-was-said that, ‘thy brother come-has,*  
 tā tuhārē-piṇ mazmāṇī ditti-hā, kiō-jē us-kī khāri-mihri  
*and by-thy-father a-feast given-is, because him-to safe-and-sound*  
 labbh-pēā-hā.’ Oh rōhē hōeā, tā andar nā hareā. Is-par usnā  
*he-has-become-got.’ He in-anger became, and within not entered. This-on his*  
 peō bāhar āeā, tā us-kī minnat-muthāji kīti. Us  
*father outside came, and him-to remonstrance-entreaty was-made. By-him*

piū-kī jabāb dittā, 'takḱ, māṁ bahū-sāreā-warheā-thī tuhāī  
*the-father-to answer was-given, 'see, I many-all-years-from thy*  
 ṭahl karnā-ā, kussā-vēlē vī māṁ tuhāī gall nahī  
*service doing-am, at-any-time also by-me thy word not*  
 mōī; par tuddh mi-kī kadī hikk bakrōtā vī  
*was-returned (i.e. disobeyed); but by-thee me-to ever one kid even*  
 nahī dittā, jē māṁ āpñē-dōstā-nāl khusī karā. Par  
*not was-given, that I my-own-friends-with rejoicing may-make. But*  
 jis-vēlē eh tuhārā puttur ācā, jis tuhārā māl  
*at-what-time this thy son came, by-whom thy property*  
 kañjriā-appar uḍā-ehhōreā, tū usñē lihājē-pichehhē  
*harlots-on was-caused-to-fly-away. by-thee his sake-after*  
 mazmāṇi ditti-hā. Piū us-kī ākheā. 'puttrā, tū mahēshā  
*a-feast given-is.' By-the-father him-to it-was-said, 'O-son, thou always*  
 mahārē-kōl rāhñā-ē, tā habbā-kijjh jehrā mahārē-kōl hā, tuhārā  
*of-me-near remaining-art, and everything which of-me-near is, thine*  
 hā. Eh gall chaṅgi si ki, as khusī karnē-ā, tā tū  
*is. This thing good was that, we rejoicing making-are, and thou*  
 vī khus hō-jā, kiō-jē eh tuhārā bhrā mar-gēā-sī, huṇ phir  
*also happy may-become, because this thy brother died-had, now again*  
 jī-pēā-hā; tā eh gāw-gēā-sī, phir laddh-pēā-hā.  
*alive-become-is; and he lost-gone-was, again found-become-is.'*

[ No. 38.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAÑJĀBĪ.

PŌTHWĀRĪ DIALECT.

JHELUM DISTRICT.

## SPECIMEN III.

Hikk sadāgar sī. Oh āpnī-janānī-kī ghaliyā chhōr-kē bāhar  
*One merchant was. He his-own-wife (acc.) alone left-having out*  
 sadāgarī-kī nahī sī jāñā. Hikk-dihārē janānī us-kī ākhcā,  
*trade-for not was going. On-one-day by-the-wife him-to it-was-said,*  
 'kurē sadāgarī gachh (or gash).' Oh usnē-ākhē-appar  
*'somewhere (for)-trade go (?)' He her-said-thing-on*  
 māl-sabāb ghinn-kē kudhrē tur-pcā. 'Turnē  
*property-(and-)goods taken-having somewhither started. On-starting*  
 janānī us-kī ākhcā kē, 'tū tur-tē-jūcā c, par  
*by-the-wife him-to it-was-said that, 'thou start(ed)-and-gone art, but*  
 mahārē-nāl karār kar jāh kē kiehrē-kī tū achhsē (or ashsē).'  
*me-with promise making go that how-long-after thou wilt-come.'*  
 Us ākhcā kē, 'mā chhēñ-mahīnēñ-kī falāñē-dihārē ā-rāhsā.  
*By-him it-was-said that, 'I six-months-after on-such-and-such-day will-arrive.*  
 Jē is-karārē-appar nāh paūhtēs, tā āpnā dīthā suncā  
*If this-promise-upon not I-did-not-reach, then your-own seen heard*  
 kar-ghinnī.' Usnā hikk lālā vi sī, phir (or fir) us janānī-kī hikk  
*please-to-do.' Of-him one lamb also was, moreover by-him wife-to one*  
 gōlī tahlē-tāī, tē hikk māñā jī bhalāñē-tāī, tē hikk kuttī  
*maid-servant service-for, and one mainā mind diversion-for, and one bitch*  
 gharenī rākhī-tāī ghinn-dittī. Sadāgarñē jāñē-pichchhē  
*of-the-house watch-for was-given. Of-the-merchant going-after*  
 gōlī har-dihārē bāgē-vichchō kusā-maliyārē-kōlō  
*the-maid-servant on-every-day (a)garden-in-from a-certain-gardener-from*  
 bārā phull sajjrē sadāgarñī janānīñē hār lāñē-tāī  
*twelve flowers fresh the-merchant's the-wife's garland preparing-for*  
 ghinn achhñī (or ashñī)-sī. Bāgēñē rāhē-vichch kusā-hōr-  
*having-taken coming-was. Of-the-garden the-way-in of-a-certain-other-*  
 sadāgarñā hatt sī, jis-kī us-sadāgar tē usñī janānīñā ch  
*merchant shop was, whom-to that-merchant and of-him the-wife's this*  
 karār malūm-sī. Is gōlī-kī ākhcā kē,  
*promise known-was. By-this(maid) the-maid-servant-to it-was-said that,*

'mahārē-kōlō̃ hārā-phullānī jāī t̃hārā phull tē hōr  
 'me-from of-twelve-flowers in-the-place eighteen flowers and more  
 jā-kijjh lōr hōwē ghinn jāē-kar, par sadāgarnā karār  
 whatever need may-be having-taken go-habitually, but the-merchant's promise  
 langhñē-appar mahārē-nāl is-bīwīnī duā bannhā-dē.' Gōlī  
 passing-upon me-with of-this-woman marriage fasten.' By-the-maid-servant  
 sadāgarnī janānī-nāl eh gall kar-kē, us-kī manā-  
 of-the-merchant the-wife-with this saying done-having, her-as-for she-was-  
 ghiddī. Chhēā mahīnē-vichh sadāgarnā kōī kāgat pattar  
 caused-to-consent. Six months-in of-the-merchant any paper letter  
 nā ācā. Jā karārēnā dihārā ācā, tē gōlī us  
 not came. When of-the-promise the-day came, and the-maid-servant that  
 hattālē-kī sadd-kē us-bīwīnē ghar ghinn gaī.  
 shopkeeper-to called-having of-that-woman in-the-house having-taken went.  
 Jā oh bīwīnē ghar paūhtā, tē usā-wakht usnā  
 When he of-the-woman the-house reached, then at-the-same-time of-her  
 gharālā vī wahēlīnē darwājē-appar ā-paūhtā. Unhā hattālē-  
 the-husband also of-the-building the-door-at arrived. By-them the-shopkeeper-  
 kī hikk-hōr-kōthē-vichh chhapā-dittā, tē bīwī sharāmīnā  
 as-for one-another-room-in it-was-concealed, and the-wife of-shame  
 ghiddīā bamār baṇ baithī. Sadāgar andar ācā, tē  
 on-account sick having-become sat. The-merchant inside came, and  
 gōlī-kōlō̃ puchchheā kē, 'bīwī-kī kāh hōcā ?'  
 the-maid-servant-from it-was-asked that, 'the-wife-to what became ?'  
 Gōlī jabāb dittā kē, 'bamār hā.' Usā-wēlē  
 By-the-maid-servant answer was-given that, 'sick (she)is.' At-that-very-time  
 sadāgar kusī-siyāñē-kī shahrē-vichh lōrñē-tāī gēā.  
 the-merchant a-certain-exorcist-to the-city-in searching-for went.  
 Ichrā unhā hattālē-kī andrō bāhar kaḍḍ-  
 Meanwhile by-them the-shopkeeper-as-for inside-from out he-was-turned-  
 chhōrcā. Jā hikk-siyāñē ā-kē us-kī puchchheā kē,  
 out-and-left. When by-an-exorcist come-having her-to it-was-asked that,  
 'bīwī, kāh hāl hā ?' Bīwī akheā.  
 'O-woman, what the-matter is ?' By-the-woman it-was-said.

Cetera desunt.



## FREE TRANSLATION OF THE FOREGOING.

There was once on a time a merchant, who would not go abroad to trade, as he did not wish to leave his wife alone in the house. One day his wife urged him to go off to trade, and he consented, and taking some goods started off on his journey. As he was going away his wife asked him to promise to come back by some fixed time, and so he promised to return in six months, adding that if he did not come back by that time she might go her own way and do what she liked. He left with his wife a lamb, a maid-servant to do her service, a *mainā* for her diversion, and a bitch to guard the house.

After he had gone, the maid-servant used to go every day to a garden, and buy from the gardener twelve flowers to take home and make a garland for the merchant's wife. On the way to the garden there was the shop of another merchant, and he knew of the promise which the husband had made to the wife. So one day he said to the maid-servant, as she passed by, 'instead of the twelve flowers which you buy from the gardener, take eighteen from me, and, in fact, take anything from me that you require; and then, as soon as the period of the merchant-husband's promise has expired, get the wife to marry me.' So the maid-servant told this to the wife, and got her consent.

During the six months that the merchant-husband was away no paper or letter came from him, and on the date of the expiry of the promise, the maid-servant called the other merchant and brought him to the house of the wife. At that very time the merchant-husband arrived home, and came to the door of the house. They hid the other merchant in one of the rooms, and the wife fell sick out of sheer shame.

The merchant-husband came inside, and asked the maid-servant what was the matter with his wife. The maid-servant told him that she was sick. So he went off at once to the city to look for an exorcist, and while he was away they bundled the other merchant out of the house.

The exorcist came, and said, 'Madam, what is the matter with you?' She replied—

*(Here the story ends abruptly.)*

## LAHNDĀ OF THE HILL COUNTRY.

## DHŪṆḌĪ-KAIṚĀLĪ.

Lahndā is also spoken in the hill country between the District of Rawalpindi and Kashmir. It has various names, such as Chibhālī, the language of the Chibhs, Dhūṇḍī, the language of the Dhūṇḍs, Kaiṛālī, that of the Kaiṛāls, and so on. This, however, is misleading, for the Chibhs speak several forms of Lahndā, spread over a comparatively wide tract of country, while the Dhūṇḍs and Kaiṛāls speak the same dialect, with only a few insignificant points of difference. It is best therefore to group the dialects according to locality, and we shall first consider that spoken in the hills round Murree. This includes a portion of the east of Hazara District and the northern, or hill, portion of Rawalpindi. In the former tract it is called Dhūṇḍī after the Dhūṇḍs who are among the principal inhabitants. It may with equal correctness be called Kaiṛālī. In the latter tract it is called simply 'Pahārī.'

Whatever it is called the dialect is the same over the whole tract with a few local variations which may be expected in so mountainous a country. I give two specimens. The first is a version of the Parable of the Prodigal Son in Dhūṇḍī-Kaiṛālī. I am indebted for it to the Rev. T. Grahame Bailey. The second specimen is a folk-tale and comes from Rawalpindi District.

The number of speakers of this form of Lahndā was estimated for the purposes of this Survey as follows:—

Hazara Dhūṇḍī-Kaiṛālī	.	.	.	.	.	.	.	.	.	.	29,820
Rawalpindi Pahārī	.	.	.	.	.	.	.	.	.	.	57,957
TOTAL										.	<u>87,777</u>

It will be seen from the specimens that this form of Lahndā is really the same as the Pōṭhwārī of the Rawalpindi plains. It will be sufficient to draw attention to the few points of difference. A more complete account of Dhūṇḍī-Kaiṛālī as an independent dialect will be found in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908.

In Pronunciation we sometimes find *u* instead of *a*, as in *luchpunā*, for *luchpanā*, debauchery. Again *i* is used instead of *u* in *mīlkhi*, a country. In the latter word we also note that a final hard consonant has been aspirated. This is the regular rule in Kāshmīrī.

In the Pōṭhwārī of Rawalpindi we saw that in the word *mī-kī*, to me, the *k* may be softened to *gh*, so that we get *mīghī*. The same is the case in the second specimen (from the Rawalpindi hills), and in the first specimen (Dhūṇḍī-Kaiṛālī) it is *mīgī*. At the same time, in the first specimen *g* has become *gh* in *ghunāh*, a sin. The tendency to soften *k* appears in other words. Thus, in the first specimen, we have *lōgrā*, for *lukrā*, a piece, and in the second *pagrī*, for *pakarī*, having seized; *nigra*, for *nikrā*, small (sentence 233). On the other hand, an initial *gh* has become *kh* in *khiddhī*, having taken.

The Declension of nouns is the same as in Pōṭhwārī and calls for very few remarks. As in that dialect masculine nouns ending in a consonant take *ē* in the oblique singular.

Thus, *naukar*, a servant; *naukarē-kī*, to a servant. The same is the case in the hill dialect. Pōthwārī also has *ādmīē*, to a man, and this form occurs in the Rawalpindi hills, but Dhūndī-Kaīpālī has *ādmīā-kī*, with *ā* instead of *ē*. The same dialect has *jis-wēlā* for 'when,' while the Rawalpindi hills have the Pōthwārī *jis-vēlē*. The Pañjābī Agent case in *nē* is not uncommon in the former specimen.

In regard to pronouns, the forms *mighī* and *migī* have already been mentioned. The genitives singular of the first two personal pronouns are *mhārā* or *mahārā*, my, and *tuhārā*, thy, the plurals being *sāhrā*, our, and *suāhrā* or *tusāhrā*, respectively. The Demonstrative Pronouns *ēh*, this, and *ōh*, that, have, in the nominative singular, feminine forms, *yāh*, this, and *wāh*, that. Several instances of these will be found in the second specimen.

The genitive of the reflexive pronoun is *apūā*, not *āpūā*.

The Verb Substantive is thus conjugated:—

Present.

	Sing.	Plur.
1.	<i>ā, eā</i>	<i>ā, eā</i> .
2.	<i>ē, ā</i>	<i>ō, eō</i> .
3.	<i>ā</i> (fem. <i>ī</i> ), <i>ā</i>	<i>ē</i> (fem. <i>eīā</i> ), <i>dē</i> .

We shall see that the *dē* of the 3rd plural reappears in a much fuller form in Pūchhī.

The past is :

	Sing.	Plur.
1.	<i>aseā</i>	<i>aseā</i> .
2.	<i>asaī</i>	<i>aseō</i> .
3.	<i>asā</i> (fem. <i>asī</i> ).	<i>asē</i> (fem. <i>asīā</i> ).

In the Rawalpindi hills, the first *a* is long. Thus, *āsā*, he was.

The Negative verb substantive is as follows:—

Present, 'I am not,' etc.

	Sing.	Plur.
1.	<i>nā</i>	<i>nā</i> .
2.	<i>nē</i>	<i>neō</i> .
3.	<i>nā</i> (fem. <i>neī</i> )	<i>nē</i> (fem. <i>neīā</i> ).

Past, 'I was not,' etc.

	Sing.	Plur.
1.	<i>naseā</i>	<i>naseā</i> .
2.	<i>nasaī</i>	<i>naseō</i> .
3.	<i>nasā</i> (f. <i>nasī</i> )	<i>nasē</i> (f. <i>nasīā</i> ).

Mr. Bailey draws attention to another form of the present of the verb substantive which means 'to be in a place,' 'to exist.' It is as follows:—

	Sing.	Plur.
1.	<i>theā</i>	<i>theā</i> .
2.	<i>theī</i>	<i>theō</i> .
3.	<i>theā</i> (f. <i>theī</i> )	<i>theē</i> (f. <i>theīā</i> ).

e.g. *masīl theī*, is there a mosque? *theī*, there is; *ghar-vichch chīṭṭē ghōrē-nī kāṭhī theī*, in the house is the saddle of the white horse.

Regarding the conjugation of the active verb few remarks are necessary. Mr. Bailey gives the following as the conjugation of the old present, now chiefly used as a present subjunctive :—

‘ I may beat,’ etc.

	Sing.	Plur.
1.	<i>mārā</i>	<i>mārā</i> .
2.	<i>mārē</i>	<i>mārō</i> .
3.	<i>mārē</i>	<i>māran</i> .

In the Parable we have an *i* added to the third person singular in *jō hissa achhē-i*, what share may come.

In the future, the third person plural is *mārsun*, as well as *mārsan*.

The following are the more important irregular verbs :—

*gachhā*, to go ; fut. *gāsā* ; past part. *gā*, pl. *gaē*, *gē* ; f. *gei*, pl. *geiā*.

*achhā*, to come ; past part. *acā*.

*hōnā*, to become ; past part. *huā* or *hwā*, pl. *hōē* ; f. *hōi*, pl. *hōiā*.

*dēnā*, to give ; past part. *dittā*.

*karnā*, to do ; past part. *kitā*.

*ghinnā*, to take ; past part. *ghindā*.

*pānā*, to fall ; past part. *pēā*, pl. *paē* ; f. *pei*, pl. *peiā*.

[No. 39.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## LAHNDĀ OR WESTERN PAÑJĀBĪ.

DIALECT OF MURREE HILLS.

## SPECIMEN I.

(DHŪṆḍĪ-KAIRĀLĪ FROM HAZĀRĀ.)

(The Rev. T. Grahame Batley, M.A.)

Hiks-ādmīānō      dō      puttar      asē.      Nikkē      appē-piū-kī  
*Of-one-man      two      sons      were.      By-the-little-one      his-own-father-to*  
 ākheā,      ‘ajī,      tērē-mālē-bichchō      jō      hissa      achhē-ī,      ōh      hissa  
*it-was-said,      ‘father,      thy-property-from-in      what      part      may-come,      that      part*  
 migī      chāī-dē.’      Ōs      apṇā      māl      unhā-bichch      bandī-dittā.  
*to-me      up(-and)-give.’      By-him      his-own      property      them-among      was-divided-out.*  
 Thōrēñ-dihārēñ-pichchhē      nikkē-puttrē      apṇā      māl      batlā      kitā,  
*A-few-days-after      by-the-little-son      his-own      property      together      made-was,*  
 te      dūr-milkh-bichch      ṭurī-gā ;      te      us-jāē-bichch      apṇā      māl  
*and      far-country-in      he-went-away ;      and      that-place-in      his-own      property*  
 khud-luchpupē-nāl      luṭāī-dittā.      Jis-wēlā      ōh      sārā      kharch  
*much-licentiousness-with      was-squandered-away.      At-what-time      he      all      spending*  
 karī-rehā,      us-milkh-bichch      dāhdā      kāl      pūi-gēā,      te      ōh      taṅg  
*had-made,      that-country-in      a-severe      famine      fell,      and      he      straitened*  
 hōṇē      laggā.      Te      ōh      hiks-ōs-jāēnē-ādmīā-kōl      rahī-pēā.      Ōs  
*to-be      began.      And      he      one-of-that-place-man-near      remained.      By-him*  
 apṇī-jimī-bichch      zanaur      charāēnē      wāstō      ghalleā.      Jō      phaliā  
*his-own-land-in      animals      of-feeding      for-the-sake      he-was-sent.      What      husks*  
 zanaur      khānē-asē      ōh      chāhṇā-asā      ki,      ‘mē      inhā-nāl      apṇā      dhiddh  
*the-animals      eating-were      he      wishing-was      that,      ‘I      these-with      my-own      belly*  
 bharā ;’      te      kōi      us-kī      nasā      dēṇā.      Jis-wēlā      ōh      apṇē-hōshē-  
*may-fill ;’      and      anyone      him-to      not-was      giving.      At-what-time      he      own-sense-*  
 bichch      āeā,      ōs      ākheā,      ‘mhārē-piūnē      kitnē      mazūr      thaē,  
*in      came,      by-him      it-was-said,      ‘of-my-father      how-many      labourers      are,*  
 ki      rajjī-tē      rutṭī      ṭōgrā      khānē,      te      mē      bhukkhā      marnā-eā.  
*that      been-satisfied-having      bread      piece      they-eat,      and      I      hungry      dying-am.*

Mē ūṭhī-tē gāsā, te us-kī ākhsā, “ai apneā aji, mē  
*I arisen-having will-go, and him-to I-will-say, “O my-own father, by-me*  
 Khudānā te tuhārā ghunāh kitā. Mē huṇ tuhārā puttur ākhṇē  
*of-God and of-thee sin was-done. I now thy son to-say*  
 jōgā nā; migi . apṇē-kusā-mazūr jehā āṇ.” Bas, ūṭhī-tē  
*worthy not-am; me thy-some-labourer like bring.” Well, having-arisen*  
 apṇē-piūnē pās ṭuri-pēā. Asā wī dūr, te us-kī  
*of-his-own-father near he-went-away. He-was even far, and him (acc.)*

dikkhī us-kī tars achhī-gā, te daurī-tē us gachhī  
*having-seen him-to pity came, and run-having by-him having-gone*  
 apṇē-galb-nāl lāi-ghindā, te us-kī piyār dittā.  
*his-own-neck-with he-was-attached-(and)-taken, and him-to love was-given.*

Puttrō us-kī ākheā, ‘ai aji, mē Khudānā te tuhārā  
*By-the-son to-him it-was-said, ‘O father, by-me of-God and of-thee*  
 ghunāh kitā. Mē huṇ tuhārā puttur ākhṇē jōgā nā.  
*sin was-done. I now thy son to-say worthy am-not.’*

Piū apṇē-naukarā-kī ākheā, ‘changē-thī changā kaprā  
*By-the-father his-own-servants-to it-was-said, ‘good-than good garment*  
 kadḍhī-tē us-kī luāṇā; te aṅgī-nāl ehḥāp, te pārā-nāl  
*taken-out-having him-to cause-to-attach; and finger-with a-ring, and feet-with*  
 juttī luāṇ; te palē-hōē-bachchhē-kī āṇī-tē halāl karō;  
*shoe cause-to-attach; and kept-calf (acc.) brought-having lawful make;*  
 tā as khāi khush hōā; mhārā eh puttur marī-gā-asā,  
*that we having-eaten happy may-be; my this son dead-gone-was,*  
 phir jīṇā hōī-gā; gāwī-gā-asā, huṇ labbhī-rehā. Bas, oh  
*again living became; lost-gone-was, now being-found-remained.’ Well, they*  
 khushī-bichch āē.  
*happiness-in came.*

Usnā barā puttur apṇī-bārī-bichch asā. Jis-wēlā oh apṇē-gharēnē  
*His big son his-own-field-in was. At-what-time he of-his-own-house*  
 kōl pañcheā, os gāṇē-bajāṇēnā nachṇēnā āwāz sunēā. Te  
*near arrived, by-him of-singing-playing of-dancing sound was-heard. And*  
 hiks-naukarē-kī bulāi puchchḥā laggā, ‘yō kā hōī-rehā?’  
*one-servant-to having-called to-ask he-began, ‘this what is-going-on?’*  
 Os us-kī ākheā, ‘bhrā āī-gā, te tuhārē-piū-nē palēā-hwā  
*By-him him-to it-was-said, ‘brother is-arrived, and thy-father-by the-kept*  
 bachchhā halāl karāēā, is-wāstē us-kī caṅgā bhalā  
*calf lawful was-caused-to-be-made, this-because him-to well sound*  
 labbhī-gā.’ Oh khafē hwā te us-kī andar gachchhē nā sā  
*he-was-got.’ He angry became and him-to in of-going not was*

lōṛ. Usnā pē gachhī bāhar, us-kī manān laggā. Ōs  
*need. His father having-gone out, him (acc.) to-persuade began. By-him*  
 apṇē-piū-kī jawāb dittā, ‘dikkh, mē kitnē-wars tuhārī  
*his-own-father-to answer was-given, ‘see, by-me for-how-many-years thy*  
 khizmat kītī, te kadē tuhārā ākhā nā mōṛeā; migī tū  
*service was-done, and ever thy saying not was-turned; to-me by-thee*  
 kadē bik-bakrīnā bachchā nā dittā, mē apṇēā-dōstā-nāl **khushī**  
*ever of-one-goat little-one not was-given, I my-friends-with happiness*  
 karā. Jis-wēlā tuhārā ēh puttur āeā, jis tuhārā sārā  
*may-make. At-what-time thy this son came, by-whom thy all*  
 māl kanjriā-nāl udārī-chhōṛeā, usnē wāstē paleā-hwā bachchhā  
*property harlots-with was-squandered, of-him for-the-sake the-kept calf*  
 halāl karāeā ?’ Us-nē ākheā, ‘hē puttur, tū **khud**  
*lawful was-caused-to-be-made ?’ By-him it-was-said, ‘O son, thou thyself*  
 mhārē pās-ī aī, te jehṛī chiz mhārī, ōh **khud** tuhārī apṇī.  
*of-me near-indeed art, and what thing mine, that itself thine own.*  
**Khushī** hōṇī te **khush** hōṇā caṅgā asā; tuhārā ēh bhrā  
*Happiness to-be and happy to-be good was; thy this brother*  
 marī-gā-asā, phir jīnā hōi-gā; gāwī-gā-asā, hun labbhī-rehā.’  
*dead-gone-was, again living became; lost-gone-was, now being-found-remained.’*

[ No. 40.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAÑJĀBĪ.

DIALECT OF MURREE HILLS.

## SPECIMEN II.

*(From Rawalpindi District.)*

Hikk bādshāh āsā. Usnā nā Sayad-Sultān Mahmūd Bādshāh  
*One king was. His name Sayyad-Sultān Mahmūd Bādshāh*  
 āsā. Usnē-ghar aulād na-sī laggnī. Us  
*was. (In) his-house offspring not-was being-attached. By-him*  
 hikk-saṅglāwālē-kī bulāeā. Us-kōlō us puchchheā kē,  
*one-astrologer-to it-was-called. Him-from by-him it-was-asked that,*  
 ‘mhārē-ghar aulād kihā nahī laggnī, tū mi-kī is-gallānā  
 ‘(in) my-house offspring why not (is) being-attached, thou me-to of-this-thing  
 jāwāb dēh.’ Us-saṅglāwālē muṛī jāwāb dittā, ‘aulād  
*answer give. By-that-astrologer returning answer was-given, ‘offspring*  
 tuhārē-ghar laggsī.’ Phir us ākheā kē, ‘mi-kī  
*(in) thy-house will-be-attached. Then by-him it-was-said that, ‘me-to*  
 is-gallānā jāwāb dēh, jē kitnē-mudē-kī puttur hōsī ?’  
*of-this-thing-of answer give, that how-much-period-for a-son will-become ?’*  
 Us aggō jāwāb dittā jē, ‘atthē-rōj tuhārē-ghar  
*By-him on-his-part answer was-given that, ‘(on) the-eighth-day (in) thy-house*  
 puttur hōsī.’  
*a-son will-become.’*

Us-bādshāh ēh gall ākhī jē, ‘hikk-thōṛī-gallānā jāwāb dēh.’  
*By-that-king this word was-said that, ‘of-one-small-matter answer give.’*  
 Bādshāh hikk durug khaṇācā; us-durugē-vichh hikk  
*By-the-king a pit was-caused-to-be-dug; that-pit-in one*  
 gābaṇ bakrī bahālī-āsī; durug uprō chhāpēā. Phir  
*pregnant she-goat made-to-sit-was; the-pit from-above was-covered. Then*  
 us-saṅglāwālē-kī puchchheā kē, ‘mhārē-hēth kā ā, tū dass.’  
*that-astrologer-to it-was-asked that, ‘of-me-below what is, thou declare.’*  
 Saṅglāwālē ākheā, ‘tuhārē-hēth gābaṇ bakrī ī.’  
*By-the-astrologer it-was-said, ‘of-thee-below a-pregnant she-goat is.’*



Bādshāh-kī us-kōḷō atbār achhī-gā. Phir bādshāhē us-kōḷō  
*The-king-to him-from trust came. Then by-the-king him-from*  
 puchehheā kē, 'tū dass, mighī larḱā kadeñ pādā hōsī.  
*'I-was-asked that, 'thou declare, to-me a-son when produced will-be.'*  
 Us-saṅglāwālē ākheā jē, 'atthē-rōj nikkā pādā  
*By-that-astrologer it-was-said that, '(on) the-eighth-day a-little-one produced*  
 hōsī.  
*will-be.'* Atthē-rōj phir nikkā jammeā.  
*(On) the-eighth-day then a-little-one was-born.*

Oh bārā-barsānā jawān hōi-gā, ta-phir dariāc-wakkh gā.  
*He of-twelve-years young-man became, then a-river-by-side he-went.*  
 Jis-vēlē utthē gachhnā, utthē aggō Badar Jamāl  
*At-what-time there he(-was)-going (i.e. arrived), there in-front Badr Jamāl*  
 parī satth suheli khindī (or khiddhī)-hōi nhānī-āsī. Jis-vēlē  
*the-fairy sixty companions having-taken bathing-was. At-what-time*  
 us-parī sajadē-kī diṭṭhā, us-vēlē wāh us-kī dikkhī  
*by-that-fairy the-prince-to it-was-seen, at-that-time she him (acc.) having-seen*  
 āshak hōi-geī. Phir mōhē-aggō achhī khaltī. Us-sajādē  
*enamoured became. Then face-before having-come she-stood. By-that-prince*  
 vī us-kī diṭṭhā; oh vī āshak hōi-gā. Phir wāh utthō  
*also her-to it-was-seen; he also enamoured became. Then she from-there*  
 udri-geī, tāpūc bashkār gachhī-laggī.  
*fled-away, in-an-island in-midst having-gone-she-stayed.*

Oh sajadā vī pichehhē-pichehhē chalā-gā. Us-jāi-uppur  
*That prince also after-after went-away. That-place-upon*  
 khaltā, jittō wāh laggī-āsī. Us-jāi-uppur us-sajādē-kī Khājā-Khizar  
*he-stood, where she stayed-was. That-place-upon that-prince-to Khwāja-Khizr*  
 mili-gā. Tñ us-sajādē unhā-aggō ākheā kē, 'ittē mhārā  
*was-met. Then by-that-prince him-before it-was-said that, 'here my*  
 hikk mirō khōlī-gā. Oh mighī Khudā-kōḷō  
*one wild-animal had-got-loose. Him (i.e. her) to-me God-from*  
 dawāō.  
*cause-to-give.'* Unhā us-kī ākheā jē, 'is-dariāēnē kaṇḍē  
*By-him him-to it-was-said that, 'this-river-of on-bank*  
 hikk-jazā chhaprī baṇāī, hikk muṭṭh jawānī hikk kujjā  
*(in) one-place a-hut having-got-made, one handful of-barley one jug*  
 pāṇīnā ghinnī, tē bārā-bars bahī rahī. Tñ  
*of-water having-taken, and twelve-years having-sat please-to-remain. Then*  
 wāh labbhsīē.  
*she will-be-got-by-then.'*

Usā-tarāh oh utthē bahī raheā. Barā-barsā  
*In-that-very-manner he there having-sat remained. Twelve-years*

picchō wāh āi. Ōh suttā āsā. Tā apñi chhāp  
*after she came. He asleep was. Then her-own ring*  
 lawāhī, tē usñi-aṅgli-kannē lawāi gei. Jāgē  
*having-taken-off, and his-finger-on having-applied (it) she-went. He-awoke*  
 tā wāh chhāp dikkhi, tē armān kitās jē, 'mā  
*and that ring was-seen, and longing was-made-by-him that, ' (if) I*  
 jāgnā-hōṇā, tā wāh mighi labbhī-gei-āsī, pagrī-ghinnī-āsī.  
*had-been-waking, then she to-me would-have-been-got, she-would-have-been-seized.'*

Phir utthō-thī gā. Tāpūc-uppur gachhi dikkhi.  
*Again thence-from he-went. The-island-on having-gone she-was-seen.*  
 Tā wāh nhāñi-āsī, atē chhiprē kōl rakkhē-āsēs.  
*Then she bathing-was, and the-clothes near-by were-placed-by-her.*  
 Sajādē usnē chhiprē chhapāc, tē nasī-gā, atē  
*By-the-prince her clothes were-hidden, and he-ran-away, and*  
 apñi-chhaprī-vichch achhi bāthā. Phir wāh usnē kannē  
*his-own-hut-in having-come sat. Then she of-him near*  
 laggnī-āi jē, 'mhārē chhiprē mi-kī chāi-dēh. Mā janāñi  
*approaching-came that, 'my clothes me-to up-and-give. I a-woman*  
 cā, ate nāṅgi cā; yāh mhārī bē-pardī hōñi.' Us-sajādē  
*am, and naked am; this my uncovered-state becomes.' By-that-prince*  
 usnē chhiprē us-kī nā dittē, tē hōr chhiprē dittē, jē  
*her clothes her-to not were-given, and other clothes were-given, that*  
 pardā karē. Jis-vēlē wāh chhiprē lāi-rahī,  
*covering she-may-make. At-what-time she clothes putting-on-remained,*  
 us laṅghī pagarī ghindī, tē ghar ghinnī  
*by-him having-passed-by having-seized she-was-taken, and home having-taken*  
 ācā.  
*he-came.*

### FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king, and his name was Sayyad Sultān Mahmūd. He had no children. One day he called an astrologer and asked him the reason for this. The astrologer answered that he would have a child. The king asked when this would take place. Said the astrologer, 'after eight days you will have a son.'

Then the king said, 'answer me one thing more.' He had a deep pit dug, and in it he put a pregnant she goat. This he covered up and sat upon it. He then challenged the astrologer to say what it was that was below him. Said he, 'it's a pregnant she goat.' Then the king believed in the astrologer, and asked him again, 'when will a boy be born to me?' Said the astrologer, 'on the eighth day a little boy will be born.' And, sure enough, on the eighth day a little boy was born.

When the boy had grown up and become a young fellow of twelve years old, he went one day to the river side. There he came upon the fairy Badr Jamāl bathing with sixty of her companions. When the prince saw her, she also saw him, and became enamoured of him. So she came and stood before him. And when the prince saw her, he too became enamoured of her. Then she flew away and betook herself to a certain island.

The prince followed her and stood at the place where she had been standing. There he met Khwāja Khizr (the Prophet Elijah), and complained to him that his quarry<sup>1</sup> had escaped. 'For the love of God, cause her to be given to me,' he cried. The Prophet answered, 'build thou a hut on the bank of this river, and live thou in it for twelve years, with nothing but a handful of barley and a jug of water. Then wilt thou get her.'

So there he stayed as the Prophet told him, and after twelve years she came to him, but he lay asleep. She took off her ring and put it on his finger and went away. When he awoke he saw that ring and lamented, 'if I had only been awake, I should have captured her.'

He set out from thence, and arrived at the island. There he saw her, and she was bathing, with her clothes laid down near by. He hid the clothes and ran off to his hut and sat waiting there. She came to him crying, 'give me my clothes without delay. I am a woman and am naked and exposed to public view. The prince would not give her her own clothes, but gave her others with which to veil herself. While she was putting them on he passed in front of her, and seizing hold of her brought her home.

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<sup>1</sup> *Mirj* is wild animal that is hunted (=game) as opposed to a domesticated animal.

## CHIBHĀLĪ AND PUNCHHĪ.

According to Drew<sup>1</sup> the Chibhāl country is that part of the outer hill region of Kashmir which lies between the Chenāb and Jehlam rivers.

It derives its name from the Chibhs, the most important tribe of the tract. The local language is called by the Kāshmirī officials Chibhālī, which is here an appropriate enough name.

North-west of the Chibhāl on both banks of Jehlam river east of Muzaffarabad, as far as Uri, and a little beyond, and up the valley of the Kishanganga river from where it joins the Jehlam at Muzaffarabad to Shardi, there are two tribes, who also speak a language said to be the same as Chibhālī. These tribes are the Bombas and the Khakhas, the former on the north and the latter on the south of the Jehlam. The Khakhas almost certainly represent the ancient Khasas<sup>2</sup> regarding whom we have written at length in dealing with Pahārī.<sup>3</sup>

In the heart of the true Chibhāl country lies the *Jāgīr* of Punch or Prunts (the Kāshmirī form of the name), the ancient Parṇōtsa.<sup>4</sup> In a mountainous tract like the Chibhāl the dialect naturally varies every few miles, and in the case of Punch this has been emphasized by the fact that although the Musalmān rulers were closely related to the Khakhas of the Jehlam Valley, there is a strong Kāshmirī element in the population, attesting to the closeness and ancient date of the relation of the present *jāgīr* to Kashmir. Hence the Chibhālī of Punch shows many traces of the influence of the Kāshmirī language and has a special name of its own—Punchhī.

Chibhālī (including Punchhī) is bounded on the east by the form of Poṭhwārī spoken in the hill country of Murree, and differs very little from that dialect. North of Muzaffarabad it has the Lahndā of Hazara to its east, and no doubt gradually merges into it, but no specimens of the intermediate dialect are available. To its north it has, north of the Kishanganga valley, the Shinā spoken in the Chilās country, and, north of the Chibhāl proper, Kāshmirī. To its south it has the Poṭhwārī of the District of Jhelum, and to its east the Dōgrī Pañjābī of Jammu, and further north the Bhadrawāhī dialect of Western Pahārī. No specimens have been received of the variety of Chibhālī spoken north of Muzaffarabad and hence it is impossible to say how far the dialect there is affected by Shinā, but we shall see that there are traces in other directions of the influence of Dōgrī and Bhadrawāhī.

The number of speakers of Chibhālī can only be estimated. No returns have been received from which we can give satisfactory figures. All that we can say is that in the census of 1901 it seems to have been returned indifferently under the names 'Pahārī' and 'Pañjābī.' The Chibhāl corresponds to the Bhimbar District and the Punch *Jāgīr* of the Jammu Province of the Kashmir State, and the north-eastern Chibhālī tract to the

<sup>1</sup> Jummoo and Kashmir territories, p. 57. The words 'Chibh,' 'Chibhāl,' and 'Chibhālī' are usually spelt 'Chhibh,' 'Chhibhāl,' and 'Chhibhālī,' respectively, and the last is so spelt in the map facing p. 233. Mr. Grahame Bailey, who has made special local enquiries on this point, tells me that the correct forms are those given above. This information reached me after the map had been printed off.

<sup>2</sup> Stein, Translation of *Rājatarāṅginī*, II, 101.

<sup>3</sup> Vol. IX, Part IV, pp. 2ff.

<sup>4</sup> Stein, *op. cit.*, II, 433.

Muzaffarabad District of the Kashmir Province of the same State. Taking the totals given for Pahārī and Pañjābī in these three we get :—

	Pahārī.	Pañjābī.	TOTAL.
Bhimbar . . . . .	118	381,805	381,923
Punch . . . . .	.....	220,069	220,069
Muzaffarabad . . . . .	55,281	84,134	139,415
TOTAL .	55,399	686,008	741,407

The total population of these three tracts was 872,915, and the balance of 131,508 is principally represented by speakers of Kāshmīrī (31,073) and Gujārī (68,926, mainly in Punch). Dividing the above figures according to dialects, we get :—

Chibhālī—		
Bhimbar . . . . .	381,923	
Muzaffarabad . . . . .	139,415	
		521,338
Punchhī . . . . .		220,069
TOTAL . . . . .		741,407

One specimen of Chibhālī received from the Kashmir Darbār is printed below. It represents the dialect of the Chibhāl proper.

There are also two specimens of Punchhī and the usual List of Words and Sentences for both on pp. 523ff.

The Punchhī specimens and List, I owe to the kindness of the Rev. T. Grahame Bailey. These have been printed in a slightly different form in his *Languages of the Northern Himalayas*. The spelling in the specimens here given has been altered to agree with the system used in this Survey, and where the original notes sent to me differ from the printed copy, I have followed the former, so that my account does not always exactly agree with the latter. The differences, however, are very slight.

In the following grammatical sketch, we shall take the Punchhī described by Mr. Grahame Bailey as our basis, contenting ourselves with pointing out where Chibhālī differs from it. It will be seen that it closely resembles the hill dialect of Murree, and the Pōthwārī of Rāwalpindī. There are, however, traces of the influence of Kāshmīrī, both in vocabulary and pronunciation. Thus we can compare the Chibhālī root *daw*, run, with the Kāshmīrī *daw*; *hinnā*, instead of *ghinnā*, to take, with the Kāshmīrī *hyon\**; and *buījhnā*, to hear, with the Kāshmīrī *bōzun*. In pronunciation, we should note the almost total absence of the cerebral *ṇ* and *ḷ*, both of which are common elsewhere in Lahndā and in Pañjābī. The dental *n* and *l* are almost always substituted for these letters, and this also is the case in Kāshmīrī. This is an important point, and connects us with very early times; for Hindū grammarians noted the same fact, as regards *ṇ*, in the language of the Piśāchas who in ancient days inhabited the same spot.

There are also occasional instances of the influence of Dōgrī Pañjābī. Such are the use of the agent case with *nē* and of the future in *gā*. These are rather instances of direct borrowing than of indirect influence.

As regards the vowel **pronunciation**, that of Chibhālī is much the same as that of Pōthwārī. Where Lahndā has *ē*, the Chibhālī shows a strong tendency to change that vowel to *ai*, which, as usual, is pronounced *ā*. Thus, while the termination of the oblique case of masculine nouns in Lahndā is generally *ē*, in Chibhālī it is generally *ā*. Thus, Pōthwārī *naukarē-kī*, but Chibhālī *naukarā-kī*. So Chibhālī *dānā*, not *dēnā*, to give, and *mā*, not *mē*, I. The change does not always occur, and sometimes we see both forms side by side. Thus, in the first specimen we have *nikkē pultrā*, by the younger son.

As in Kāshmīrī *ē* and *i* are sometimes interchangeable. Thus, Chibhālī *hikk*, Punchhī *hēkk*, one.

Punchhī sometimes changes *u* to *a* as in *cham*, a kiss.

The treatment of *ā* deserves more than a passing notice. In Chibhālī we find an initial *ā* dropped, as in *smānā-nā*, of heaven. In Punchhī there is a great tendency to pronounce a long *ā* like the English *aw*. I represent this sound by *ō*. Numerous examples occur in the second specimen and in the List of Words, viz. :—

- Specimen II. *gēnō*, for *gēnā*, going.  
*apneō*, for *apneā*, own (obl. pl.).  
*chōhnī*, for *chāhnī*, desirable (f.).
- List No. 45. *sōnō*, for *sōnā*, gold.  
 53. *janōnī*, for *janānī*, a wife.  
 61. *shaitōn*, for *shaitān*, devil.  
 66. *pōnī*, for *pānī*, water.  
 98. *ōhō*, for *āhā*, yes.  
 159. *neō*, for *neā*, we are.  
 165. *aseō*, etc., for *aseā*, etc., we were.  
 172. *hōō*, or *hōā*, I may be.  
 174. *hōnō*, or *hōnā*, being.  
 177. *mārnō*, or *mārnā*, striking.  
 196. *mārnō*, for *mārnā*, thou wilt strike.  
 198. *mārneō*, for *mārneā*, we shall strike.  
 220. *nō*, for *nā*, name.  
 241. *girō*, for *girā*, a village.

It will be observed that the pronunciation of *ā* as *ō* appears to be quite optional.

Very similarly, the vowel *a* is optionally pronounced like the *ō* in 'hot.' Thus, *kōnn*, for *kann*, the ear (List 37); *kōnq*, for *kannq*, the upper part of the back (43); *janqut* or *jōngut*, a boy (54).

In the case of one word Mr. Bailey gives an example of the diphthong *ai* being pronounced short. It is *gāiv*, a cow (List No. 69).

As regards consonants, the only point to which special attention need be called is, as has already been noted, the non-use of the cerebral letters *ṇ* and *ḷ*. The dental *n* and *l* are always substituted, except in borrowed words.

The **declension** of nouns in Chibhālī closely follows that of Pōthwārī and the Murree hills. Masculine nouns ending in a consonant have an oblique singular in *ā*

(for *ē*). Thus, *naukar*, a servant, obl. sing. *naukarā*; nom. plur. *naukar*, obl. pl. *naukarā̃*. *Pēō*, a father, has its oblique singular *pīū*, its nom. plur. *pērē* (cf. Murree *pērē*), oblique plural *pērēā̃*, but in the case of this word, the use of the plural is rare, the singular being used instead. As in Murree the oblique singular of *ādmī*, a man, is *ādmīā*, obl. plur. *ādmīā̃*. So other masculine nouns in *i*. The declension of masculine nouns in *ā*, like *ghōrā*, a horse, follows the general Pōthwārī rules. *Puttur*, a son, drops the second *u* in the oblique singular. Thus, *puttrā-nū̃*.

Punchhī differs in the declension of masculine nouns ending in a consonant. The agent singular ends in *ē*, the obl. sing. in *ā* (not *ā̃*), and the obl. plur. in *ē̃* (not *ā̃*). Thus :—

	Sing.	Plur.
Nom.	<i>naukar</i>	<i>naukar</i> .
Ag.	<i>naukarē</i>	<i>naukarē̃</i> .
Obl.	<i>naukarā</i>	<i>naukarē̃</i> .
So		
Nom.	<i>ādmī</i>	<i>ādmī</i> .
Ag.	<i>ādmīē</i>	<i>ādmīē̃</i> .
Obl.	<i>ādmīā</i>	<i>ādmīē̃</i> .

The same oblique form also obtains in Hazara. In other respects Punchhī agrees with Chibhālī.

As regards feminine nouns, in both dialects those in *i* closely follow the masculine *ādmī*. Thus :—

	Sing.	Plur.
Nom.	<i>munḍī</i> , a head	<i>munḍīā̃</i> .
Ag.	<i>munḍīē</i>	} <i>munḍīā̃</i> (Punchhī <i>munḍīē̃</i> ).
Obl.	<i>munḍīā</i>	

As usual *dhī*, a daughter, and *bhān*, a sister, are irregular. The former has its oblique singular *dhīā*, and its nominative and oblique plural *dhīrī̃*. The latter has *bhānū* for its oblique singular.

The postpositions and terminations indicating case are as elsewhere. We have :—

Acc.-Dat.	<i>kī</i> , and also the Pañjābī <i>nū̃</i> .
Abl.	<i>thī̃</i> , <i>tī̃</i> , <i>kōlō̃</i> or <i>kōlū̃</i> .
Gen.	<i>nā</i> ( <i>ur̃</i> , <i>neā̃</i> ; <i>nī̃</i> , <i>nīā̃</i> ).
Loc.	<i>ichch</i> , <i>wichch</i> , in.

The vowel *ō̃* or *ū̃* added to a word, indicates 'from,' as in *dūrō̃*, from far ; *gharō̃*, from the house.

In the case of the Agent case, the Pañjābī-Dōgrī form with *nē* is occasionally found, as we have also seen in Dhundī-Kairālī. This is most common in Punchhī. Thus, *nikkē puttrē-nē ākheā*, the younger son said. This *nē* is also used to form an instrumental, as in *luchpunā-nē*, (wasted his substance) by debauchery ; *unhē̃-nē*, (I would fill my belly) with them.

**Adjectives** call for no remarks. Comparison is made as usual

The first two personal **pronouns** are thus declined. It will be seen that they closely follow the Murree dialect, even in the peculiar genitive plural of the second person.

	I.	Thou.
Sing.		
Nom. .	<i>mē, mēh</i>	<i>tū.</i>
Ag.	<i>mē, mēh</i>	<i>tū.</i>
Dat.	<i>mē</i> (Ch. <i>mighi</i> )	<i>tū.</i>
Obl.	<i>mē</i>	<i>tū.</i>
Gen.	<i>mhārā</i>	<i>tuhārā.</i>
Plur.		
Nom.	<i>as</i>	<i>tus.</i>
Ag.	<i>asē</i> (Ch. <i>asā</i> )	<i>tusē</i> (Ch. <i>tusā</i> ).
Obl.	<i>asē</i> (Ch. <i>asā</i> )	<i>tusē</i> (Ch. <i>tusā</i> ).
Gen.	<i>sāhrā</i>	<i>suāhrā</i> (Ch. <i>tusāhrā</i> ).

As usual Chibhālī often substitutes *ā* for *ē* in the above. Thus, *mā*, *māh*. Other Chibhālī forms are indicated by 'Ch.'

The Demonstrative Pronouns are :—

	This.	That.
Sing.		
Nom.	<i>yē, ēh</i>	<i>ōh.</i>
Ag.	<i>inī, is</i>	<i>unī, us.</i>
Obl.	<i>is</i>	<i>us.</i>
Plur.		
Nom.	<i>ēh</i>	<i>ōh.</i>
Ag. and Obl.	<i>inhē</i> (Ch. <i>inhā, inā</i> )	<i>unhē</i> (Ch. <i>unhā, unā</i> ).

Punchhī sometimes has the Pañjābī-Ḍōgrī form *us-ue*, for the Agent Singular of *ōh*.

The genitive of the reflexive pronoun is *apnā*, not *āpnā*, thus following the example of Murree.

The relative pronoun is *jō* (obl. sing. *jis*) or *jehṛā* (obl. *jehṛē*). So, *kun* (obl. *kus*, but *kusā kōlū*, from whom?) or *kehṛā*, who, which? *kāh, kā, or kai*, what? *kōi*, obl. *kusē* (Ch. *kusā*), anyone; *kujjh* or *kijjh*, anything.

### CONJUGATION.—A.—Auxiliary Verbs and Verbs Substantive.

There are a great many forms of the present tense of the Verb substantive, which may be grouped as follows :—

'I am,' etc.

	I.	
Sing.		Plur.
1. <i>ēs</i> (Ch. <i>ā</i> )		<i>ā.</i>
2. <i>ī</i> (Ch. <i>ā</i> )		<i>ā</i> (Ch. <i>āō</i> ).
3. <i>ā</i> (Ch. <i>ā</i> )		<i>ē.</i>



The form given for the 3rd person plural has not been noted in Chibhālī, where, so far as the Specimens and List go, the only form is the *nē* of No. II.

## II.

This form is made by prefixing *nā* to No. I. Thus :—

Sing.	Plur.
1. <i>nā-ēs</i>	<i>nē-ā̃ (nē-ō̃).</i>
2. <i>nā-ē̃</i>	<i>nē-ā̃.</i>
3. <i>nā</i> (f. <i>nē</i> ), <i>nā-ē̃</i> (Ch. - <i>ā̃</i> )	<i>nē.</i>

Of the above forms those of the 3rd person singular and plural are the only forms noted in Chibhālī.

## III.

The third form prefixes *dā* to No. I. The 1st and 2nd persons plural have not been verified by Mr. Bailey, and hence are not here given. None of the forms have been noted in Chibhālī.

Sing.	Plur.
1. <i>dā-ēs</i>	...
2. <i>dā-ē̃</i>	...
3. <i>dā</i> (f. <i>dē</i> )	<i>dē</i>

Here we are reminded of the Paṣhtō *dai*, he is.

## IV.

The fourth form means 'I am (in a place),' 'I exist,' rather than merely 'I am.'

Sing.	Plur.
1. <i>thēs</i>	<i>thēā̃.</i>
2. <i>thē̃</i>	<i>thēā̃.</i>
3. <i>thēā</i> (f. <i>thē̃</i> )	<i>thēā̃</i> (f. <i>thēā̃</i> ).

In the above forms the Punchhī termination of the 2nd person plural, *ā* instead of *ō*, should be noted. The same termination occurs in the Western Pahāri of Chambā and the neighbourhood, but not in Dōgrī.

There are, similarly, three forms of the past tense, *viz.* :—

'I was,' etc.

## I.

Sing.	Plur.
1. <i>asēs</i>	<i>aseā̃ (aseō̃).</i>
2. <i>asē̃</i>	<i>aseā̃.</i>
3. <i>asā</i> (f. <i>asē̃</i> )	<i>asē̃.</i>

This form has not been noted in Chibhālī. With *asēs*, compare the Kāshmīrī *ósus*.

The second form occurs both in Punchhī and in Chibhālī. The Punchhī forms are as follows :—

## II.

Sing.	Plur.
1. <i>sēs</i>	<i>seā̃ (seō̃).</i>
2. <i>sē̃</i>	<i>seā̃.</i>
3. <i>sā</i> (f. <i>sē̃</i> )	<i>sē̃.</i>

The Chibhālī forms are :—

	Sing.	Plur.
1.	<i>sā̃</i>	<i>sā̃.</i>
2.	<i>sē̃</i>	<i>sā̃.</i>
3.	<i>sā</i> (f. <i>sī</i> )	<i>sā̃.</i>

### III.

The third form has only been noted in Punchhī, and Mr. Bailey has not verified the forms for the 2nd and 3rd persons singular.

	Sing.	Plur.
1.	<i>nā-asēs</i>	<i>ne-seā̃</i> ( <i>ne-seō̃</i> ).
2.	...	<i>ne-seā̃.</i>
3.	...	<i>ne-sē̃.</i>

According to the manuscript notes given to me by Mr. Bailey, the *ne* of the plural is short, not *nē* as in his printed grammar.

There is also a negative verb Substantive, as examples of which we have *nais*, I am not, in Punchhī, and *nā̃*, I am not, in Chibhālī, both occur in the Parable in the phrase 'I am not worthy.'

### B.—The Active Verb.

This presents few points worthy of special notice, except in the future, which differs entirely from the ordinary Lahndā forms. Throughout the verbs, forms in *ā* are often pronounced as ending in *ō*. This must be understood as a general rule, and only the forms in *ā* will be given.

The following are the principal parts of the verb :—

Infinitive.	<i>mārna</i> , to strike.
Pres. part.	<i>mārnā</i> , striking.
Past part.	<i>māreā</i> , struck.
Conjunctive part.	<i>mārī</i> , <i>mārī-tē</i> (Punchhī), <i>mārī-kā</i> (Chibhālī), having struck.

Regarding the above, there seems to be in Pūnchhī some confusion in the forms. Thus the past participle is used in the sense of an oblique infinitive in *chāreā jōlēā*, he was sent to feed (swine) (Specimen II), and Mr. Bailey shows that the passive is formed not with the past participle, but with a form resembling that of the infinitive. Thus, *ōh mārnō nā*, he is being struck. When a past participle is used attributively, it optionally takes the postposition of the genitive. Thus, (II), *paleā*, kept, but *paleānā baihpā*, the kept (*i.e.* fattened) calf. The same idiom is common in all the Pahārī languages, from Nepal, westwards.

The Imperative *mār*, strike thou, *mārā* (Ch. *mārō*), strike ye. A polite form is *mārī̃*, please to strike.

The only instances of the old present, forming a present subjunctive, are the following :—*hōā̃*, I may be (List No. 172) ; *mārā̃*, I may strike (194) ; *bharā̃*, I may fill (Specimens I, II) ; *khā̃*, let us eat (I) ; and *karā̃*, let us make (I, II).

The Present and Imperfect are formed as usual. Thus, (Punchhī) *mārnā-ēs*, I am striking ; *mārnā asēs*, I was striking.

The Future in Punc̥hī has a conjugation which is quite peculiar. It is thus given by Mr. Bailey :—

‘I shall strike,’ etc.

	Sing.	Plur.
1.	<i>mārsā̃</i>	<i>mārneō̃</i> .
2.	<i>mārnō</i>	<i>mārleā̃</i> .
3.	<i>mārsī</i>	<i>mārlē̃</i> .

The only forms noted in Chibhālī are *mārsā̃*, I shall strike, and *mārsī*, he will strike. The others are not given in the List of Words.

The letter *l* as a sign of the future is common in the Western Pahārī dialects from Bhadravāhī eastwards. The *n* of *mārnō* and *mārneō̃* is probably only a varied pronunciation of this *l*. The *l* does not occur in the Ḍogrī future.

The tenses formed from the Past Participle are exactly as in Pōṭhwārī and call for no comment.

**Irregular Verbs.**—The Verbs for ‘to go’ and ‘to come’ are *gachhnā* and *achhnā*, respectively, as in Pōṭhwārī. *Gachhnā* has its present participle *gēnā* (Ch. *gānā*), its past participle *gā* (Ch. *geā*), and its future *gēsā̃*, etc. *Achhnā* has its present part. *ēnā*, and its past participle *āeā̃*.

Other Verbs form their past participles irregularly. Thus :—

*dēnā*, to give, past part. *dānā* (Ch. *dittā*).

*hinnā*, to take, „ *hindā*.

*karnā*, to do, „ *kilā*.

*bahnā*, to sit, „ *bēḥā* (Ch. *bāḥā*).

*pēnā* (Ch. *pānā*), to fall, past part. *pēā* (Ch. *pāū*).

*hōnā*, to become, „ *hwā* (Ch. *huā*), f. *hōi* (Ch. *huī*).

In Punc̥hī, the Passive voice is not formed with the past participle, as elsewhere in Pōṭhwārī, but with a form apparently allied to the infinitive. Mr. Bailey gives the following examples :—

*ōh mārnō nā*, he is being struck.

*ōh mārnō nē*, they are being struck.

So for the other tenses. It will be observed that *mārnō* does not change for number. We may compare with this the Kāshmīrī passive made by adding the oblique form of the infinitive, *mārana*,—to the verb signifying ‘to come.’

**Pronominal suffixes** of the third person are freely used. Those of the second person have not been noted. There are a few instances of the use of the suffix of the first person, and it is then the same as in Kāshmīrī. Thus we have *ē-s*, I am; and *nai-s*, I am not, Cf. Kāshmīrī *chhu-s*, I am. So *asē-s*, I was, Kāshmīrī *ōsu-s*. All of these belong to Punc̥hī.

The cases in which we have suffixes of the third person are the following. Some of them are not regular in their formation, but as a rule they agree with the forms used in the Murree Hills.

## Specimen I.—

*ākheā-su*, he said.*bujjheā-su*, he heard.*puchchheā-s*, he asked.*takkeā-su*, he saw.*maneā-s*, he did (not) wish.

## Specimen II.—

*thī-s*, they were to him.*chhōrē-s*, he left.*hindē-s*, he took.*dīnāē-s*, he gave.*chhōrā-s*, leave ye to him.*miṭannāē-s*, he persuaded.

## Specimen III.—

*mukarīē-s*, he refused to him.Sentence 225. *nī-s*, is (fem.) to her.239. *banuhī-s*, bind him.

[ No. 41.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAŃJĀBĪ.

CHIBHĀLĪ DIALECT.

(STATE KASHMIR.)

## SPECIMEN I.

Hikk-shakhsānē dō puttār sē. Unhā-wichchō jehṛā nikkā puttūr  
*Of-one-person two sons were. Them-from-in what small son*  
 sā, us apnē-piū-kī ākheā kī, 'aji, jehṛā hissā  
*was, by-him his-own-father-to it-was-said that, 'father, what share*  
 mālānā mighī achhnā-ā, mighī dā-dēō.' Tā us  
*of-the-property to-me coming-is, to-me give-away.' Then by-him*  
 māl uphā-kī baṇḍi-dittā. Tā thōreñ-dihāreñ-pichehñ nikkē-puttrā  
*the-property them-to was-divided-out. And a-few-days-from-after by-the-small-son*  
 sab-kijjh jamā karī-kā dūrānē-mulkānā safar kitā, tā  
*everything collected made-having of-distance-of-country journey was-made, and*  
 utthā apnā māl bad-chalni-nāl kharāb karī-dittā. Phir  
*there his-own property evil-conduct-with wasted was-made. Then*  
 jis-wēlā sārā kharch karī-rehā, tñ us-mulkū-wichch barā  
*at-what-time all expenditure had-been-made, then that-country-in a-great*  
 kāl pāi-gcā, tā ōh lāchār hōn laggā. Tā  
*famine fell, and he helpless to-be bejan. Then*  
 us-mulkānē-hikk-barē-ādmīā-kōl chalā-geā. Us us-kī  
*of-that-country-one-great-man-near he-went-away. By-him him-as-for*  
 apnāñ-zimīñ-wichch sūr charānē-wāstā bhējeā. Usnē-dilā-wichch ēh  
*his-own-lands-in swine feeding-for it-was-sent. His-heart-in this*  
 gall āi kī, 'unhāñ-sikliñ-nāl, jehṛē sūr khānē-nē, apnā dhidd  
*thing came that, 'those-husks-with, which the-swine eating-are, my-own belly*  
 bharā.' Ōh bhī kōi us-kī nahī sī dānā. Phir  
*I-may-fill.' That even anyone him-to not was giving. Then*  
 hōshā-wichch āi-kū .ākheāsu, 'mhārē-piū-kōl kitneñ-mazdūrā-kī  
*sense-in come-having it-was-said-by-him, 'my-father-near how-many-servants-to*  
 bañh rōṭī milnī-ā, tā māh bhukkhā marnā-ā. Māh  
*much bread being-got-is, and I hungry dying-am. I*  
 apnē-piū-kōl utthī-gāsā, atā us-kī ākhsā kī, "hā aji,  
*my-own-father-near arising-will-go, and him-to I-will-say that, "O father,*

mā smānēnā tū tuhārā gunāh kitā-ā, hōr hun is-jōgā nā  
*by-me of-heaven and of-thee sin done-is, and now this-worthy I-am-not*  
 kī phir tusāhrā puttur akhwāwā. Mighī apnē-hikkī-majūrā-jehā  
*that again your son I-may-be-called. Me your-own-one-servant-like*  
 samajh.”” Phir utthī-kā apnē-piū-kōl tureā; tū ajjā  
*consider.”” Then arisen-having his-own-father-near he-went; and still*  
 dūr-hi sā, piū us-kī takkī-kā tars ācā,  
*far-indeed he-was, (to-)the-father him (acc.) seen-having compassion came,*  
 atū dawī-kā us-kī galā-nāl lāi-hindā, atū us-kī  
*and run-having him-to the-neck-with he-was-applied(-and)-taken, and him-to*  
 baūh piār dittā. Puttrā us-kī ākheā, ‘aji, mā  
*much affection was-given. By-the-son him-to it-was-said, ‘father, by-me*  
 smānēnā tū tuhārā gunāh kitā, hōr is-jōgā nā kī  
*of-heaven and of-thee sin was-done, and this-worthy I-am-not, that*  
 phir tusāhrā puttur akhwāwā.’ Usnē-piū apnē-naukarā-kī  
*again your son I-may-be-called.’ By-his-father his-own-servants-to*  
 ākheā kī, ‘changē-thī changē kaprē kadḍhī-ānō, tū us-kī  
*it-was-said that, ‘good-than good clothes bring-ye-forth, and him-to*  
 luāo; hōr isnē-hatthā-nāl chhāp, tā pārā-ī juttī luāo; hōr as  
*put-ye-on; and his-hands-with a-ring, and feet-on shoe put-ye-on; and we*  
 khā hōr khushī karā, kī mhārā ēh puttur mōā-huā-sā,  
*may-eat and rejoicing may-do, for my this son dead-was,*  
 hun jī-ācā; gāwī-geā-sā, hun labbhī-geā-ā.’ Tā oh khushī  
*now alive-came; lost-gone-was, now become-got-is.’ Then they rejoicing*  
 karan laggē.  
*to-do began.*

Usnā barā puttur bārī-wichch geā-huā-sā. Jisvēlā gharā-kōl  
*His great son the-field-in gone-was. At-what-time the-house-near*  
 ācā, atū nachchnā-tū-gānānā wāj bujjheāsu, tā  
*he-came, and of-dancing-and-singing sound was-heard-by-him, then*  
 hikk-naukrā-kī saddī-kū puchchheās kī, ‘ēh kū ā?’  
*one-servant-to called-having it-was-asked-by-him that, ‘this what is?’*  
 Us us-kī ākheā, ‘tuhārā bhrā ācā nā-ā, hōr tuhārē-piū  
*By-him him-to it-was-said, ‘thy brother come is, and by-thy-father*  
 barī ruṭī kitī-ā, is-wāstā kī us-kī chaṅgā-bhalā takkeāsu.  
*a-great dinner made-is, this-for that him-to safe-sound he-was-seen-by-him.’*  
 Oh rūhā-ichch hōi-geā. Dilā nā maneās jē andar  
*He anger-in became. (In-)the-heart not it-was-wished-by-him that within*  
 jā. Tā usnē-piū bāhar achhī-kū us-kī sarchācā.  
*he-may-go. Then by-his-father outside come-having him-to it-was-remonstrated.*

Us pīū-kī ākheā, 'takkō, mā kitnē-bars-huē tusāhṛī  
*By-him the-father-to it-was-said, 'see-ye, I so-many-years-during your*  
 khizmat karnī-ā, hōr kadā tusāhṛē-hukmā-thō bāhar na ṭureā. Tā  
*service doing-am, and ever your-order-from outside not (I)went. And*  
 tusā kadā hikk bakrīnā bakrōṭā mighī nahī dittā, kī  
*by-you ever one of-goat kid to-me not was-given, that*  
 apneā-saṅgīā-nāl khushī karā. Hōr jis-lā tusāhṛā ēh  
*my-own-friends-with rejoicing I-may-make. And when your this*  
 puttar ācā, jis tusāhṛā māl kañjriā-nāl kharāb kitā,  
*son came, by-whom your property harlots-with wasted was-made,*  
 tū usnē wāstā baṛī ruṭī kitī.' Us us-kī  
*by-thee of-him for a-great dinner was-made.' By-him him-to*  
 ākheā, 'puttar, tūh sadā mhāṛē kōl ā. Jō-kijjh mhāṛā ā,  
*it-was-said, 'son, thou ever of-me near art. Whatever mine is,*  
 sō tuhāṛā-hī ā. Atā khushī karnī, hōr khush hōnā  
*that thine-veryly is. And rejoicing to-be-made, and rejoiced to-become*  
 munāsib sā, kī tuhāṛā ēh bhrā mōā-huā-sā, jehṛā jī-ācā;  
*proper was, because thy this brother dead-was, who alive-came;*  
 hōr gāwīā-huā-sā, hun labbhā-ā.  
*and lost-was, 'now got-is.'*

[ No. 42.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

PUNCHHĪ DIALECT.

(STATE PUNCH.)

## SPECIMEN II.

(The Rev. T. Grahame Bailey, M.A.)

Hiks-ādmīānē dō puttur thīs. Nikkē-puttrē-nē pīūnū  
*Of-one-man-of two sons were-to-him. Little-son-by to-father*  
 ākheā, ‘abbā, mālēnā jehṛā hissa mē ēnā, mē dē.  
*it-was-said, ‘father, of-property what part to-me comes, to-me give.’*  
 Us-nō unhē-bichchā māl baṇḍī hindā. Thōṛēā-dihāṛēā-wichch  
*Him-by them-from-in property dividing was-taken. A-few-days-in*  
 puttrē sārā māl kaṭṭhā kītā, te dūr-kusē-milkhā-ichch gā  
*by-the-son all property together was-made, and far-some-country-in went*  
 uṭhī, te us-jāē luchpunā-nē māl sārā barwād  
*having-arisen, and (in)-that-place licentiousness-with property all ruined*  
 karī-chhōṛēs. Jis-wēlā sārā kharch karī-chhōṛēā us-  
*making-was-left-by-him. At-what-time all spending made-was-left that-*  
 mulkhā-ichch baṛā kāl pēi-gēā, baūh tāng hwā. Us-  
*country-in great famine fell, very straitened he-became. In-that-*  
 jāē kusē-girāēwālē-kōl gachhī rehā. Unī usnū apnī-bārī  
*place some-villager-near going he-stayed. By-him to-him (in-)his-own-field*  
 sūr chārcā jōlēā. Jehṛā phaliā sūr khānē-sē, ōh ākhnā sū,  
*pigs to-feed he-was-sent. What husks pigs eating-were, he saying was,*  
 ‘inhē-nē mē apnā pēt bharā;’ tē ōsnū kōī na sū dinā.  
*‘them-with I my-own belly may-fill;’ and to-him anyone not was giving.*  
 Jis-wēlā hōsā-ichch āēā, unī dilā-ichch ākheā, ‘mhāṛē-pīū-  
*At-what-time sense-in he-came, by-him heart-in it-was-said, ‘my-father-*  
 kōl kitrē mazūr rajji-tē khādēwālē, mē itthē  
*near how-many labourers been-satisfied-having eaters(are), I here*  
 bhukkhā marnā ēs. Mē uṭhī pīū-kōl gēsā, te ōsnū  
*hungry dying am. I having-arisen father-near will-go, and to-him*  
 gachhī ākhsā, “ai abbā, mē Khudanā te tuhāṛā gunāh  
*having-gone I-will-say, “O father, by-me of-God and thy sin*  
 kītā, te tuhāṛā puttur ākhnē jōgā nais rehā. Mē  
*was-done, and thy son to-say worthy not-am-I remained. Me*



apnē mazūrā jehā banā.” Fēr uṭhī piū-apnē-kōl  
*think-own labourer like make.” Then having-arisen father-own-near*  
 , gā. Ōh ajjē dūrō achhnā te piū-nō usnū hēreā, te  
*he-went. He still from-far coming and father-by to-him it-was-seen, and*  
 usnū tars ācā, te daurī usnū galā lāi  
*to-him pity came, and having-run to-him neck(to) attaching*  
 hindēs, te usnū chāṁh dīnāēs. Puttrē usnū  
*was-taken-by-him, and to-him kiss was-given-by-him. By-the-son to-him*  
 ākheā, ‘abbā, mē Khudānā te tuhārā gunāh kitā, te  
*it-was-said, ‘father, by-me of-God and thy sin was-done, and*  
 tuhārā puttur ākhnō jōgā nais rehā.’ Piū naukarē  
*thy son to-say worthy not-am-I remained.’ By-father to-servants*  
 ākheā, ‘chaṅgē kaprē khaḍḍh hinī achbā te jōṅgatē  
*it-was-said, ‘good clothes taking-out taking come-ye and quickly*  
 luāi chhōrā; te aṅglī-te chhāp, te pairē jōrā  
*causing-to-be-attached leave-ye; and finger-on ring, and to-feet pair(of-shoes)*  
 lāi chhōrās; te palcā waihrā ānī halāl  
*attaching leave-ye-to-him; and the-kept calf having-brought lawful*  
 karā; as khāi khusī karā, mharā yō puttur mari-  
*make-ye; we having-eaten happiness may-make, my this son dead-*  
 ga-asā, dūi wār jīnā hōi-gā; kutē hōi-gā-sā, phirī  
*gone-was, second time alive became; somewhere becoming-gone-was, again*  
 labbheā.’ Te ōh khusī karn laggē.  
*was-found.’ And they happiness to-make began.*

Usnā barā puttur jīmī-wichch sā. Jis-wēlē apnē-gharā-kōl  
*His big son land-in was. At-what-time own-house-near*  
 ācā, ōs gānē-bajānē-te-nachchannā āwāz bujjheā. Te  
*he-came, by-him of-singing-playing-and-dancing sound was-heard. And*  
 naukarā saddī puchchheā, ‘yō kai dā?’ Unī ākheā,  
*a-servant having-called it-was-asked, ‘this what is?’ By-him it-was-said,*  
 ‘tuhārā bhrā achhi-gā; tuhārē-piū paleānā baihrā halāl  
*‘thy brother came; by-thy-father of-kept calf lawful*  
 karācā, is-gallā ki usnū chaṅgā bhalā labbheā.’  
*was-caused-to-be-made, for-this-matter that to-him well sound he-was-found.’*  
 Ōh khafē hwā, andar nehī gēnō. Usnē-piū bāhar gachhī  
*He angry became, in not (was)going. By-his-father out having-gone*  
 miṭaunāēs. Unī apnē-piū ākheā, ‘dikkh,  
*he-was-persuaded-by-him. By-him (to-)his-own-father it-was-said, ‘see,*  
 mē kitnē-baras tuhārī ṭahl kītī, te kadē tuhārī ākhī  
*by-me how-many-years thy service was-done, and ever thy saying*

mē nahī mōrī; tū kadē mē bakriānā bakrōṭā naō  
*by-me not was-turned; by-thee ever to-me of-a-she-goat kid not-is*  
 dittā, mē apneḍ-dōstē khāwā. Te jis-wēlē yō puttūr  
*given, I my-own-friends(with) may-eat. And what-time this son*  
 tuhārā āē, jis tuhārā sārā māl kanjriē-ichch barwād kitā,  
*thy came, by-whom thy all property harlots-among spoiling was-made,*  
 tū paleānā baihrā halāl karāē. Unī ākheā,  
*by-thee of-kept calf lawful was-caused-to-be-made.' By-him was-said,*  
 'putturā, tū hamēsh mē kōl dī; jehrā kujjh mhārā thēā, yō  
*'son, thou always me near art; what something mine exists, that*  
 tuhārā. Te khusī karnī te khush hōnā chōhnī sī, yō  
*thine. And happiness to-make and happy to-be desirable was, this*  
 tuhārā bhrā marī-gā-asā, dūī wār jīnā hōī-gā; kutē  
*thy brother dead-gone-was, second time alive became; somewhere*  
 hōī-gā-sā, phirī labbheā.  
*becoming-gone-was, again was-found.'*

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[ No. 43.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAŃJĀBĪ.

PUNCHHĪ DIALECT.

(STATE PUNCH.)

## SPECIMEN III.

(The Rev. T. Grahame Bailey, M.A.)

Sāhrē-milkhā-ichch aprāji sī, te māliā kōi na sā,  
*Our-country-in self-rule was, and property-tax any not was,*  
 te hiks rājā charhcā, larāi laggī, jīmīdārē-lōkēñiā muṇḍiā  
*and one king came-up, war was-attached, of-farmer-people heads*  
 kappan hōiā. Jō sipāhī muṇḍi kappī hinnē usnū panj  
*to-cut became. What soldier head cutting may-take to-him five*  
 rupayyē rājā bakhsīs dē, te muṇḍi āp hinnē. Jad  
*rupees king reward may-give, and head himself may-take. When*  
 baūh kappan hōiā, chār rupayyē dinē laggā, fēr trai, fēr dō,  
*many cutting became, four rupees to-give began, then three, then two,*  
 hikk rupayyā, te chhēkur aṭṭh ānē. Jad aṭṭh ānē fi  
*one rupee, and finally eight annas. When eight annas each*  
 laggī, puttur mukariēs ki, ‘mulkh ujaṛcā,  
*was-attached, by-the-son it-was-objected-to-him that, ‘country is-wasted,*  
 rehā kōi na, is-mulkhā-bichch bassī kun?’ Te triē-sakhsēñiā  
*remained any-one not, this-country-in will-live who?’ And of-three-men*  
 khallā nikhtiā, te bhūhē-kannē bhariā, te bhēji dīniā  
*skins were-skinned, and straw-with were-filled, and sending were-given*  
 rājē-kōl, te puttēr ākheā, ‘inhē-lōkēñi māriē nō. Inhē  
*king-near, and by-son it-was-said, ‘to-these-people kill not. Them*  
 mulkhā-ichch basau, te māliā hinnau.’ Māliā  
*country-in cause-to-dwell, and property-tax take.’ Property-tax*  
 mukarrar kitā-gā.  
*appointing was-made.*

## FREE TRANSLATION OF THE FOREGOING.

In former days in this country of ours we ruled ourselves, and there was no property-tax. Then a certain king came upon us and warred against us. The farmer people were beheaded. Whenever a soldier cut off a head, the king gave him a reward of five rupees, and kept the head for himself. When many heads had been cut off, the price went down, and he gave four rupees, then three, then two, then one, and finally only eight annas. His son objected, and complained that the country was being devastated, no one was left to cultivate it, and now who could inhabit it? He had three men flayed, and stuffed their skins with straw. These the son sent to the king saying, 'do not kill these people. Settle them down in the country, and take a property-tax from them.' So a property-tax was inaugurated (and has since continued).<sup>1</sup>

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<sup>1</sup> This interesting legend seems to point to head-hunting days in ancient times, when people collected heads, as philatelists now-a-days collect stamps. The same custom was in existence not so many years ago in the Naga Hills of Assam far to the east.

# STANDARD LIST OF WORDS AND SENTENCES

English.	Salt Range (Shāhpur).	Awāpkārī (Attock).	Hindkō of Kohat.	Ghēbī.
1. One . . . .	Hikk . . . .	Hikk . . . .	Hikk . . . .	Hikk . . . .
2. Two . . . .	Dāḥ . . . .	Dāḥ . . . .	Dā . . . .	Dā . . . .
3. Three . . . .	Trā, trāḥ . . . .	Trā . . . .	Trā . . . .	Trā . . . .
4. Four . . . .	Chār . . . .	Chār . . . .	Chār . . . .	Chār . . . .
5. Five . . . .	Pañj . . . .	Pañj . . . .	Pañj . . . .	Pañj . . . .
6. Six . . . .	Chhē . . . .	Chhē . . . .	Chhē . . . .	Chhē . . . .
7. Seven . . . .	Satt . . . .	Satt . . . .	Satt . . . .	Satt . . . .
8. Eight . . . .	Atth . . . .	Atth . . . .	Atth . . . .	Atth . . . .
9. Nine . . . .	Nāh . . . .	Nāh . . . .	Nāh . . . .	Nāh . . . .
10. Ten . . . .	Dāh . . . .	Dāh . . . .	Das . . . .	Dāh, das . . . .
11. Twenty . . . .	Vih . . . .	Vih . . . .	Wi . . . .	Vih . . . .
12. Fifty . . . .	Pañjāh . . . .	Pañjāh . . . .	Pañjāh . . . .	Pañjāh . . . .
13. Hundred . . . .	Sā . . . .	Sau, sū . . . .	Sau . . . .	Sau . . . .
14. I . . . .	Maī, mā . . . .	Mā . . . .	Mā . . . .	Mā . . . .
15. Of me . . . .	Maīdā, māīdā . . . .	Māīdā . . . .	Māīdā . . . .	Māīdā . . . .
16. Mine . . . .	Maīdā, māīdā . . . .	Māīdā . . . .	Māīdā . . . .	Māīdā . . . .
17. We . . . .	Asī . . . .	Asī . . . .	Assī . . . .	Assī, ass . . . .
18. Of us . . . .	Asīdā . . . .	Asīdā, sīdā . . . .	Asīdā . . . .	Asīdā . . . .
19. Our . . . .	Asīdā . . . .	Asīdā, sīdā . . . .	Asīdā . . . .	Asīdā . . . .
20. Thou . . . .	Tū . . . .	Tū . . . .	Tū . . . .	Tū . . . .
21. Of thee . . . .	Tāīdā, tūīdā . . . .	Tāīdā, tūīdā . . . .	Tāīdā . . . .	Tāīdā . . . .
22. Thine . . . .	Tāīdā, tūīdā . . . .	Tāīdā, tūīdā . . . .	Tāīdā . . . .	Tāīdā . . . .
23. You . . . .	Tusī . . . .	Tusī . . . .	Tussī . . . .	Tussī, tuss . . . .
24. Of you . . . .	Tusīdā . . . .	Tusīdā, tusīdā . . . .	Tusīdā . . . .	Tusīdā, tusīdā . . . .
25. Your . . . .	Tusīdā . . . .	Tusīdā, tusīdā . . . .	Tusīdā . . . .	Tusīdā, tusīdā . . . .

# IN NORTH-EASTERN LAHNDĀ.

Pōṭhwārī.	Phūṇḍī-Kaīrālī.	Chibhālī (Kashmir).	Punchhī.	English.
Hikk . . . .	Hikk . . . .	Hikk . . . .	Hōkk . . . .	1. One.
Dō . . . .	Dō . . . .	Dō . . . .	Dō . . . .	2. Two.
Trā . . . .	Trā . . . .	Trā . . . .	Trā . . . .	3. Three.
Chār . . . .	Chār . . . .	Chār . . . .	Chār . . . .	4. Four.
Pañj . . . .	Pañj . . . .	Pañj . . . .	Pañj . . . .	5. Five.
Chhē . . . .	Chhē . . . .	Chhē . . . .	Chhē . . . .	6. Six.
Satt . . . .	Satt . . . .	Satt . . . .	Satt . . . .	7. Seven.
Atṭh . . . .	Atṭh . . . .	Atṭh . . . .	Atṭh . . . .	8. Eight.
Naũ . . . .	Nau . . . .	Naũ . . . .	Nau . . . .	9. Nine.
Das . . . .	Das . . . .	Das . . . .	Das . . . .	10. Ten.
Vih . . . .	Vih . . . .	Wih . . . .	Wih . . . .	11. Twenty.
Pañjāh . . . .	Panjāh . . . .	Panjāh . . . .	Das te dō wiḥā	12. Fifty.
Sau . . . .	Sau . . . .	Sau . . . .	Fañj wiḥā	13. Hundred.
Mā . . . .	Mā, mā . . . .	Mā, māh . . . .	Mā, mēh . . . .	14. I.
Māḍā, mahāḍā, mahārā. māḥā.	Mhārā, mahārā . . . .	Mhārā . . . .	Mhārā . . . .	15. Of me.
Māḍā, mahāḍā, mahārā, māḥā.	Mhārā, mahārā . . . .	Mhārā . . . .	Mhārā . . . .	16. Mine.
As, asī . . . .	As . . . .	As . . . .	As . . . .	17. We.
Asāḍā, asārā, sādā, sārā . . . .	Sāhrā . . . .	Sāhrā . . . .	Sāhrā . . . .	18. Of us.
Asāḍā, asārā, sādā, sārā . . . .	Sāhrā . . . .	Sāhrā . . . .	Sāhrā . . . .	19. Our.
Tū . . . .	Tū . . . .	Tū, tūh . . . .	Tū . . . .	20. Thou.
Tāḍā, tuhāḍā, tuhārā . . . .	Tuhārā . . . .	Tuhārā . . . .	Tuhārā . . . .	21. Of thee.
Tāḍā, tuhāḍā, tuhārā . . . .	Tuhārā . . . .	Tuhārā . . . .	Tuhārā . . . .	22. Thine.
Tus, tusī . . . .	Tus . . . .	Tus . . . .	Tus . . . .	23. You.
Tusāḍā, tusārā . . . .	Suāhrā, tusāhrā . . . .	Tusāhrā . . . .	Suāhrā . . . .	24. Of you.
Tusāḍā, tusārā . . . .	Suāhrā, tusāhrā . . . .	Tusāhrā . . . .	Suāhrā . . . .	25. Your.

English.	Salt Range (Shāhpur).	Awānkārī (Attock).	Hindkō of Kohat.	Ghēbl.
26. He . . . . .	Ō . . . . .	Ō, oh . . . . .	Ō . . . . .	Ō, oh . . . . .
27. Of him . . . . .	Us-nā̃ . . . . .	Us-nā̃ . . . . .	Us-nā̃ . . . . .	Us-dā, us-nā̃ . . . . .
28. His . . . . .	Us-nā̃ . . . . .	Us-nā̃ . . . . .	Us-nā̃ . . . . .	Us-dā, us-nā̃ . . . . .
29. They . . . . .	Unuh, un . . . . .	Unnh . . . . .	Un, ō . . . . .	Oh, unnh . . . . .
30. Of them . . . . .	Unnhā̃-nā̃ . . . . .	Unnhā̃-nā̃ . . . . .	Unā̃-nā̃ . . . . .	Un-dā, unā̃-nā̃ . . . . .
31. Their . . . . .	Unnhā̃-nā̃ . . . . .	Unnhā̃-nā̃ . . . . .	Unā̃-nā̃ . . . . .	Un-dā, unā̃-nā̃ . . . . .
32. Hand . . . . .	Hatth . . . . .	Hatth . . . . .	Hatth . . . . .	Hatth . . . . .
33. Foot . . . . .	Pār . . . . .	Pār . . . . .	Pār . . . . .	Pār . . . . .
34. Nose . . . . .	Nakk . . . . .	Nakk . . . . .	Nakk . . . . .	Nakk . . . . .
35. Eye . . . . .	Akkh . . . . .	Akkh . . . . .	Akkh . . . . .	Akkh . . . . .
36. Mouth . . . . .	Mūh, mūh . . . . .	Mūh . . . . .	Wāt . . . . .	Wāt . . . . .
37. Tooth . . . . .	Dand . . . . .	Dand . . . . .	Dand . . . . .	Dand . . . . .
38. Ear . . . . .	Kann . . . . .	Kann . . . . .	Kann . . . . .	Kann . . . . .
39. Hair . . . . .	Wāl . . . . .	Wāl . . . . .	Wāl . . . . .	Wāl . . . . .
40. Head . . . . .	Sir . . . . .	Sir . . . . .	Sir . . . . .	Sir . . . . .
41. Tongue . . . . .	Jibbh, zabān . . . . .	Jibbh . . . . .	Jib . . . . .	Jibh . . . . .
42. Belly . . . . .	Dhiddh . . . . .	Dhiddh . . . . .	Dhidd . . . . .	Dhidd . . . . .
43. Back . . . . .	Kand . . . . .	Kand . . . . .	Trikkal . . . . .	Kand . . . . .
44. Iron . . . . .	Lohā . . . . .	Lohā . . . . .	Lōh . . . . .	Lohā . . . . .
45. Gold . . . . .	Sonā . . . . .	Sonā . . . . .	Sonā . . . . .	Sonā . . . . .
46. Silver . . . . .	Chā̃di . . . . .	Chā̃di . . . . .	Chā̃di . . . . .	Chā̃di . . . . .
47. Father . . . . .	Peo . . . . .	Piā . . . . .	Peo . . . . .	Peo . . . . .
48. Mother . . . . .	Mā . . . . .	Mā . . . . .	Mā . . . . .	Mā . . . . .
49. Brother . . . . .	Bhirā, bhrā . . . . .	Bhirā . . . . .	Bhirā . . . . .	Bharā . . . . .
50. Sister . . . . .	Bhāṇ . . . . .	Bhāṇ . . . . .	Bhāṇ, bhēṇ . . . . .	Bhāṇ . . . . .
51. Man . . . . .	Jaṇā . . . . .	Jaṇū, marad . . . . .	Ādmi, jaṇā . . . . .	Ādmi . . . . .
52. Woman . . . . .	Jaṇāni . . . . .	Janāni . . . . .	Rann, istri . . . . .	Trimat . . . . .

Pōthwārī.	Phūṇḍī-Kaīrālī.	Chibhālī (Kashmir).	Puncchī.	English.
Oh . . . .	Ōh . . . .	Ōh . . . .	Ōh . . . .	26. He.
Us-nā . . . .	Ōs-nā, us-nā . . . .	Us-nā . . . .	Us-nā . . . .	27. Of him.
Us-nā . . . .	Ōs-nā, us-nā . . . .	Us-nā . . . .	Us-nā . . . .	28. His.
Oh . . . .	Ōh . . . .	Ōh . . . .	Ōh . . . .	29. They.
Unhā-nā, unhā-nā . . . .	Ōnhā-nā, unhā-nā . . . .	Unā-nā, unhā-nā . . . .	Unhā-nā . . . .	30. Of them.
Unhā-nā, unhā-nā . . . .	Ōnhā-nā, unhā-nā . . . .	Unā-na, unhā-nā . . . .	Unhā-nā . . . .	31. Their.
Hatth . . . .	Hatth . . . .	Hatth . . . .	Hatth . . . .	32. Hand.
Pār . . . .	Pār . . . .	Pār . . . .	Pār . . . .	33. Foot.
Nakk . . . .	Nakk . . . .	Nak . . . .	Nakh . . . .	34. Nose.
Akkh . . . .	Akkh . . . .	Akkh . . . .	Akkh . . . .	35. Eye.
Mūh . . . .	Mū . . . .	Jāt . . . .	Mūh . . . .	36. Mouth.
Dand . . . .	Dand . . . .	Dand . . . .	Dand . . . .	37. Tooth.
Kann . . . .	Kann . . . .	Kann . . . .	Kōnn . . . .	38. Ear.
Wāl . . . .	Bāl . . . .	Bāl . . . .	Bāl . . . .	39. Hair.
Sir . . . .	Sir . . . .	Sir . . . .	Sir . . . .	40. Head.
Jibbh, jibh . . . .	Jiw . . . .	Jibbh . . . .	Jib . . . .	41. Tongue.
Dhiḍḍh . . . .	Dhiḍḍh, pēt . . . .	Dhiḍḍ . . . .	Pēt . . . .	42. Belly.
Kand . . . .	Lakk ( <i>lower back</i> ), kandh ( <i>upper back</i> ).	Kand . . . .	Lakk ( <i>lower part</i> ), kōnd ( <i>upper part</i> ).	43. Back.
Lohā . . . .	Lohā . . . .	Lohā . . . .	Lohā . . . .	44. Iron.
Sonā . . . .	Sōnā . . . .	Sōnā . . . .	Sōnō . . . .	45. Gold.
Chāndī . . . .	Ruppā . . . .	Chādi . . . .	Chāndī . . . .	46. Silver.
Peō . . . .	Pē, peō . . . .	Ajī . . . .	Peō, ( <i>voc. abbā</i> ) . . . .	47. Father.
Mā . . . .	Bōwē, mā, mās . . . .	Bēwi . . . .	Mā . . . .	48. Mother.
Bhrā . . . .	Bhrā . . . .	Bhrā . . . .	Bhrā . . . .	49. Brother.
Bhāp . . . .	Bhēp . . . .	Bā-jī . . . .	Bhān . . . .	50. Sister.
Ādmī . . . .	Ādmī . . . .	Janā . . . .	Mard . . . .	51. Man.
Janānī, rann . . . .	Biwi, kuṛī . . . .	Bibi, janānī . . . .	Kuṛī . . . .	52. Woman.



English.	Salt Range (Shāhpur).	Awāṇkāri (Attock).	Hindkō of Kohat.	Ghēbi.
53. Wife . . .	Sawāṇī . . .	Sawāṇī . . .	Rann . . .	Sawāṇī . . .
54. Child . . .	Chhōhur . . .	Chhōhr . . .	Jātak, mashām . . .	Jātak . . .
55. Son . . .	Puttur . . .	Puttr . . .	Nadā, puttar . . .	Puttur . . .
56. Daughter . . .	Dhī . . .	Dhī . . .	Kuṛī, dhī . . .	Dhī . . .
57. Slave . . .	... ..	... ..	Gullā . . .	Naukar . . .
58. Cultivator . . .	... ..	Halwāh . . .	Zimīdār . . .	Kirsāp . . .
59. Shopherd . . .	Āiyāl . . .	Ajri . . .	Ajrī . . .	Ājri . . .
60. God . . .	Khudā . . .	Khudā . . .	Khudā, Rabb . . .	Rabb, Allāh . . .
61. Devil . . .	Shātān . . .	Shitān . . .	Shātān . . .	Shatān . . .
62. Sun . . .	Dēhū . . .	Dihō, sūraj . . .	Dē . . .	Dih . . .
63. Moon . . .	Chann . . .	Chann . . .	Chau . . .	Chann . . .
64. Star . . .	Tārā . . .	Tārā . . .	Tārā . . .	Tārā . . .
65. Fire . . .	Agg . . .	Agg . . .	Agg . . .	Agg . . .
66. Water . . .	Pāṇī . . .	Pāṇī . . .	Pāṇī . . .	Pāṇī . . .
67. House . . .	Ghar . . .	Ghar . . .	Ghar . . .	Kōṭhā . . .
68. Horso . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .
69. Cow . . .	Gā . . .	Gā . . .	Gā . . .	Gā . . .
70. Dog . . .	Kuttā . . .	Kuttā . . .	Kuttā . . .	Kuttā . . .
71. Cat . . .	Billā (f. billi) . . .	Billā (f. billi) . . .	Billī . . .	Billī . . .
72. Cock . . .	Kukkuṛ . . .	Kukkuṛ . . .	Kukkaṛ . . .	Kukkar . . .
73. Duck . . .	Battak . . .	Battak . . .	Battak . . .	Battak . . .
74. Ass . . .	Gaddō, khōtā, kharkā . . .	Khōtā, kharkā . . .	Kharkā . . .	Khōtā . . .
75. Camel . . .	Uṭṭh . . .	Uṭṭh . . .	Uṭṭh . . .	Uṭṭh . . .
76. Bird . . .	Pakkhū, pakkhi, pakhērū . . .	Pākhērū . . .	Chīṛī . . .	Pākhērū . . .
77. Go . . .	Vañj . . .	Wañj . . .	Wā . . .	Wañj . . .
78. Eat . . .	Khā . . .	Khā . . .	Khā . . .	Khā . . .
79. Sit . . .	Bāh . . .	Bāh . . .	Ash thī, aj . . .	Ajjh . . .

Pōṣhwāri.	Dhūṇḍī-Kaiyāl.	Chibhālī (Kashmir).	Punchhī.	English.
Wohṭī . . . .	Janāṇī, rann . . . .	Bauṭṭī . . . .	Janōṇī . . . .	53. Wife.
Bachchā . . . .	Jātuk . . . .	Nikkā . . . .	Jaṅgut or jōṅgut (boy), kuṛī (girl).	54. Child.
Puttur . . . .	Puttur . . . .	Puttur . . . .	Puttur . . . .	55. Son.
Dhī . . . .	Dhī . . . .	Dhī . . . .	Dhī . . . .	56. Daughter.
Ṭahliā . . . .	Ghulām . . . .	Gulām . . . .	Ghulam . . . .	57. Slave.
Halwāhiā . . . .	Zamindār . . . .	Jimīdār . . . .	Jimīdār . . . .	58. Cultivator.
Ājri . . . .	Pāhlā . . . .	Ajri . . . .	Guāl . . . .	59. Shepherd.
Rabb . . . .	Khudā, Rabb, Allāh . . . .	Allā . . . .	Rabb, etc. . . .	60. God.
Shatān . . . .	Shatān, Shaitān . . . .	Shattān . . . .	Shaitōn . . . .	61. Devil.
Suraj, diḥḥ, diḥ . . . .	Dēh, dīh . . . .	Dinh . . . .	Dīh . . . .	62. Sun.
Chann . . . .	Cann . . . .	Chap . . . .	Chann . . . .	63. Moon.
Tārā . . . .	Tārā . . . .	Tārā . . . .	Tārā . . . .	64. Star.
Agg . . . .	Agg . . . .	Agg . . . .	Agg . . . .	65. Fire.
Pāṇī . . . .	Pāṇī . . . .	Pāṇī . . . .	Pōṇī . . . .	66. Water.
Ghar . . . .	Ghar . . . .	Ghar . . . .	Ghar . . . .	67. House.
Ghōṛā . . . .	Ghōṛā . . . .	Ghōṛā . . . .	Ghōṛā . . . .	68. Horse.
Gā . . . .	Gā . . . .	Gā . . . .	Gālv . . . .	69. Cow.
Kuttā . . . .	Kuttā . . . .	Kuttā . . . .	Kuttā . . . .	70. Dog.
Billī . . . .	Bilāl . . . .	Billī . . . .	Billā (masc.) . . . .	71. Cat.
Kukkar . . . .	Kukkar . . . .	Kukkar . . . .	Kukkar . . . .	72. Cock.
Batakh . . . .	Badki, batakh . . . .	Batak . . . .	Badk . . . .	73. Duck.
Khōtā . . . .	Khōtā . . . .	Khōtā . . . .	Khōtā . . . .	74. Ass.
Uṭṭh . . . .	Uṭṭh, uṭṭh . . . .	Uṭṭh . . . .	Uṭṭh . . . .	75. Camel.
Pākhērū . . . .	Pākhērū, pākhērū, pākhērū . . . .	Pākhērū . . . .	Pākhērū . . . .	76. Bird.
Jā, gachh, gau . . . .	Gachh, jul . . . .	Jā . . . .	Gachh . . . .	77. Go.
Khā . . . .	Khā . . . .	Khā . . . .	Khā . . . .	78. Eat.
Bāh . . . .	Bāh . . . .	Bāh . . . .	Bā . . . .	79. Sit.

English.	Salt Range (Shāhpur).	Awāṇkāri (Attock).	Hindkō of Kohat.	Ghōṣī.
80. Come . . .	Ā . . . . .	Ā . . . . .	Ā . . . . .	Ā . . . . .
81. Beat . . .	Mār . . . . .	Mār . . . . .	Mār . . . . .	Mār . . . . .
82. Stand . . .	Khalō . . . . .	Khalō . . . . .	Khal thī, uchchā thī .	Uṭṭh . . . . .
83. Die . . . .	Mar . . . . .	Mar . . . . .	Mar . . . . .	Mar . . . . .
84. Give . . . .	Dē . . . . .	Dē . . . . .	Dē . . . . .	Dē . . . . .
85. Run . . . .	Bhajj . . . . .	Bhajj . . . . .	Daur, bhajj . . . . .	Bhajj, nas . . . . .
86. Up . . . . .	Uttē . . . . .	Uttē . . . . .	Uttē . . . . .	Uttē . . . . .
87. Near . . . .	Nērō . . . . .	Kōl . . . . .	Nērō . . . . .	Nērō . . . . .
88. Down . . . .	Talō . . . . .	Tallō . . . . .	Tallō . . . . .	Talō . . . . .
89. Far . . . . .	Mōklō . . . . .	Dūr . . . . .	Dūr . . . . .	Parō, dūr . . . . .
90. Before . . . .	Aggō . . . . .	Aggō . . . . .	Aggō . . . . .	Aggō . . . . .
91. Behind . . . .	Pichchhō . . . . .	Pichchhō . . . . .	Pichchhō . . . . .	Pichchhō . . . . .
92. Who . . . . .	Kōr . . . . .	Kōr . . . . .	Kōl . . . . .	Kōr . . . . .
93. What . . . .	Kō, ki . . . . .	Kō . . . . .	Kō . . . . .	Kō . . . . .
94. Why . . . . .	Kiñ . . . . .	Kiñ . . . . .	Kiñ . . . . .	Kiñ . . . . .
95. And . . . . .	Te . . . . .	Te . . . . .	Watt, te . . . . .	Hōr . . . . .
96. But . . . . .	Par . . . . .	Par . . . . .	Khō . . . . .	Par . . . . .
97. If . . . . .	Jō . . . . .	Jō . . . . .	... ..	Kadō, kadī . . . . .
98. Yes . . . . .	Hā, hā . . . . .	Āh . . . . .	Hā . . . . .	Hā . . . . .
99. No . . . . .	Nahī, nā, khair . . . . .	Nehī . . . . .	Nā . . . . .	Nahī . . . . .
100. Alas . . . . .	Hāō hāō . . . . .	Hahā . . . . .	Armād . . . . .	Armān . . . . .
101. A father . . . .	Peō . . . . .	Piā . . . . .	Peō . . . . .	Peō . . . . .
102. Of a father . . . .	Piānā . . . . .	Piānā . . . . .	Peōnā . . . . .	Piānā . . . . .
103. To a father . . . .	Piā-hā . . . . .	Piā-dāī . . . . .	Peō-kō, peō-ā . . . . .	Piānā . . . . .
104. From a father . . . .	Piū-thāō . . . . .	Piā-dāīō . . . . .	Peō-kolō . . . . .	Piū-kolū . . . . .
105. Two fathers . . . .	Dōō peō . . . . .	Dōō piā . . . . .	Dō peō . . . . .	Dō peō . . . . .
106. Fathers . . . . .	Peō . . . . .	Piā . . . . .	Peō . . . . .	Peō . . . . .

Pōṭhwārī.	Dhūṇḍī-Kaīrālī.	Chibhālī (Kashmir).	Punchhl.	English.
Ā . . . .	Achh . . . .	Ā . . . .	Achh . . . .	80. Come.
Kuṭṭ . . . .	Mār . . . .	Mār . . . .	Mār . . . .	81. Beat.
Khalō . . . .	Khal . . . .	Khalā hō . . . .	Uḍ . . . .	82. Stand.
Mar . . . .	Mar . . . .	Mar . . . .	Mar . . . .	83. Die.
Dē . . . .	Dē . . . .	Dē . . . .	Dē . . . .	84. Give.
Dauṛ . . . .	Nas . . . .	Nas . . . .	Nas . . . .	85. Run.
Upar . . . .	Tē, upar . . . .	Uppar . . . .	Tōṣ . . . .	86. Up.
Kōl, nēṛē . . . .	Nēṛē, kōl . . . .	Nēṛā . . . .	Kōl, nēṛē . . . .	87. Near.
Bun . . . .	Buṇ, buṇ . . . .	Bunn . . . .	Bnē, bun . . . .	88. Down.
Dūr . . . .	Dūr . . . .	Dūr . . . .	Dūr . . . .	89. Far.
Pāhlī . . . .	Aggē . . . .	Pāhlī . . . .	Aggē . . . .	90. Before.
Pichchhē . . . .	Pichchhē . . . .	Pichchhī . . . .	Pichchhē . . . .	91. Behind.
Kehṛā, kuṇ . . . .	Kuṇ, ( <i>adj.</i> ) kehṛā . . . .	Kehṛā . . . .	Kuṇ . . . .	92. Who.
Kāh . . . .	Kā, kāh . . . .	Kāh, kā . . . .	Kā . . . .	93. What.
Kīā, kīō . . . .	Kīā, kīā . . . .	Kīō . . . .	Kīā . . . .	94. Why.
Hōr . . . .	Tē, attē . . . .	Tē . . . .	Te . . . .	95. And.
Par . . . .	Par . . . .	Par . . . .	... ..	96. But.
Jē kadē, jēkar . . . .	Jē, jē-kadē . . . .	Jēkar . . . .	.. ..	97. If.
Āhā, hā . . . .	Hā . . . .	Hā . . . .	Ohō . . . .	98. Yes.
Nāh, nahī . . . .	Nā, nā, nahī . . . .	Nahī . . . .	Nehī . . . .	99. No.
Basōs, absōs . . . .	Hāō hāō . . . .	Amsōs . . . .	Hāō hāō . . . .	100. Alas.
Peō . . . .	Peō, pē . . . .	Ajī . . . .	Peō . . . .	101. A father.
Piānā (-nā) . . . .	Piānā . . . .	Ajīnā . . . .	Piānā . . . .	102. Of a father.
Piā-ki, -nī . . . .	Piā-ki . . . .	Ajīnī . . . .	Piānī . . . .	103. To a father.
Piā-kōlī, -thī . . . .	Piā-thī, -kolā . . . .	Ajī-kolī . . . .	Piā-tī, kolō . . . .	104. From a father.
Dō piā . . . .	Dō pēwrē . . . .	Dō ajī . . . .	Dō pēre . . . .	105. Two fathers.
Piā . . . .	Pēwrē . . . .	Ājī . . . .	Pēre . . . .	106. Fathers.

English.	Salt Range (Shāhpur).	Awānkārī (Attock).	Hindkō of Kohat.	Ghōbī.
107. Of fathers . . .	Pēwāñā . . .	Piūñā . . .	Peōñā . . .	Pēwāñā . . .
108. To fathers . . .	Pēwāñ-hā . . .	Piūñ-dāī . . .	Peōñ-kō, -ñ . . .	Pēwāñī . . .
109. From fathers . . .	Pēwāñ-thāō . . .	Piūñ-dāīō . . .	Peōñ-kōlō . . .	Pēwāñ-kōlī . . .
110. A daughter . . .	Dhī . . .	Dhī . . .	Dhī . . .	Dhī . . .
111. Of a daughter . . .	Dhīūñā . . .	Dhīñā . . .	Dhīñā . . .	Dhīñā . . .
112. To a daughter . . .	Dhīñ-hā . . .	Dhīñ-dāī . . .	Dhīñ-kō, -ñ . . .	Dhīñī . . .
113. From a daughter . . .	Dhīñ-thāō . . .	Dhīñ-dāīō . . .	Dhīñ-kōlō . . .	Dhīñ-kōlī . . .
114. Two daughters . . .	Dōñ dhiñ . . .	Dōñ dhiñ . . .	Dō dhiñ . . .	Dō dhiñ . . .
115. Daughters . . .	Dhīñ . . .	Dhīñ . . .	Dhīñ . . .	Dhīñ . . .
116. Of daughters . . .	Dhīññā . . .	Dhīññā . . .	Dhīññā . . .	Dhīññā . . .
117. To daughters . . .	Dhīñ-hā . . .	Dhīñ-dāī . . .	Dhīñ-kō, -ñ . . .	Dhīññī . . .
118. From daughters . . .	Dhīñ-thāō . . .	Dhīñ-dāīō . . .	Dhīñ-kōlō . . .	Dhīñ-kōlī . . .
119. A good man . . .	Chāngā jāpā . . .	Chāngā jāpā . . .	Chāngā jāpā . . .	Chāngā ādmī . . .
120. Of a good man . . .	Chāngā jāpāñā . . .	Chāngā jāpāñā . . .	Chāngā jāpāñā . . .	Chāngā ādmīñā . . .
121. To a good man . . .	Chāngā jāpāñ-hā . . .	Chāngā jāpāñ-dāī . . .	Chāngā jāpāñ-kō, -ñ . . .	Chāngā ādmīñī . . .
122. From a good man . . .	Chāngā jāpāñ-thāō . . .	Chāngā jāpāñ-dāīō . . .	Chāngā jāpāñ-kōlō . . .	Chāngā ādmīñ-kōlī . . .
123. Two good men . . .	Dōñ chāngā jāpā . . .	Dōñ chāngā jāpā . . .	Dō chāngā jāpā . . .	Dō chāngā ādmī . . .
124. Good men . . .	Chāngā jāpā . . .	Chāngā jāpā . . .	Chāngā jāpā . . .	Chāngā ādmī . . .
125. Of good men . . .	Chāngā jāpāññā . . .	Chāngā jāpāññā . . .	Chāngā jāpāññā . . .	Chāngā ādmīññā . . .
126. To good men . . .	Chāngā jāpāññ-hā . . .	Chāngā jāpāññ-dāī . . .	Chāngā jāpāññ-kō, -ñ . . .	Chāngā ādmīññī . . .
127. From good men . . .	Chāngā jāpāññ-thāō . . .	Chāngā jāpāññ-dāīō . . .	Chāngā jāpāññ-kōlō . . .	Chāngā ādmīññ-kōlī . . .
128. A good woman . . .	Chāngī jānānī . . .	Chāngī jānānī . . .	Chāngī istri, chāngī rann . . .	Chāngī trimat . . .
129. A bad boy . . .	Bhārā chhōhur . . .	Bhārā chhōhr . . .	Kharāb naqā . . .	Bhārā naqdhā . . .
130. Good women . . .	Chāngīñ jānānīñ . . .	Chāngīñ jānānīñ . . .	Chāngīñ istriñ, chāngīñ rannā . . .	Chāngīñ sawānīñ . . .
131. A bad girl . . .	Bhārī chhōhir . . .	Bhārī chhōhr . . .	Kharāb kuṛī . . .	Bhārī kuṛī . . .
132. Good . . .	Chāngā . . .	Chāngā . . .	Chāngā . . .	Chāngā . . .
133. Better . . .	Chāngārā . . .	Bahñ chāngā . . .	Bañ chāngā . . .	(Us-kōlī) chāngā . . .

Pōṭhwārī.	Dhūṇḍī-Kaipālī.	Chibhālī (Kashmir).	Punchhī.	English.
ṛēwāñā, peoriāñā . . .	Pēwreāñā, pēwāñā . . .	Ajiāñā . . . . .	Pēreāñā . . . . .	107. Of fathers.
ṛēwāñ-kī, peoriāñ-kī, -nū . . .	Pēwreāñ-kī, pēwāñ-kī . . .	Ajiāñū . . . . .	Pēreāñū . . . . .	108. To fathers.
ṛēwāñ-kōḷū, peoriāñ-kōḷū, -thī . . .	Pēwreāñ-thī, pēwāñ-thī, -kōḷā . . .	Ajiāñ-kōḷū . . . . .	Pēreāñ-tī . . . . .	109. From fathers.
ḍhī . . . . .	Dhī . . . . .	Dhī . . . . .	Dhī . . . . .	110. A daughter.
ḍhīñā . . . . .	Dhīñā . . . . .	Dhīñā . . . . .	Dhīñā . . . . .	111. Of a daughter.
ḍhīñ-kī, -nū . . . . .	Dhīñ-kī . . . . .	Dhīñū . . . . .	Dhīñū . . . . .	112. To a daughter.
ḍhīñ-kōḷū, -thī . . . . .	Dhīñ-thī . . . . .	Dhīñ-kōḷū . . . . .	Dhīñ-tī . . . . .	113. From a daughter.
ḍō ḍhīñ . . . . .	ḍō ḍhīñ . . . . .	ḍō ḍhīñ . . . . .	ḍō ḍhīñ . . . . .	114. Two daughters.
ḍhīñ . . . . .	Dhīñ . . . . .	Dhīñ . . . . .	Dhīñ . . . . .	115. Daughters.
ḍhīñā . . . . .	Dhīñā . . . . .	Dhīñā . . . . .	Dhīñā . . . . .	116. Of daughters.
ḍhīñ-kī, -nū . . . . .	Dhīñ-kī . . . . .	Dhīñū . . . . .	Dhīñū . . . . .	117. To daughters.
ḍhīñ-kōḷū, -thī . . . . .	Dhīñ-thī . . . . .	Dhīñ-kōḷū . . . . .	Dhīñ-tī . . . . .	118. From daughters.
ḥaṅgā ādmi . . . . .	Chāṅgā ādmi . . . . .	Chāṅgā ādmi . . . . .	Chāṅgā janā . . . . .	119. A good man.
ḥaṅgā ādmiñā . . . . .	Chāṅgā ādmiñā . . . . .	Chāṅgā ādmiñā . . . . .	Chāṅgā janāñā . . . . .	120. Of a good man.
ḥaṅgā ādmiñ-kī, -nū . . . . .	Chāṅgā ādmiñ-kī . . . . .	Chāṅgā ādmiñū . . . . .	Chāṅgā janāñū . . . . .	121. To a good man.
ḥaṅgā ādmiñ-kōḷū, -thī . . . . .	Chāṅgā ādmiñ-thī . . . . .	Chāṅgā ādmiñ-kōḷū . . . . .	Chāṅgā janāñ-tī . . . . .	122. From a good man.
ḍō chāṅgā ādmi . . . . .	ḍō chāṅgā ādmi . . . . .	ḍō chāṅgā ādmi . . . . .	ḍō chāṅgā janā . . . . .	123. Two good men.
ḥaṅgā ādmi . . . . .	Chāṅgā ādmi . . . . .	Chāṅgā ādmi . . . . .	Chāṅgā janā . . . . .	124. Good men.
ḥaṅgā ādmiñā . . . . .	Chāṅgā ādmiñā . . . . .	Chāṅgā ādmiñā . . . . .	Chāṅgā janāñā . . . . .	125. Of good men.
ḥaṅgā ādmiñ-kī, -nū . . . . .	Chāṅgā ādmiñ-kī . . . . .	Chāṅgā ādmiñū . . . . .	Chāṅgā janāñū . . . . .	126. To good men.
ḥaṅgā ādmiñ-kōḷū, -thī . . . . .	Chāṅgā ādmiñ-thī . . . . .	Chāṅgā ādmiñ-kōḷū . . . . .	Chāṅgā janāñ-tī . . . . .	127. From good men.
ḥaṅgī zāñāñī . . . . .	Chāṅgī biwī . . . . .	Chāṅgī siwāñī . . . . .	Chāṅgī aurāt . . . . .	128. A good woman.
Bhārā jākat . . . . .	Mandā jātnak . . . . .	Bhaiṛā lauhṛā . . . . .	Mandā jāṅgut . . . . .	129. A bad boy.
Chāṅgī zāñāñī . . . . .	Chāṅgī biwī . . . . .	Chāṅgī siwāñī . . . . .	Chāṅgī aurāt . . . . .	130. Good women.
Bhārī kuṛī . . . . .	Mandī kuṛī . . . . .	Bhaiṛī kuṛī . . . . .	Mandī kuṛī . . . . .	131. A bad girl.
Chāṅgā . . . . .	Chāṅgā . . . . .	Chāṅgā . . . . .	Chāṅgā . . . . .	132. Good.
(Us-kōḷū) chāṅgā . . . . .	(Us-thī) chāṅgā, baūh chāṅgā . . . . .	(Us-thī) chāṅgā . . . . .	(Us-tī) chāṅgā . . . . .	133. Better.

English.	Salt Range (Shāhpur).	Awāṇkāri (Attock).	Hindkō of Kohat.	Ghābi.
134. Best . . .	Habbpā-thāḍ chāṅgō . . .	Sāreā-kōḷḍ chāṅgē . . .	Baṭ-i chāṅgā . . .	Sāreā-kōḷḍ chāṅgā . . .
135. High . . .	Uchchā . . .	Uchchā . . .	Uchchā . . .	Uchchā . . .
136. Higher . . .	(Us-thāḍ) uchchā . . .	Baṭi uchchā . . .	Baṭi uchchā . . .	(Us-kōḷḍ) uchchā . . .
137. Highest . . .	Habbpā-thāḍ uchchā . . .	Sāreā-kōḷḍ uchchā . . .	Baṭ-i uchchā . . .	Sāreā-kōḷḍ uchchā . . .
138. A horse . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .
139. A mare . . .	Ghōṛi . . .	Ghōṛi . . .	Ghōṛi . . .	Ghōṛi . . .
140. Horses . . .	Ghōṛō . . .	Ghōṛō . . .	Ghōṛō . . .	Ghōṛō . . .
141. Mares . . .	Ghōṛiā . . .	Ghōṛiā . . .	Ghōṛiā . . .	Ghōṛiā . . .
142. A bull . . .	Dānd . . .	Dānd . . .	Dānd . . .	Dānd . . .
143. A cow . . .	Gā . . .	Gā . . .	Gā . . .	Gā . . .
144. Bulls . . .	Dānd . . .	Dānd . . .	Dānd . . .	Dānd . . .
145. Cows . . .	Gāi . . .	Gāyā . . .	Gāiā . . .	Gāi . . .
146. A dog . . .	Kuttā . . .	Kuttā . . .	Kuttā . . .	Kuttā . . .
147. A bitch . . .	Kutti . . .	Kutti . . .	Kutti . . .	Kutti . . .
148. Dogs . . .	Kuttō . . .	Kuttō . . .	Kuttō . . .	Kuttō . . .
149. Bitches . . .	Kuttiā . . .	Kuttiā . . .	Kuttiā . . .	Kuttiā . . .
150. A he goat . . .	Chhālā, bakrā . . .	Bakkrā . . .	Bakrā . . .	Bakrā . . .
151. A female goat . . .	Bakri . . .	Bakkri . . .	Bakri . . .	Bakri . . .
152. Goats . . .	Chhālō, bakrō . . .	Bakkrō . . .	Bakrō . . .	Bakriā . . .
153. A male deer . . .	Harn . . .	Harn . . .	Harn . . .	Harp . . .
154. A female deer . . .	Harni . . .	Harni . . .	Harni . . .	Harni . . .
155. Deer . . .	Harn . . .	Harn . . .	Harn . . .	Harp . . .
156. I am . . .	Maī āh, ā, shwā . . .	Mā āh, ā . . .	Mā ā, ā . . .	Mā āh, hā . . .
157. Thou art . . .	Tū āh, āh, āh, ā . . .	Tū āh . . .	Tū ā . . .	Tū āh, hā . . .
158. He is . . .	Ō eh, āh, ā . . .	Oh āh, āyō, ā, -wō . . .	Ō ā, -wō . . .	Oh āh, āhō . . .
159. We are . . .	Asī āh, ā . . .	Asī āh, ā, āyā . . .	Asī ā . . .	Asī āh, hā . . .
160. You are . . .	Tusī ahō, ā . . .	Tusī hō, ā, āyō . . .	Tusī ā . . .	Tusī hō . . .

Pōthwārī.	Dhūṇḍī-Kaiṛālī.	Chibhālī (Kashmir).	Punchhlī.	English.
Bahū-hi chāṅā . . .	Sāreā-thī chāṅā . . .	Chāṅā-thī chāṅā . . .	Sāreā-tī chāṅā . . .	134. Best.
Uchchā . . . . .	Uchchā . . . . .	Uchchā . . . . .	Uchchā . . . . .	135. High
(Us-kōḷ) uchchā . . .	(Us-thī) uchchā, baūh uchchā.	(Us-thī) uchchā . . .	(Us-tī) uchchā . . .	136. Higher.
Habbnā-kōḷ uchchā . .	Sāreā-thī uchchā . . .	Uchchā-thī uchchā . . .	Sāreā-tī uchchā . . .	137. Highest.
Ghōṛā . . . . .	Ghōṛā . . . . .	Ghōṛā . . . . .	Ghōṛā . . . . .	138. A horse.
Ghōṛī . . . . .	Ghōṛī . . . . .	Ghōṛī . . . . .	Ghōṛī . . . . .	139. A mare.
Ghōṛē . . . . .	Ghōṛē . . . . .	Ghōṛē . . . . .	Ghōṛē . . . . .	140. Horses.
Ghōṛiā . . . . .	Ghōṛiā . . . . .	Ghōṛiā . . . . .	Ghōṛiā . . . . .	141. Mares.
Sāhn . . . . .	Dānd . . . . .	Sāhn . . . . .	Dānd . . . . .	142. A bull.
Gā . . . . .	Gā . . . . .	Gā . . . . .	Gāv . . . . .	143. A cow.
Sāhn . . . . .	Dānd . . . . .	Sāhn . . . . .	Dānd . . . . .	144. Bulls.
Gāī . . . . .	Gāī . . . . .	Gāī . . . . .	Gawā . . . . .	145. Cows.
Kuttā . . . . .	Kuttā . . . . .	Kuttā . . . . .	Kuttā . . . . .	146. A dog.
Kutti . . . . .	Kutti . . . . .	Kutti . . . . .	Kutti . . . . .	147. A bitch.
Kuttē . . . . .	Kuttē . . . . .	Kuttē . . . . .	Kuttē . . . . .	148. Dogs.
Kuttiā . . . . .	Kuttiā . . . . .	Kuttiā . . . . .	Kuttiā . . . . .	149. Bitches.
Bakrā . . . . .	Bakrā . . . . .	Bakrā . . . . .	Bakrā . . . . .	150. A he goat.
Bakri . . . . .	Bakri . . . . .	Bakri . . . . .	Bakri . . . . .	151. A female goat.
Bakrē . . . . .	Bakrē . . . . .	Bakrē . . . . .	Bakrē . . . . .	152. Goats.
Harn . . . . .	Harn . . . . .	Harn . . . . .	Harn . . . . .	153. A male deer.
Harnī . . . . .	Harnī . . . . .	Harnī . . . . .	Harnī . . . . .	154. A female deer.
Harn . . . . .	Harn . . . . .	Harn . . . . .	Harn . . . . .	155. Deer.
Mā ā, hā . . . . .	Mā ā, eā . . . . .	Mā ā . . . . .	Mā ēs, nā-ēs, dā-es, thēs .	156. I am.
Tū ē, hē, ā, hē . . .	Tū ē, ā . . . . .	Tūh ā . . . . .	Tū ī, nā-ī, dī, thī . . .	157. Thou art.
Oh ē, hē, ā, hā, āh, -wē	Oh ā (fem. 1), ā . . .	Oh ā . . . . .	Oh ā, nā (f. nī), dā (f. dī), thēā (f. thī).	158. He is.
Asī ā, hā . . . . .	As ā, eā . . . . .	As ā . . . . .	As ā, nēā, thēā . . . . .	159. We are.
Tusī ē, hē . . . . .	Tus ē, eē . . . . .	Tus āē . . . . .	Tus ā, nēā, thēā . . . . .	160. You are.



English.	Salt Range (Shāhpur).	Awāṇkāri (Attock).	Hindkō of Kohat.	Ghōbī.
161. They are . . .	Un āhin, āhin, in, an . . .	Unnh ālin, āyan . . .	Un an . . .	Oh āhn . . .
162. I was . . .	Maĩ āhus, āhs, hāus . . .	Mā āhō . . .	Mā hāā, hāō . . .	Mā aheā . . .
163. Thou wast . . .	Tū āhū, āhū, hūū . . .	Tū āhō . . .	Tū hūō . . .	Tū aheā . . .
164. He was . . .	Ō āhā. āh, hāā . . .	Oh āhā . . .	Ō hāā . . .	Oh aheā, āhā . . .
165. We were . . .	Asī āhā, āhā, hā, āhsō . . .	Asī āhō . . .	Assī hāā . . .	Assī aheā . . .
166. You were . . .	Tusī āhō, āhō, hāō . . .	Tusī āhō . . .	Tussī hāō . . .	Tussī aheō, ahyō . . .
167. They were . . .	Un āhē, āhē, hāō . . .	Unnh āh, āhō . . .	Un hāō . . .	Oh āhō, ahyō, āhō . . .
168. Be . . .	Thī . . .	Hō . . .	Hō, thī . . .	Hō . . .
169. To be . . .	Thīwun . . .	Hōwun . . .	Hōwun, thīwun . . .	Hōpā . . .
170. Being . . .	Thīnā . . .	Hōnā . . .	Hōnā, thīnā . . .	Hōnā . . .
171. Having been . . .	Thī-ke . . .	Hō-kō . . .	Hō-kō, thī-kō . . .	Hō-ko . . .
172. I may be . . .	Maĩ thīā . . .	Mā hōā . . .	... ..	... ..
173. I shall be . . .	Maĩ thīsā . . .	Mā hōsā . . .	Mā hōsā, thīsā . . .	Mā hōsā . . .
174. I should be . . .	... ..	... ..	... ..	... ..
175. Beat . . .	Mār . . .	Mār . . .	Mār . . .	Mār . . .
176. To beat . . .	Mārū . . .	Mārū . . .	Mārū . . .	Mārū . . .
177. Beating . . .	Mārēnā . . .	Mārēnā . . .	Mārā . . .	Mārā . . .
178. Having beaten . . .	Mār-ke . . .	Mār-kō . . .	Mār-kō . . .	Mār-kō . . .
179. I beat . . .	Maĩ marēnā-āh, marēnā . . .	Mā marēnā-āh . . .	Mā mārā-ā . . .	Mā mārā hā . . .
180. Thou beatest . . .	Tū marēnā-āh . . .	Tū marēnā-āh . . .	Tū mārā-ā . . .	Tū mārā hā . . .
181. He beats . . .	Ō marēnā-āh . . .	Ōmarēnā-āh . . .	Ō mārā-ā . . .	Oh mārā āh . . .
182. We beat . . .	Asī marēnā-āh . . .	Asī marēnā-ā . . .	Assī mārā-ā . . .	Assī mārā hā . . .
183. You beat . . .	Tusī marēnā-ā . . .	Tusī marēnā-ā . . .	Tussī mārā-ā . . .	Tussī mārā hō . . .
184. They beat . . .	Un marēnā . . .	Unnh marēnā . . .	Un mārā . . .	Oh mārā āhn . . .
185. I beat ( <i>Past Tense</i> ) . . .	Maĩ māreā . . .	Mā māreā . . .	Mā māreā . . .	Mā māreā . . .
186. Thou beatest ( <i>Past Tense</i> ). . .	Tuddh māreā . . .	Tuddh māreā . . .	Tū māreā . . .	Tū māreā . . .
187. He beat ( <i>Past Tense</i> ) . . .	Us māreā . . .	Us ( <i>or</i> hus) māreā . . .	Us māreā . . .	Us māreā . . .

Pōthwārī.	Dhūpḍī-Kairālī.	Chibhālī (Kashmir).	Punchhī.	English.
Oh an, han, hā, -n . . .	Ōh a, dā . . .	Ōh nā . . .	Ōh a, nā, dā, thā (f. thā), hūn.	161. They are.
Mā ā, ā . . .	Mā aē, āē . . .	Mā ā . . .	Mā aē, nā-aē, āē . . .	162. I was.
Tū ā, ā . . .	Tū aē, āē . . .	Tū ā . . .	Tū ā, ā . . .	163. Thou wast.
Oh āhā, ā . . .	Ōh aā, āā ; fem. ā, ā . . .	Ōh ā (f. ā) . . .	Ōh aā (f. ā), ā (f. ā) . . .	164. He was.
As ā, ā . . .	As aē, āē . . .	As ā . . .	As aē, nā-aē, āē . . .	165. We were.
Tus āhā, ā . . .	Tus aē, āē . . .	Tus ā . . .	Tus aē, nā-aē, āē . . .	166. You were.
Oh āhā, ā . . .	Ōh aē, āē ; fem. ā, ā . . .	Ōh ā . . .	Ōh aē, nā-aē, ā . . .	167. They were.
Hā . . .	Hā . . .	Hā . . .	Hā . . .	168. Be.
Hā . . .	Hā . . .	Hā . . .	Hā . . .	169. To be.
Hā, hā . . .	Hā . . .	Hā . . .	Hā, hā . . .	170. Being.
Hā-kā . . .	Hā-kā . . .	Hā-kā . . .	Hā, hā-kā . . .	171. Having been.
Mā hā . . .	Hā . . .	Mā hā . . .	Mā hā, hā . . .	172. I may be.
Mā hā . . .	Hā . . .	Mā hā . . .	Mā hā . . .	173. I shall be.
... ..	Mā hā . . .	... ..	Mā hā, hā . . .	174. I should be.
Kuṭṭ . . .	Mā . . .	Mā . . .	Mā . . .	175. Beat.
Kuṭṭā . . .	Mā . . .	Mā . . .	Mā . . .	176. To beat.
Kuṭṭā, kuṭṭā . . .	Mā . . .	Mā . . .	Mā, mā . . .	177. Beating.
Kuṭṭ-kā . . .	Mā-kā . . .	Mā-kā . . .	Mā, mā-kā . . .	178. Having beaten.
Mā kuṭṭā . . .	Mā mā . . .	Mā mā . . .	Mā mā . . .	179. I beat.
Tū kuṭṭā . . .	Tū mā . . .	Tū mā . . .	Tū mā . . .	180. Thou beatest.
Oh kuṭṭā, kuṭṭā . . .	Ōh mā . . .	Ōh mā . . .	Ōh mā . . .	181. He beats.
As kuṭṭā . . .	As mā . . .	As mā . . .	As mā . . .	182. We beat.
Tus kuṭṭā . . .	Tus mā . . .	Tus mā . . .	Tus mā . . .	183. You beat.
Oh kuṭṭā . . .	Ōh mā . . .	Ōh mā . . .	Ōh mā . . .	184. They beat.
Mā kuṭṭā . . .	Mā mā . . .	Mā mā . . .	Mā mā . . .	185. I beat (Past Tense).
Tū kuṭṭā . . .	Tū mā . . .	Tū mā . . .	Tū mā . . .	186. Thou beatest (Past Tense).
Us kuṭṭā . . .	Ōs mā . . .	Us-nā mā . . .	Unī mā . . .	187. He beat (Past Tense).

English.	Salt Range (Shāhpu r).	Awāpkāri (Attock).	Hindkō of Kohat.	Ghēbi.
188. We beat ( <i>Past Tense</i> )	Asā māreā . . .	Asā māreā . . .	Assā mārā . . .	Assā māreā . . .
189. You beat ( <i>Past Tense</i> )	Tusā māreā . . .	Tusā māreā . . .	Tussā mārā . . .	Tussā māreā . . .
190. They beat ( <i>Past Tense</i> )	Unhā māreā . . .	Unnhā māreā . . .	Unnā mārā . . .	Unhā māreā . . .
191. I am beating . . .	Maī marēnā āh . . .	Mā marēnā-āh . . .	Mā mārā-ē . . .	Mā mārā hā . . .
192. I was beating . . .	Maī marēnā āhus . . .	Mā marēnā-āhō . . .	Mā mārā hāā . . .	Mā mārā aheā . . .
193. I had beaten . . .	Maī māreā āhā . . .	Mā māreā-āhā . . .	Mā mārā hāā . . .	Mā māreā aheā . . .
194. I may beat . . .	Maī mārā . . .	Mā mārā . . .	Mā . . .	Mā mārā . . .
195. I shall beat . . .	Maī marēsā . . .	Mā marēsā . . .	Mā mārēsā . . .	Mā marēsā . . .
196. Thou wilt beat . . .	Tū marēsē . . .	Tū marēsē . . .	Tū mārēsē . . .	Tū marēsē . . .
197. He will beat . . .	Ō marēsī . . .	Oh marēsī . . .	Ō mārēsī . . .	Oh marēsī . . .
198. We shall beat . . .	Asī marēsāh, mārēsāh . . .	Asī mārēsāh . . .	Assī mārēsā . . .	Assī marēsā . . .
199. You will beat . . .	Tusī marēsō . . .	Tusī marēsō . . .	Tussī mārēsō . . .	Tussī marēsō . . .
200. They will beat . . .	Un marēsān . . .	Unnh marēsān . . .	Un mārēsān . . .	Oh marēsān . . .
201. I should beat . . .	... ..	... ..	... ..	... ..
202. I am beaten . . .	Maī marīnā-āh . . .	Mā marīnā-ā . . .	... ..	Mā māreā jānā hā . . .
203. I was beaten . . .	Maī mari geā . . .	Mā mari geā . . .	... ..	Mā māreā geā . . .
204. I shall be beaten . . .	Maī mārīsī . . .	Mā mārīsī . . .	... ..	Mā māreā jāsā . . .
205. I go . . .	Maī vānā . . .	Mā vānā . . .	Mā wēnā-ē . . .	Mā jānā hā . . .
206. Thou goest . . .	Tū vānā-āh . . .	Tū vānā-āh . . .	Tū wēnā-ē . . .	Tū jānā hē . . .
207. He goes . . .	Ō vānā-āh . . .	Oh vānā-āh . . .	Ō wēnā-ē . . .	Oh jānā āh . . .
208. We go . . .	Asī vānē-āh . . .	Asī vānē-āh . . .	Assī wēnē-ā . . .	Assī jānē hā . . .
209. You go . . .	Tusī vānē-ō . . .	Tusī vānē-ō . . .	Tussī wēnē-ō . . .	Tussī jānē hō . . .
210. They go . . .	Un vānēn . . .	Unnh vānēn . . .	Un wēnēn . . .	Oh jānē āhn . . .
211. I went . . .	Maī geā . . .	Mā geā . . .	Mā geā . . .	Mā geā . . .
212. Thou wentest . . .	Tū geā . . .	Tū geā . . .	Tū geō . . .	Tū geā . . .
213. He went . . .	Ō geā . . .	Oh geā . . .	Ō geā . . .	Oh geā . . .
214. We went . . .	Asī gāō . . .	Asī gāō, geōsē . . .	Assī gayā . . .	Assī giō . . .

Pothwari.	Dhādī-Katīll.	Chibhālī (Kashmir).	Punchhl.	English.
Asā kutṭeā . . .	Asā māreā . . .	Asā māreā . . .	Asā māreā . . .	188. We beat ( <i>Past Tense</i> ).
Tusā kutṭeā . . .	Tusā māreā . . .	Tusā māreā . . .	Tusā māreā . . .	189. You beat ( <i>Past Tense</i> ).
Unā kutṭeā . . .	Ōnhā māreā . . .	Unā māreā . . .	Unhē māreā . . .	190. They beat ( <i>Past Tense</i> ).
Mā kutṭā-ā . . .	Mā mārā-ā . . .	Mā mārā-ā . . .	Mā mārā-ā . . .	191. I am beating.
Mā kutṭā-sā . . .	Mā mārā-asā . . .	Mā mārā-sā . . .	Mā mārā-asā . . .	192. I was beating.
Mā kutṭeā-sā . . .	Mā māreā-asā . . .	Mā māreā-sā . . .	Mā māreā-asā . . .	193. I had beaten.
Mā kutṭā . . .	Mā mārā . . .	Mā mārā . . .	Mā mārā . . .	194. I may beat.
Mā kutṭā . . .	Mā mārsā . . .	Mā mārsā . . .	Mā mārsā . . .	195. I shall beat.
Tū kutṭeā . . .	Tū mārsā . . .	... ..	Tū mārnā . . .	196. Thou wilt beat.
Ōh kutṭā . . .	Ōh mārsā . . .	Ōh mārsā . . .	Ōh mārsā . . .	197. He will beat.
Asā kutṭā . . .	As mārsā . . .	... ..	As mārneā . . .	198. We shall beat.
Tusā kutṭeā . . .	Tus mārsā, mārsā . . .	... ..	Tus mārneā . . .	199. You will beat.
Ōh kutṭeā . . .	Ōh mārsā, mārsā . . .	... ..	Ōh mārneā . . .	200. They will beat.
... ..	Mā mārā . . .	Mā mārā . . .	Mā mārā . . .	201. I should beat.
Mā kutṭeā gā ā . . .	Mā māreā gachhā ā . . .	Mā-nū mār pei . . .	Mā mārā nā-ā . . .	202. I am beaten.
Mā kutṭeā gā ā . . .	Mā māreā gā . . .	Mā-nū mār pei-si . . .	Mā mārā nā-asā . . .	203. I was beaten.
Mā kutṭeā gā ā . . .	Mā māreā gā ā . . .	Mā-nū mār pāsī . . .	Mā mārā hāsā . . .	204. I shall be beaten.
Mā gachhā . . .	Mā gachhā-ā . . .	Mā jūnā-ā . . .	Mā jūnā-ā . . .	205. I go.
Tū gachhā-ā . . .	Tū gachhā-ā . . .	Tū jūnā-ā . . .	Tū jūnā-ā . . .	206. Thou goest.
Ōh gachhā, gachhā-ā . . .	Ōh gachhā-ā . . .	Ōh jūnā-ā . . .	Ōh jūnā-ā . . .	207. He goes.
Asā, gachhā-ā . . .	As gachhā-ā . . .	As jūnā-ā . . .	As jūnā-ā . . .	208. We go.
Tusā gachhā-ā . . .	Tus gachhā-ā . . .	Tus jūnā-ā . . .	Tus jūnā-ā . . .	209. You go.
Ōh gachhā . . .	Ōh gachhā-ā . . .	Ōh jūnā-ā . . .	Ōh jūnā-ā . . .	210. They go.
Mā gā . . .	Mā gā . . .	Mā gā . . .	Mā gā-asā . . .	211. I went.
Tū gā . . .	Tū gā . . .	Tū gā . . .	Tū gā-asā . . .	212. Thou wentest.
Ōh gā . . .	Ōh gā . . .	Ōh gā . . .	Ōh gā-asā . . .	213. He went.
Asā gā . . .	As gā, gā . . .	As gā . . .	As gā-asā . . .	214. We went.

English.	Salt Range (Shāhpur).	Awānkīrī (Attock).	Hindkō of Rohat.	Ghōṣī.
215. You went . . .	Tusi gāō . . .	Tusi gāō . . .	Tussī gayō . . .	Tussī giō . . .
216. They went . . .	Un gāō . . .	Unnh gāō . . .	Un gāō . . .	Oh giō . . .
217. Go . . .	Vanj . . .	Wanj . . .	Wē . . .	Wañj . . .
218. Going . . .	Vāñā . . .	Wāñā . . .	Wēñā . . .	Wāñā . . .
219. Gone . . .	Gōā . . .	Geā . . .	Geā . . .	Geā . . .
220. What is your name ?	... ..	Tūñhā nē kō-wō ? . . .	Tēdā nī kō-wō ? . . .	Tēdā kō nē āh ? . . .
221. How old is this horse ?	... ..	Is ghōṛnī kitpīk ummar āh ?	Is ghōṛnī kō umar ē ? . . .	Is ghōṛdī kō umar āh ? . . .
222. How far is it from here to Kashmir ?	... ..	Itthō Kashmir kūdik dūr āh ?	Itthō Kashmir kittī dūr ē ?	Kashmir itth kitnā āh ? . . .
223. How many sons are there in your father's house ?	... ..	Tūdhō piñnō ghar kitnō puttar āhn ?	Tēdō poñnō ghar kittō puttar an ?	Tudō piñdō ghar kitnō puttar āhn ?
224. I have walked a long way to-day.	... ..	Mā ajj bhalā pādā kitā āh .	Ajj-tō mā bañ mazal kittī-ē .	Mā ajj bahū pādā kitā āh .
225. The son of my uncle is married to his sister.	... ..	Mādhō chāchēñā puttar usnī bhāññ-nā! wiāheā hōā āyē.	Mēdō chāchēñē puttre usnī bhāñ kitī wai-ē.	Mēdō chāchēdō puttrā usnī bhāññ-nā! wajāh kitā āh.
226. In the house is the saddle of the white horse.	... ..	Chittō ghōṛnī kāṭhī ghar pai ē.	Chittō ghōṛnī zin ghar pai-ē.	Us chittō ghōṛdī kāṭhī us kōṭhē-vichē āh.
227. Put the saddle upon his back.	... ..	Usnō uttō kāṭhī pāō .	Usnī trikkal-uttō zin rakkh-dē.	Usnī kaṇḍī uttō kāṭhī pā .
228. I have beaten his son with many stripes.	... ..	Mā usnō puttrā-āh bhalā chhinkīā māriā āhn.	Mā usnō puttre-kō bañ bātā-nā! māri-ē.	Mā usnō puttrā-ā chābkā-nā! māreā āh.
229. He is grazing cattle on the top of the hill.	... ..	Oh dhibbō uttō danggar poā chārñā-āh.	Ō partēñō sīro-tō māl poā charāñā-ē.	Oh bhāṛnī chōḍī uttō danggar charēñā āh.
230. He is sitting on a horse under that tree.	... ..	Oh ghōṛō uttō chaph-kō, us drakht-tallō khalotā hōā āh.	Ō ghōṛō-tō sawār us bātō tallō-wē.	Oh us darakhtā talō ghōṛō uttō āṭhā āh.
231. His brother is taller than his sister.	... ..	Usnā bhirā usnī bhāññ-kōḷō bahū lammā āh.	Usnā bhirā āṇṇī bhēññ-kōḷō lammā ē.	Usnā bhārā āṇṇī bhāññ-kōḷō lammā āh.
232. The price of that is two rupees and a half.	... ..	Us-nā mull aḍhāī rupāyō āyē.	Usnā mul ḍhāī rupai an .	Usnā mull aḍhāī rupāyē āh.
233. My father lives in that small house.	... ..	Mādhā piñ us nikkē-jūh kōṭhē-vichē rahñā āh.	Mēdā peō us nikṛē-jāō ghar-vichē wasnā-ē.	Mēdā peō us nikṛē kōṭhē-vichē rāhdā āh.
234. Give this rupee to him.	... ..	Hō rupāyā usā dē-chā .	Ē rupāā usā dē chhōṛ .	Usā eh rupāyā chā dē .
235. Take those rupees from him.	... ..	Us-kōḷō unnh rupāyē ghinn-chā.	Ō rupā us-kōḷō ghinn chhōṛ.	Oh rupāyē us-kōḷō chā ghinn.
236. Beat him well and bind him with ropes.	... ..	Usāh bhalā māro te rassīā-nā! bannh-chhōṛō.	Usā chāngā mār-kō rassīā-nā! bann-chhōṛ.	Usā chāngī tarah-nā! māro te rassīā nā! bannhes.
237. Draw water from the well.	... ..	Khūō-vichēhō pāñī kaḍḍh .	Khūī-vichēhō pāñī kaḍḍ .	Khūhō-vichēhō pāñī kaḍḍh .
238. Walk before me .	... ..	Mādhō aggō aggō jūl .	Mēdō sāmnō ṭur . . .	Mēdō aggō ṭur . . .
239. Whose boy comes behind you ?	... ..	Kāḍhā jākat tūdhō pichēhō āñ peā āh ?	Kēdā naḍā tēdō pichēhō peā ānā-ē ?	Kēdā naḍdhā tusdō pichēhō ānā-wē ?
240. From whom did you buy that ?	... ..	Tuddh eh kāḍhō-kōḷō mull ghiddā āh ?	Kēdō-kōḷō mull-ghiddī-ā ? .	Kē-kōḷō mull ghiddā ? .
241. From a shopkeeper of the village.	... ..	Mōhṛēñō hikkī haṭṭīālō-kōḷō.	Shahṛēñō hikkī dukāndāre-kōḷō.	Garāñō haṭṭīālō-kōḷō .

Pōthwārī.	Dhūṇḍī-Kaīrālī.	Chibhālī (Kashmir).	Punchhī.	Engliśh.
Tuṣī gē . . . .	Tuṣ gaō, gē . . . .	Tuṣ gē . . . .	Tuṣ gē-seā . . . .	215. You went.
Oh gē . . . .	Ōh gaō, gē . . . .	Ōh gē . . . .	Ōh gē-sē . . . .	216. They went.
Gachh . . . .	Gachh, jul . . . .	Jā, gachh . . . .	Gachh . . . .	217. Go.
Gachhṇā . . . .	Gachhṇā, julnā . . . .	Gēnā . . . .	Gēnā . . . .	218. Going.
Gēā . . . .	Gā, juleā . . . .	Geā . . . .	Gā . . . .	219. Gone.
Tuhārā nā kū-wē ? . . .	Tuhārā nā kāh ā ? . . .	Tuhārā kāh nā ā ? . . .	Tuhārā kai nō dā ? . . .	220. What is your name ?
Is ghōṛēni kitnī omar hā ? .	Is ghōṛēni kā amr ī ? . . .	Is ghōṛēni kitnī umar ā ? .	Is ghōṛēni kitnī umr dī ? .	221. How old is this horse ?
Itthō Kashmīr kitnī ā ? . .	Itthō Kashmīr toknī kitnī dūr ī ?	Itthō Kashmīr kitnī dūr ā ?	Is jāi hōi Kashmīr kitrō koh dī ?	222. How far is it from here to Kashmir ?
Tāḍō piṇō kitnō puttarn ?	Tuhārō piṇō ghar kitnō puttar ē ?	Tuhārō ajinō ghar kitnō puttar nē ?	Tuhārō piṇō kitrō puttar hān ?	223. How many sons are there in your father's house ?
Mā ajj bahū pādā māreā .	Mā ajj barē dūro piyādā ṭureā oā.	Ajj mā barā pādā kitā ā .	Ajj dūr julā ēs . . . .	224. I have walked a long way to-day.
Mahārō chāchēnā puttur usnī bhāṇḍī-nālī wiāheā-hōeā-ū.	Mhārō chāchēnā puttur usnī bhāṇḍī-nālī biāeā huā.	Mhārō chāchēnā puttur usnī bhāṇḍī-nāl bihācā ā.	Mhārō chāchēnā puttur isnī bhān biāi nīs.	225. The son of my uncle is married to his sister.
Chitō ghōṛēni kāṭhī gharō-vichē ū.	Ghar-vichē chitō ghōṛēni kāṭhī thei.	Chitō ghōṛēni kāṭhī ghar ā	Chitō ghōṛēni kāṭhī gharā-ichē.	226. In the house is the saddle of the white horse.
Usnī kaṇḍō upar kāṭhī pā .	Usnī kaṇḍī pur kāṭhī dhar.	Usnē uttā kāṭhī pā . . .	Ghōṛ-ar kāṭhī pā . . .	227. Put the saddle upon his back.
Mā usnō puttrō-ā bahū saṭṭā mārā-an.	Mā usnō puttrō-ki barē kōṛō mārō.	Mā usnō puttrō-ki baūh kōṛō mārō-nē.	Mā usnō puttrōnī phāṭānā mārēā.	228. I have beaten his son with many stripes.
Oh dhakki upar daṅgar chārṇā-ā.	Dhākēnō sirō-pur ōh gāi bakrā chārṇā-ā.	Ōh daṅgar pahārēni chhimbī uppur chārṇā pēā-ā.	Ōh uppurō nakkō-uppur māi chārṇā-ā.	229. He is grazing cattle on the top of the hill.
Oh us bātō hēth ghōṛē upar charēā-hōeā-ū.	Oh ghōṛēnē uppur bātō-nē hēth bāṭhā huā.	Ōh ghōṛō uppur charṇī-kā drakht hēth bāṭhā hōeā-ā.	Bātō hēth ghōṛ-ar charēā nā.	230. He is sitting on a horse under that tree.
Usnā bhrā usnī bhāṇḍī-kōḷī lammā ū.	Usnā bhrā usnī bhāṇḍī-nālī barā ā.	Usnā bhrā usnī bhāṇḍī kōḷī uchēā ā.	Usnā bhrā usnī bhāṇḍī-thī barā.	231. His brother is taller than his sister.
Usnā mull dhāi rupiō ā .	Usnā mull dhāi rupayyō .	Isnā mull dhāi rupaiyā ā .	Isnā mull dhāi rupaiyō .	232. The price of that is two rupees and a half.
Māḍā pō us nikkō kōṭhō-vichē rāṇā-ū.	Mhārā pō us nigrō gharō-vichē rāṇā ā.	Mhārā aji us nikkō-jahō kōṭhō-vichē rāṇā ā.	Mhārā pō us nikkō gharā-ichē rāṇā.	233. My father lives in that small house.
Eh rupiā us-ā chā-dēh .	Th rupayyā us-ki chāt-dē .	Eh rupaiyā us-ki dē . . .	Yō rupaiyā usnī dē . . .	234. Give this rupee to him.
Oh rupiō usnō kōḷī chā-ghinn.	Uh rupayyā us-thī chāt-ghinn.	Ōh rupaiyō us-kōḷī hin .	Us-kōḷī ōh rupaiyō hin .	235. Take those rupees from him.
Us-ki chaṅgā kappī-kū rassīā-nālī bannhī chhōṛ.	Us-ki baūh mārāu tō bann-haus rassīā-nālī.	Us-ki baūh mārō, nālō rassīā-nālī bannhī hinō.	Usnī baūh mārī, tē rassīānē bannhīs.	236. Beat him well and bind him with ropes.
Khuhō-vichē pānī kaḍḍh	Khuhō-vichē pānī kaḍḍhō	Khuō-vichē pānī kaḍḍhō	Kbuhō-ichē pōnī kaḍḍh	237. Draw water from the well.
Mahārō aggō aggō ṭur .	Mhārō aggō jul . . . .	Mhārō aggō aggō jul . . .	Mhārō (or mā) aggō jul .	238. Walk before me.
Tuhārō pichchhō kisanā jātak pōā-achhṇā-ū ?	Kusnā lauhṛā tuhārō pichchhō achhṇā ā ?	Tuhārō pichchhā kusnā puttur lagā achhṇā ā ?	Kusnā jāngut tī pichchhō pichchhō julnā-ā ?	239. Whose boy comes behind you ?
Oh kis-kōḷī mullō ghiddā-ā ?	Ōh kus-kōḷō mullnā ghinnā asā ?	Ōh tuṣā kus-kōḷī mullō hindā ?	Kusā-kōḷī mullī hindā ? .	240. From whom did you buy that ?
Girānō haṭṭiwālō-kōḷī .	Girānō kusā haṭṭiwālō kōḷō	Garānō haṭṭiwālō-kōḷī .	Girōnō kusā haṭṭiwālō-kōḷī hindā.	241. From a shopkeeper of the village.



## NORTH-WESTERN LAHNDĀ.

The differences between North-Eastern and North-Western Lahndā have been referred to under the head of the former group of dialects (see pp. 431ff.), and need not be repeated here. Suffice it to say that the main distinction is that the North-Eastern dialects form the genitive case by adding *nā*, while the North-Western employ *dā*.

The North-Western dialects occupy a comparatively small area, they commence in the south of the Pind Dadan Khan Tahsil, in which they meet the Thālī variety of the Southern dialect (*vide* p. 383 *ante*), cross the Salt Range and cover the whole of the Chakwal Tahsil of the Jhelum District. In this district it is locally known as Dhannī. North of Chakwal lies the Fattahjang Tahsil of the Attock District, lying on both sides of the valley of the river Soan. Here the local dialect is called Sawain, and is also of the North-Western type, but is said to be mixed with the North-Eastern Ghēbī spoken immediately to its west. North of Fattahjang lies the Attock Tahsil of the Attock District. In this Tahsil Paṣtō is spoken in some thirty villages of the Chhachh 'ilāqa, but elsewhere the language is a Lahndā of the North-Western type, which is probably akin to the Sawain of Fattahjang, but is mixed with Peshāwarī (*vide* p. 449 *ante*). West of the Attock Tahsil lies the District of Peshawar. Here the main language is Paṣtō, but a North-Western form of Lahndā called Hindkō or Peshāwarī is spoken by nearly 130,000 Hindūs. Beyond Peshawar, to the west the language is entirely Paṣtō. North of Attock lies the District of Hazara. Here also the language is North-Western Lahndā, locally known as Hindkō. In Hazara, besides the main Hindkō, two other minor dialects, Tināulī and Dhunḍī or Kairālī, are found. The former, spoken in the west of the district, belongs to the North-Western type, but Dhunḍī, in the east, bordering on the Mari (Murree) Hills of Rāwalpindī is a form of Pōthwārī and belongs to the North-Eastern type. It has been described on pp. 495ff. *ante*. We then get the following figures for North-Western Lahndā :—

Dhanni of Jhelum . . . . .		201,082
Sawain of Attock . . . . .	106,010	} . . . 188,051
Attock dialect of Attock . . . . .	82,041	
Hindkō or Peshāwarī of Peshawar . . . . .		129,000
Hindkō of Hazara . . . . .		308,867
Tināulī . . . . .		54,425
Total speakers of North-Western Lahndā . . . . .		<u>881,425</u>



## DHANNĪ.

The District of Jhelum (Jehlam) includes three Tahşils, *viz.* Jhelum to the east, Pind Dadan Khan to the south, and Chakwal to the north-west.

The Jhelum Tahşil is bounded on the east by the river Jhelum (Jehlam) which separates it from the District of Gujrat. The dialect of West Gujrat is a form of Standard Lahndā, and in the riverain tract along the banks on the Jhelum side of the river, the dialect is the same, but the speakers are comparatively few in number. Over the rest of the Tahşil, including the eastern part of the Salt Range, the language is Pōthwārī, described on pp. 477ff. *ante*.

Through the Pind Dadan Khan Tahşil, from east to west runs the Salt Range which is continued further west into the Shahpur District. The dialect of the Shahpur Salt Range belongs to the North-Eastern dialect and has been described on pp. 433ff. *ante*. Going eastwards we next come to the western end of the Pind Dadan Khan Salt Range. Here the language belongs to the North-Western dialect, and is the same as the Dhannī of Chakwal immediately to its north, and described in the following pages. In the south of the Pind Dadan Khan Tahşil, below the Salt Range we come upon the Thal or Sandy Waste, of the Sind-Sāgar Dōāb. Here the language is the Thalī form of Southern Lahndā, and has been described on pp. 395ff.

Going further east along the Salt Range in the Pind Dadan Khan Tahşil the language is the Pōthwārī form of North-Eastern Lahndā, so that we find that the Salt Range has North-Eastern Lahndā at both the eastern and the western end, but in the centre, south of Chakwal, it has the North-Western dialect.

The Tahşil of Chakwal, and the adjoining part of Pind Dadan Khan to its south, consists of a plateau, the western portion of which is known as the Dhan. The language of the eastern part of Chakwal is the same as that of Jhelum Tahşil, Pōthwārī. That of the Dhan is entirely different, and belongs to the North-Western Group of Lahndā. It is called Dhannī.

The Dhan tract is shut in between the Sōhan or Sōan stream and the Salt Range. The two main tribes are the Māirs and Kassars. These are a very conservative people. Almost alone among the Pañjābī Musalmān tribes do they hold back from serving the British Government in the Army, whereas the Ghakkars, the Janjūas, and the Awāns, their neighbours, freely enlist. The Dhan is a self-contained area and to a large extent supplies its own wants. It is, so far, untapped by a railway, the nearest station being 40 miles from Chakwal.<sup>1</sup>

Dhannī is spoken not only over the Dhan, but also, as already stated, in the portion of the Salt Range immediately to its south, beyond which it meets the South Lahndā Thalī of Pind Dadan Khan.

North of Chakwal lies the Tahşil of Fattehjang, belonging to the Attock District. The local dialect is known as Sawain, from the Sōhan or Sōan river, which runs through the Tahşil. No specimens of Sawain have been received, but from inquiries from local officers I gather that it closely resembles Dhannī, being, however, mixed with the Ghēbī, a dialect of the North-Eastern type spoken immediately to the west.

<sup>1</sup> The foregoing particulars have been supplied through the kindness of Colonel H. Fox Strangways, Deputy Commissioner of Jhelum.

North and north-west of Fattehjang lies the Attock Tahsil of Attock District. Here the language, like Sawain, is also of the North-Western type, but is mixed with the Peshawari (also North-Western type) spoken across the Indus and still further west.

As no specimens of Sawain or of the dialect of Tahsil Attock are available, we must content ourselves with describing Dhannī, and leave the reader to understand that the two other dialects resemble it, but are mixed with Ghēbī and Peshawari, respectively. Ghēbī is described on pp. 468ff. *ante*, while an account of Peshawari will be found on pp. 554ff. *post*. Fortunately excellent specimens of Dhannī have been received from which I am able to give the following account. It will be observed that while it has the typical North-Western genitive in *dā*, it has not yet abandoned the Southern Lahndā root *vañj*, go, in favour of the North-Eastern and North-Western *gachh*.

**PRONUNCIATION.**—The vowel *ä*, which Mr. Wilson writes *é*, commonly represents the letter which in other languages would be written *ai*. It is not, however, pronounced as *ai* is, like the *ai* in ‘aisle,’ but something between that and an ordinary long *ē* (the *a* in ‘tale’). Mr. Wilson compares it to the sound of *e* in ‘there,’ as pronounced in Scotland. It often almost approaches the flatter sound of *a* in ‘hat.’ I therefore, as elsewhere in Lahndā, represent it by the sign *ä*, which, in German, would be almost equivalent to it. In Dhannī it is often written, though not pronounced, *ai*, and is freely interchanged with the letter *ē*, especially at the end of a word. Thus we have both *dillē-vichch* and *dillä-vichch*, in the heart, written in the Gurmukhī character *ਦਿਲੈ ਚਿੱਚ* and *ਦਿਲੇ ਚਿੱਚ*. As other examples of the use of this vowel I may quote *ä* (compare Pañjābī *hai*), I am; *mä* (compare Pañjābī *mai*), I. Many others will be found in the specimens.

Dhannī is very fond of nasalizing vowels, in this agreeing with the dialects of the Salt Range. Thus we have *usāh*, not *usä* or *usāh*, to him.

On the other hand Dhannī has a distinct tendency to substitute *ḍ* for *r*, in this agreeing with North-Eastern Lahndā and Thalī. Thus we have *māḍā* instead of the Shahpur Lahndā and the Pañjābī *mērā*, my. Thalī, however, goes much further in its preference for cerebrals. Thus, Thalī *ḍāh*, Dhannī *dāh*, ten. The pronunciation of *h* follows the usual Lahndā rule as described on p. 251, but the letter is often inserted where it is not found elsewhere. Thus, *uh* or *huh*, he; *māḍā* or *māhḍā*, my.

There is the usual Lahndā tendency to double the final consonant of a monosyllable containing a short vowel. Thus, *dill*, not *dil*, a heart. This doubling is retained even when the letter ceases to be final, as in *dillä-vichch*, in the heart.

### DECLENSION.—Nouns Substantive.

The oblique form of masculine nouns ending in *ā* (like *ghōṛā*, a horse), ends in *ä* or *ē*. The two seem to be quite interchangeable (see the above remarks on pronunciation). Thus the oblique form of *ghōṛā* is *ghōṛä* or *ghōṛē*. Similarly we have *kōḥē-vichch*, in the house; *galē-nāl*, with the neck. The nominative plural, as usual, takes the same form, as in *ghōṛä* or *ghōṛē*, horses.

But this termination of the oblique form is by no means confined to nouns which, like *ghōṛā*, end in *ā*. As in the North-Eastern Lahndā, and sporadically in the Lahndā

of Jhang, Gujranwala, and Gujrat, it is over and over again used with nouns which end in a consonant. Thus we have *puttur*, a son; *puttrānũ*, to the son; *māl*, property; nom. plur. *mālā*: *girāw*, a village; *girāwāldā*, of a village; *gharē-bahrēdā*, of the house and of outside (the house); *mulkhē-dār*, towards a (far) country: *mulkhē-vichch*, in a country: *dillē-vichch* and *dillā-vichch*, in (his) heart: *gharā-kōl*, near the house: *is-gallādā*, of this thing (but, exceptionally *is-gallā-tā*, from this thing, therefore): *sirā-uttā*, on the top (of a hill): *darakhtā-talā*, under a tree: *khuhā-vichchō*, from in the well: *khētrā-vichch*, in the field: *kharchā-vichch*, in the expenditure.

This oblique form can be used by itself either for the agent or for the locative case. Thus, *puttrē ākheā*, by the son it was said: *uttā*, upon: *talā*, below: *aggā*, before: *pichchhā*, behind: *jis-wēlā*, at what time.

When an adjective or genitive agrees with such a locative, it is put into the same case, as in *māḍā aggā*, before me: *tāḍā pichchā*, behind you. In *piōḍā ghar*, in the house of the father (sentence 223), *ghar* does not take the termination, although in the locative, but the adjective agreeing with it (*piōḍā*) does take it.

Some nouns take an oblique form, or locative in *ī* or *ĩ*. The commonest is *hikk*, one; oblique *hikkĩ*. So also we have *hatthĩ*, on the hand; *pārĩ*, on the foot; *kāḍĩ-tā*, on (the horse's back) (*kāḍ*, back, is feminine).

Finally some feminine nouns take *ũ* in the oblique form. Such are *dhĩ*, a daughter; oblique *dhĩũ*: *bhāṇ*, daughter; oblique, *bhāṇũ*.

In the Lahndā of Shahpur, nouns of more than one syllable, of which the vowel of the last syllable is *u*, change the *u* to *a* in the oblique form. Thus, the oblique of *chhōhur*, a boy, is *chhōhar*. The only example of such a noun which I have met with in the Dhannī specimens is *puttur*, a son, which does not change in the oblique singular or in the nominative plural, but when *ā* or *ē* of the oblique form is added, the second *u* is dropped, as in *puttrē*, by the son. So, also, the vocative is *puttrā*, O son.

The termination of the genitive is *dā* (obl. *dā* or *dē*, fem. *dī*). This is typical of North-Western Lahndā.

The postpositions of the dative are *nũ* and also *dār*. From the latter we have an ablative postposition *dārō* or *dāō*. The elision of *r* between vowels is common in the Dardic languages spoken further north between Peshawar and the Hindū Kush.

**Pronouns.**—The pronouns of the first and second persons are as follows. Except in the genitive, they closely agree with Shahpur Lahndā :—

## I.

## Sing.

Nom. <i>mā</i> , I.	<i>tũ</i> , thou.
Ag. <i>mā</i> , by me.	<i>tũ</i> , <i>tuddh</i> , by thee.
Gen. <i>māḍā</i> , <i>māḍā</i> , <i>māḥḍā</i> , or <i>māḥḍā</i> , my.	<i>tāḍā</i> , <i>tāḍā</i> , <i>tāḥḍā</i> , or <i>tāḥḍā</i> , thy.
Obl. <i>mā</i> .	<i>tā</i> .

## Plur.

Nom. <i>assĩ</i> , <i>asĩ</i> , we.	<i>tussĩ</i> , <i>tusĩ</i> , ye.
Ag. <i>assā</i> , <i>asā</i> , by us.	<i>tussā</i> , <i>tusā</i> , by you.
Gen. <i>asāḍā</i> , our.	<i>tusāḍā</i> , your.
Obl. <i>assā</i> , <i>asā</i> .	<i>tussā</i> , <i>tusā</i> .

Pronominal suffixes as a whole are as in Standard Lahndā. The only important exception is a suffix *-j* of the nominative of the pronoun of the second person, as in *tā bī khush hōwā-j*, thou also mayest be happy. This *-j* corresponds to Pañjābī *jē*, which is usually translated 'is,' but which always refers in some way to the second person, as in *sāhib jē*, it is the Sāhib, literally, (I say to) you (it is) the Sāhib.

The following forms have been noted of Demonstrative pronouns, which are also used as pronouns of the third person :—

Sing.

Nom.	<i>oh, uh, hoh, huh</i> , he, she, it, that.	<i>eh, ih, heh, hih</i> , this.
Ag.	<i>us, hus</i> .	<i>is, his</i> .
Dat.	<i>usū, usūh, husū, husūh</i> , to him, etc.	<i>isū, isūh, hisū, hisūh</i> , to this.
Gen.	<i>usdā, husdā</i> , his, etc.	<i>isdā</i> , of this.
Obl.	<i>us, hus</i> .	<i>is, his</i> .

Plur.

Nom.	<i>oh, uh, ho, huh</i> , they, those.	<i>eh, ih, heh, hih</i> , these.
Obl. & Ag.	<i>unhā</i> .	<i>inhā</i> .

Emphatic forms noted are *ījā-ī*, this indeed; oblique *issū*.

The relative pronoun is *jehrā*, who, obl. *jā* or *jāh*, declined as in Standard Lahndā.

The Interrogative pronouns are :—

1. *kehrā*, who; oblique *kā* or *kāh*;
2. *kē*, what? Oblique form not noted, but probably *kis* as in Shahpur.

Other pronominal forms are *kōī*, anyone, someone, oblique *kissū*. We have also *kāī-waskī-ē-kōī*, near a certain resident. *Hōr-kōī* is 'anyone else.' *Kujjh* is 'anything,' and *kai*, several.

### CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

Present.

<i>ā, āh</i> , I am.	<i>āh, āhā</i> , we are.
<i>āh</i> , thou art.	<i>ō, āhō. āhan</i> , you are.
<i>ā, āh</i> , he is.	<i>ahn, an</i> , they are.

Past.

<i>āhs</i> , I was.	<i>ahsā</i> , we were.
<i>āhē</i> , thou wast.	<i>āhō</i> , you were.
<i>āh</i> , he was; <i>āhī</i> , she was.	<i>āhē</i> , they were.

The active verb calls for few remarks. As will be seen from the List of Words on pp. 582ff. its conjugation is very similar to that of Standard Lahndā. We may note that, as in the North-Eastern Lahndā and Thalī, the verbal root meaning 'take' is *ghinn* (past part. *ghiddā*), not *lē*. It will be noted that the present participle is formed, as in the Standard, by adding *dā*, not as in North-Eastern Lahndā by adding *nā*. Thus, *marēdā*, not *mārnā*, striking.

As specimens of Dhannī, I give a version of the Parable of the Prodigal Son, and a local folktale. The Standard List of Words and Sentences will be found on pp. 576ff.

[ No. 44.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAÑJĀBĪ.

DHANNĪ DIALECT.

(JHELM DISTRICT.)

## SPECIMEN I.

Hikkī-jaṇēdē dō puttr āhē. Unhā-vichchō nikrē  
*Of-one-man two sons were. Them-from-among by-the-young-one*  
 piōnū ākheā, 'piō, gharē-bahrēdā jehrā hissa mānū  
*to-the-father it-was-said, 'father, of-the-house-and-outside what share to-me*  
 āūdā-ā, uh tū mānū chā-dēh.' Piō āpnā māl  
*coming-is, that thou to-me give-away.' By-the-father his-own property*  
 unhānū wand dittā. Ajē bahū dihārē nāhī langhē jē nikrā  
*to-them dividing was-given. Yet many days not passed that the-young*  
 puttr habbhā-kujjh hikattā kar-kū hikk dūrdē mulkhē-dār  
*son all-anything together made-having a of-distance country-towards*  
 tur-gēā, tā utthā āpnā māl luchpuṇē-vichch  
*went-away, and there his-own property debauchery-in*  
 wañā-chhōre-us. Jis-wēlū uh habbhā-kujjh  
*causing-to-go-was-lost-by-him. At-what-time he all-anything*  
 khā-pī-riā, us-mulkhē-vichch waddā kāl ā-piā. tā  
*having-eaten-drunk-remained, that-country-in a-great famine coming-fell, and*  
 uh muthāj hōṇ laggā. Uh us-mulkhēdē kaṭ-waskiṇē-kōl  
*he needy to-become began. He of-that-country a-certain-resident-near*  
 laggā-giā, tā us usāh āpnē-khētrā-vichch sūr  
*was-attached, and by-him as-for-him his-own-fields-in swine*  
 charāṇē-wāstā munj-dittā. Ūsdā dill karēdā-āh jē, 'mā āpnā  
*grazing-for it-was-sent. Of-him the-heart doing-was that, 'I my-own*  
 dhidd us-patrī-nāl bharā jehrī sūr khāde-āhē.' Hōr-kōi  
*belly that-leaf-with may-fill which the-swine eating-were.' Other-anyone*  
 usāh kujjh nā dēdā. Jis-wēlū us āpnē-dillē-vichch  
*to-him any-thing not used-to-give. At-what-time by-him his-own-heart-in*  
 dhūdh kiti, tā us ākheā jē, 'māde-piōdē kitnē  
*search was-made, and by-him it-was-said that, 'of-my-father how-many*  
 naukrā-kōl aphrahū tukkar āh, tā mā piā bhukkhā-mardā-hā.  
*servants-near superfluous bread is, and I fallen hungry-dying-am.*

Mā utth-kā piō-kōl , laggā-wānā tā usnū ākhsā, “piō,  
*I arisen-having the-father-near will-go-along and to-him I-will-say, “father,*  
 mā Khudādā gunāh kitā, tā tāhdā hī kitā, tā tādā  
*by-me of-God sin was-done, and of-thee also was-done, and thy*  
 puttr akhwāwanē jōgā nāh rehā. Mānū āpnā hikk naukar  
*son to-be-called fit not I-remained. Me thine-own a servant*  
 jān-kā rakkh-ghinn.”’ Watt uh utthēā tā āpnē-piō-kōl  
*considered-having keep.”’ Then he arose and his-own-father-near*  
 āēā. Par ajō bahū dūr-hī āh, jō uslē-piō usnū  
*came. But yet very distant-even he-was, that by-his-father as-for-him*  
 wēkh-ghiddā, tā usnū taras āēā. Bhajj-kā usnū  
*it-was-seen, and to-him compassion came. Run-having as-for-him*  
 galō-nāl lā-ghidde-us, tā chume-us. Puttrē  
*the-neck-with it-was-applied-by-him, and it-was-kissed-by-him. By-the-son*  
 usnū ākheā, ‘piō, mā tādā gunāh kitā tā Khudādā  
*to-him it-was-said, ‘father, by-me of-thee sin was-done and of-God*  
 gunāh kitā; tāhdā puttr akhwāwanē jōgā nāh rehā’ Par  
*sin was-done; thy son to-be-called worthy not I-remained.’ But*  
 piō āpnē-naukrā ākheā jō, ‘changē-sī changē  
*by-the-father (to-)his-own-servants it-was-said that, ‘good-than good*  
 chīrē ghinn-āō, tā isnū puwācō; nālē  
*garments bring, and to-this-one clothe; together-with*  
 isdē-hatthī chhāp, tā pāri jutti puwācō; khāwā,  
*of-this-one-on-the-hand a-ring, and on-the-foot shoe clothe; let-us-eat,*  
 piā, nālē khushī karā; kiō-jē ihū mādā  
*let-us-drink, together happiness let-us-make; why-that this-very-one my*  
 puttr mar-gēā-āh, hun watt jiweā; ihū wāñā-piā-āh, hun  
*son dead-gone-was, now again lived; this-very-one lost-fallen-was, now*  
 labbh-piā.’ Phir uh khushī karan laggē.  
*got-fell.’ Then they happiness to-do began.*

Us-wēlā usdā waddā puttr khētrā-vichch āh. Jis-wēlā uh  
*At-that-time his great son the-field-in was. At-what-time he*  
 āēā tā gharā-kōl pauhtā, us gāunā-khēdñādā awāj  
*came and the-house-near arrived, by-him of-singing-sporting the-sound*  
 sunēā. Us hikkī-naukrānū saddeā tā puchehhe-us  
*was-heard. By-him to-one-servant it-was-called and it-was-asked-by-him*  
 jē, ‘eh kē gall āh?’ Us usāh ākheā jō. ‘tāda  
*that, ‘this what thing is?’ By-him to-him it-was-said that, ‘thy*  
 bhirā ā-rehā, tādē-piō rōṭī kiti-āh, kiō-jē uh khārī-mehrī  
*brother has-come, by-thy-father bread made-is, why-that he safe-sound*

labbh-piā.' Uh kāwrī hōcā, tā andar nā gēā. Is-gallā-tā  
*got-fell.' He angry became, and within not went. This-reason-for*  
 usdā piō bāhar laggā-āeā, tā usdī minnat-muthājī  
*his father outside came, and of-him persuasion-entreaty*  
 kitī-us. Us piōnī jawāb dittā, 'wēkh, mñ  
*was-made-by-him. By-him to-the-father answer was-given, 'see, by-me*  
 bahūñ-warhūñ-thī tādā ākheā nahī mōreā; par tuddh mññ  
*many-years-from thy said-thing not was-turned-aside; but by-thee to-me*  
 kaddī hikk lēlā bī nñ dittā, jē mñ āpnē-yārā-vichh  
*ever one lamb even not was-given, that I my-own-friends-among*  
 khushī karā; par tādā ihū puttur āūdā-i-gēā,  
*happiness may-make; but thy this-very son immediately-on-his-coming,*  
 jis tādā māl kanjriñ-uttā wañā-chhōreā, tuddh usdī khātar  
*by-whom thy property harlots-on was-wasted, by-thee of-him for-the-sake*  
 rōī kitī-āh.' Piō usnū ākheā, 'puttrā, tū hamēshā  
*bread made-is.' By-the-father to-him it-was-said, 'son, thou always*  
 mñdē-kōl rehnā. Jō-kujjh mñdē-kōl āh, sārā tādā-i  
*of-me-near art-remaining. What-anything of-me-near is, all thine-erily*  
 āh. Changā ījā-i āh, jē asī khushī karēdē-āh, tā tū  
*is. Good thus-indeed was, that we happiness doing-are, and thou*  
 bī khushī hōwā-j, kiō-jē ih tādā bhirā mar-gēā-āh, watt  
*also happy may-be-thou, why-that this thy brother dead-gone-was, again*  
 jīwēā; tā wañātā-hōcā, phēr laddhā.  
*lived; and lost-became, again was-got.'*

[ No. 45.]

## INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAŪJĀBĪ.

DHANNĪ DIALECT.

(JHELUM DISTRICT.)

## SPECIMEN II.

Hikk āh bātshāh. Hikk-dihāpā uh shikār gēā. Rāh-vichēh  
*One was king. One-one-day he to-hunting went. The-road-in*  
wādeā hikk lakṛiā-ālā takke-us, tā us-kōlā  
*while-going a wood-man was-seen-by-him, and him-from-near*  
puchehhe-us, 'tāhdā nā kē āh ?' Us akheā jē. 'māhdā  
*it-was-asked-by-him, 'thy name what is ?' By-him it-was-said that, 'my*  
nā Bahādur Shāh āh.' Bātshāh dillā-vichēh hirān hōcā jē,  
*name Bahādur Shāh is.' The-king the-heart-in perplexed became that,*  
'ih bī Bahādur Shāh, tā mā bī Bahādur Shāh. Mā  
*'this-one also Bahādur Shāh, and I also Bahādur Shāh. I*  
'sārē-mulkhēdā sāi ā, tā ih lakṛiā wēch-kā gujṛān  
*of-the-whole-country lord am, and this-one woods sold-having livelihood*  
karēdā.' Issi-hirāngī-vichēh apṇē-girā ācā, tā apṇi-  
*is-making.' This-very-perplexity-in in-his-own-village he-came, and of-his*  
bātshāhīdā sārē-siyāncānī sadd-kā puchehhe-us jē 'māhdā  
*own-kingdom to-all-the-wise-men called-having it-was-asked-by-him that 'my*  
nā tā is-lakṛiā-ālēdā nā hikkā-i āh. Phir bakhtā-vichēh itnā  
*name and of-this-wood-man the-name one-verity is. Then fortunes-in so-much*  
faruq kiō piā ?' Par is-gallādā jawāb kissā na-dittā.  
*difference why fell ?' But of-this-thing the-answer by-anyone not-was-given.*  
Phir ih gall āpṇi-sawāṇinī sunāc-us. Us  
*Then this thing to-his-own-wife was-caused-to-be-heard-by-him. By-her*  
ākheā jē, 'hōr-tā kujjh faruq sahī nahī hōdā, par  
*it-was-said that, 'other-in-fact any difference exact not is-becoming, but*  
ih malūm hōdā jē isdi tarīnut kōi 'ku-chajjī-jahī āh.'  
*this evident becomes that of-him the-wife some un-wise-like is.'*  
Bātshāh is-gallā-thī kāwṛī hōcā, tā usnī lakṛiā-ālēdē hawālā  
*The-king this-thing-from angry became, and her of-the-wood-man in-charge*  
kar-kā ākhe-us tā, 'wanj isnī, bātshāh baṇā-dēh.'  
*made-having it-was-said-by-him then, 'go to-this-one, a-king make(-him).'*



Khār, us-vichāridā kē zōr āh ? Uh us-lakṛī-ālē-nāl  
*Well, of-that-hapless-one what strength was ? She that-wood-man-with*  
 laggī-gai, tā usnū ākhe-us, 'sṇ, jē bātshāh kāwṛī-nāl  
*went-along, and to-him it-was-said-by-her, 'hear, that by-the-king anger-with*  
 mānū tāhḍā-hawālā kar-ehhōrēā. Hun mā tāhḍī dhī, tū  
*as-for-me in-thy-charge it-has-been-abandoned. Now I thy daughter, thou*  
 māhḍā piō. Ījā kujjh-dihārē gujrān kariēh, tā wēkhāh  
*my father. In-this-way for-some-days passing let-us-do, and let-us-see*  
 jē Khudā kē karēdā. Us ākheā, 'chāgā.  
*that God what will-do.' By-him it-was-said, 'good.'*

Jis-wēlā uh bātshāh-zādī usdē-ghar gai, tā ditthe-us  
*At-what-time that princess into-his-house went, and it-was-seen-by-her*  
 jē aggā usdē dō puttur tā dō dhīā hikk sawānī āhī, tā  
*that in-front of-him two sons and two daughters one wife was, and*  
 ehḥwā uh āp āh. Hun satt ādmī hō-gaē. Pāhlā-dihārā uh  
*the-sixth he himself was. Now seven persons became. On-the-first-day she*  
 chup kar-kā unhāḍā tamāshā wēkhḍī rahī. Lakṛīāḍē jehṛē  
*silence made-having their exhibition seeing she-remained. Of-woods what*  
 paisē usnū dhāhē-āhē, unhāḍā bajārō rōṭiā ghinn ācā.  
*piece to-him got-were, of-them from-the-market breads having-taken he-came.*  
 Par uh tukkar unhānū pūrā nā hōcā. Bātshāh-zādī ih hāl  
*But that bread to-them full not became. By-the-princess this condition*  
 wēkh-kā usnū ākheā jē, 'dēhā tū dāṇē ghinn  
*seen-having to-him it-was-said that, 'to-morrow thou grains having-taken*  
 āṇī, rōṭiā nā āṇī.' Us Ījā kitā, tā unhā dāṇē  
*bring, breads not bring.' By-him thus it-was-done, and by-them the-grains*  
 ghar pih-ghiddē. Ap bī raj khādhe-ōṇā, tā  
*at-home were-ground. Themselves also to-satisfaction was-eaten-by-them, and*  
 kujjh āṭā wadh-piā. Nitt āṭā pichehhā paūdeā-paūdeā  
*some flour remained-over. Continually flour behind on-falling-on-falling*  
 itnā juṛ-gcā, jē unhā hikk khōtā chā-ghiddā.  
*so-much accumulated, that by-them an ass was-taken (i.e. bought).*  
 Usdē-sirdī-gaddī rōzdē-kharchā-vichēh rahī, tā jē unhā  
*Of-its-head-the-bundle of(-every)-day-the-expense-in was, and that by-them*  
 hikk ṭahlīā rakkh-ghiddā. Usāh bī unhā issā-kammā-tā  
*a servant was-engaged. As-for-him also by-them in-this-very-business*  
 lā-dittā. Hōr bachat wadhīk hōṇ lagg-pai, par rut  
*it-was-appointed. Other saving more to-be began, but the-season*  
 unhālēdī ā-gai ; gujārē-wāstā rōz gaddī ghinn-āwān tā  
*of-the-summer arrived ; livelihood-for (every)-day a-bundle to-bring and*

hōr lakṛiā bāhar pahārū-muddh hikattḥiā karan lagg-paē, tā  
*other woods outside the-hill-at-the-foot together to-make they-began, so*  
 jē hikk waddā dhēr hikattḥā hō-gēā.  
*that a great pile together became.*

Khudādi karnī kē hōēā, jē hikkī-dihārā us-dhōrnū agg  
*Of-God the-doing what became, that on-one-day to-that-pile fire*  
 lagg-pai, tā sārā sar-gēā. Dūā-dihārā jē uh lakṛiā  
*became-attached, and all was-burnt-up. On-the-second-day that they woods*  
 ghinnaṇ gaē, tā wēkhdēn jē sārīā lakṛiā sarīā paiā-ahn,  
*to-take went, and they-are-seeing that all the-woods burnt fallen-are,*  
 par kōlēā-tallā pilē-pilē kujjh tōtē kissā-shādē paē-hōē-ahn.  
*but the-coals-under yellow-yellow some pieces of-some-thing fallen-become-are.*  
 Uh wēkh-kā Bahādur Shāh rōdā-pitēdā ghar laggā-ācā.  
*That seen-having Bahādur Shāh weeping-beating home came-along.*

Bātshāh-zādinū ākhe-us jē, 'wēkh, asādi kiti-karti  
*To-the-princess it-was-said-by-him that, 'see, our did(-and)-done*  
 rugh-gai-āh, tā ajāhē kai tōtē unḥādē-tallā paē-hōē-ahn.'  
*rolled-away-gone-is, and this-like some pieces of-them-under fallen-become-are.'*  
 Uh wēkh-kā bahū khushī hōi, tā ākhe-us jē, 'kujjh  
*She seen-having very happy became, and it-was-said-by-her that, 'any*  
 haul nā kar. Ih tā waddi chāgi shā laddhī āh. Wanj,  
*fear not make. This indeed very good thing got is. Go,*  
 bājār-vichch wēch ā.' Uh tōtā wēch-kā rāhnē-wastā chāgi  
*the-market-in having-sold come.' That piece sold-having remaining-for a-good*  
 jā baṇwāi-us, tā us-sōnēdi khāṇ chaphōrē hikk  
*place was-got-made-by-her, and of-that-gold the-mine on-the-four-sides a*  
 hawēli baṇwā-ehhōri-us, tā thōrēā-dihārēā-vichch hikk waddā  
*palace was-got-completely-made-by-her, and a-few-days-in a great*  
 amīr hō-gēā. Tā bātshāh-zādidē ākhnā-tā bātshāhdi rōṭi  
*lord he-became. And of-the-princess the-saying-on of-the-king bread*  
 hōy-kā ghar ghinn-ācā. Par bātshāh usnū  
*invited-having (to-his)-house he-brought. But by-the-king as-for-her*  
 na-pachhātā. Duhā ral-kā rōṭi khādhī. Bātshāh-zādi  
*it-was-not-recognised. By-both united-having bread was-eaten. The-princess*  
 bātshāhdē-kōl bahū-sārē dhōē ghinn-kā hatth bannh-kā ā  
*of-the-king-near many-all presents taken-having hand joined-having having-come*  
 khalōti, tā ākhe-us, 'wēkh, Bātshāh, ih ohī Bahādur  
*stood, and it-was-said-by-her, 'see, King, this that-very Bahādur*  
 Shāh lakṛiā wēchnā-ālā āh, tā mā ohī gōli āh, jisnū  
*Shāh woods selling-man is, and I that-very maid am, as-for-whom*

tuddh gharō kaddh-chhōreā-āh.' Bātsāh waddā khush hōeā, tā  
*by-thee from-the-house it-was-expelled.' The-king very happy became, and*  
 biwīnū ghar ghinn-āeā, tā usdī-danāi-tā shābās ākhi-us.  
*the-lady home he-brought, and her-wisdom-upon 'bravo' was-said-by-him.*

### FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king. One day he went a-hunting. On the way he met a woodcutter, and asked him his name. The woodcutter replied, 'my name is Bahādur Shāh.' The king became astonished in his heart, and thought, 'this man and I are of the same name, yet I am the lord of the whole country, and this poor fellow gets his livelihood by cutting wood.' Thinking thus, the king returned to his city, and, having called together the wise men of his country, inquired of them the reason for the difference in fortunes, while the names of the woodcutter and of himself were the same. No one could give him an answer. Then the king told the whole story to his wife, and she replied, 'no difference lies, except that his wife is a fool.' At this answer the king became wroth, and putting her in charge of the woodcutter, said, 'go, and make him a king.' The hapless princess went off with the woodcutter and said to him, 'hear, the king in his wrath has put me in your charge. You are my father, and I your daughter. Wait for a few days, and let us see what God does.' He replied, 'good.'

When the princess arrived at the woodcutter's house she saw that he had already two sons, two daughters, and one wife, so that the family numbered six persons. She now made a seventh mouth to feed. For the first day she remained silent, taking notes of what she saw. The few coppers which the woodcutter realised from the sale of his fuel were spent in buying loaves of bread in the bazar, but this was not sufficient food for the whole family. Seeing this she told the woodcutter to bring grain instead of ready made loaves. This he did, and his wife ground the corn, and besides saving a small quantity of flour, they were now all able to eat their fill. Every day, a little flour was saved, and he bought an ass with the money saved from its sale. Now the value of the bundle of wood which it bore exceeded the daily expenditure, so that he gradually saved money and was able to engage a hired man to help him in his work. In this way he saved much. When the summer came he collected the wood he cut at the foot of a hill, and this soon became a great pile.

One day God ordained that this pile should take fire and be burnt to ashes. Next day he went to fetch some wood, and to his dismay saw nothing but a heap of ashes, but several pieces of some very yellow substance were lying under them. Bahādur Shāh returned home weeping and beating his breast. 'Look,' said he to the princess, 'see how all my hard work has become of no effect. Nothing is left lying under the charcoal, but yellow bits, like this piece which I have brought.' When the princess saw the piece she became glad and said to him, 'don't be afraid. This is a precious thing. Go and sell it in the bazar.' With the money he got for it she made him build a comfortable dwelling house, and made him erect a fine building all round the site of the gold-mine. In a very short time he became a person of great importance and she told the woodcutter to go to the court and invite the king to come and dine at his house.

The king and the woodcutter ate together, but the former did not recognise the latter. Then the princess, taking a tray of magnificent presents, stood before the king with joined hands. 'Your Majesty,' said she, 'this is that very Bahādur Shāh, the woodcutter, and I am that very maid whom you drove out of your palace.' The king, at hearing this, was much pleased, and took the lady home with him, crying 'bravo to her wisdom !'

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## HINDKŌ OF PESHAWAR.

Lahndā cannot be called the language of the District of Peshawar, any more than it can be called the language of Kohat.<sup>1</sup> Peshawar is a Paṣṭō-speaking district. The population of Peshawar in 1901 was 788,707, of whom 619,025 spoke that language. At the same time the Hindūs settled in the district speak a form of North-Western Lahndā, which deserves more than a passing reference, as the number of speakers was estimated, for the purposes of this Survey, at 129,000.

There is no territorial division between the two languages. The speakers live side by side, and the distinction is one of nationality, not of locality. The great city of Peshawar contains a further mixture of peoples. Here, not only are Paṣṭō and Hindkō spoken, but also Hindōstānī, Pañjābī and other languages of various parts of India. All these have contributed to corrupt Hindkō, and we therefore find not only a very free use of Persian and Arabic words, but even of Hindōstānī idioms. This is specially the case in regard to the 50,000 speakers of Hindkō in Peshawar City itself. Here the mixture of languages is so great that some, not without reason, describe this form of Hindkō, locally known as Peshāwarī, as a mongrel product of city life. Be that as it may, we may class the Hindkō of Peshawar District and City as follows:—

Hindkō of the District . . . . .	79,000
Peshāwarī or Hindkō of the City . . . . .	50,000
TOTAL . . . . .	129,000

I give two examples of the Hindkō of Peshawar. The first is a version of the Parable of the Prodigal Son in the language of the district, and the second is a *ghazal*, or ode, in the language of the city. As the latter is a literary production it appears, not only in the Roman character, but also in the Persian character, as received from the local authorities. The language of both specimens is nearly the same as North-Western Lahndā of the Jhelum Dhan and of Hazara.

In dealing with the Hindkō of Mianwali we noticed some instances of the mispronunciation of Arabic and Persian words. In Peshawar we have a similar case in the word *laikh* instead of *lāiq*, fit. In the second specimen, if the translation supplied with the text is correct, we have the Arabic word *akṣar*, generally, used in the sense of *ākhir*, in the end, finally.

Persian and Arabic words are borrowed with great freedom, and this is specially the case in the second specimen,—that in the so-called Peshāwarī. Here we even have Persian idioms used with Indian words. Thus *vich* is used as a preposition, not as a postposition, and we have *gham mahshar-dē-nē* for *mahshar-dē gham-nē*, an order of words entirely un-Indian, and due to the memory of the Persian *gham-ē-mahshar*.

The influence of Pañjābī and Hindōstānī is very strong. The Agent case is formed by adding *nē*, and not as in the standard by a special declensional form. The postposition of the Ablative is the Hindōstānī *sē* (*sab-sē*, *sālā-sē*, *kahṇē-sē*, *mukh-sē*). In the Peshāwarī specimens we have the Hindōstānī *āsū*, (= *aisā*), of this kind, and *kuchh*, instead of *kujjh*, anything.

<sup>1</sup> See page 458.

In verbs, the infinitive ends in *ṇā* or *nā*, as in Pañjābī (not in *uṇ*), its oblique form ending in *ṇē* (*nē*) (not in *aṇ*) as in *karnē laggē*, they began to do; *gāṇē-nachchṇēdā āwāz*, the sound of singing and dancing. In the latter example, note that *āwāz* is treated as masculine, not as feminine.

Several Hindōstānī verbs are used, such as *jāṇā* instead of *vañun*, to go; *kahṇā*, not *ākhun*, to say; *daṛnā*, not *bhajjun*, to run.

In pronunciation, we may note that *i* takes the place of short *e*, as in *kahīā*, instead of *kaheā*, said. The letter *d* is not cerebralized as in Thālī.

In the declension of nouns the word for 'father' is *piū*, which remains unchanged for all cases of the singular and the nominative plural. The obl. plur. is *piūā*.

The words for 'in' and 'from in' are *vich* and *vichō*, not *vichch*, *vichchō*. In sentence 237, we have *chō*, meaning 'from,' apparently a contraction of the latter.

The following pronominal forms occur:—

*mā*, I; *manē*, case of agent; *manū*, or *mānū* (Specimen II), to me; *mērā*, my. *assī*, obl. plur. *assā*, we; *asādlā*, our.

*tū* or *tū*, thou; *tanē*, case of agent; *terā*, thy.

*tussī*, obl. plur. *tussā*, you; *tusādlā*, your.

*eh*, *ē*, this, these; obl. sing. *is*; obl. plur. *inhā* or *inā*.

*woh*, *oh*, *ō*, he, they; obl. sing. *us*; obl. plur. *unhā* or *unā*.

Other pronouns are as in Standard Lahndā.

The Present of the verb substantive is conjugated as follows:—

'I am,' etc.

Sing.	Plur.
1. <i>hā</i> , <i>hā</i> , <i>wā</i> , <i>ā</i>	<i>hā</i> , <i>ā</i> , <i>wā</i> .
2. <i>hā</i> , <i>wā</i> , <i>ā</i> , <i>hē</i> , <i>wē</i> , <i>ē</i>	<i>hō</i> , <i>ō</i> .
3. <i>hā</i> , <i>wā</i> , <i>ā</i> , <i>hē</i> , <i>wē</i> , <i>ē</i>	<i>hā</i> , <i>ā</i> , <i>han</i> , <i>an</i> .

It will be seen that it differs from the Standard in the third person plural. The forms beginning with *w*, *wā*, *wē*, *wā*, *wē*, *wā*, seem to be used only after vowels, as in *mārnā-wā*, I am striking; *charāndā-wā* (sentence 229), he is grazing; *lammā-wā*, he is tall (sentence 231).

The Past tense is quite different from the Standard. It is *āyā*, was, plur. *āē*; fem. sing. and plur. *āī*. It will be observed that it is identical in form with *āyā*, he came.

There is a negative verb substantive *nayyā*, I am not, equivalent to the Standard *nimhū*.

The verb 'to become' is *hōṇā*, not *thīṇā*.

In the active verb, the infinitive, as previously stated, ends in *ṇā* or *nā*, not *uṇ*.

The chief departures from the Standard are, however, in the future and present definite tenses.

The future is thus conjugated:—

'I will strike,' etc.

Sing.	Plur.
1. <i>mārsā</i>	<i>mārsā</i> , <i>mārsā</i> .
2. <i>mārsē</i>	<i>mārsō</i> .
3. <i>mārsī</i>	<i>mārsan</i> .

So *jāsā*, I will go; *kahsā*, I will say; *khāsē* (Specimen II), thou wilt eat; *chhutsē*, thou wilt escape (*id.*). It will be observed that transitive verbs do not insert *ē* as in the Standard. In *puchhsīā*, he will question thee (Specimen II), the suffix of the accusative of the 2nd person singular appears to be *ā*. If this is correct, we may compare the corresponding suffix *ā* of Shiṇā, one of the Dardic languages, spoken in the country round Gilgit.

For the Present Definite we have :—

‘ I am striking,’ ‘ I strike,’ etc.

Sing.	Plur.
1. <i>mārnā-ā̃, mārnā-wā̃, mārnā̃</i>	<i>mārnē-ā̃, mārnē-wā̃.</i>
2. <i>mārnā-ē̃, mārnā-wē̃, mārnē̃</i>	<i>mārdē-ō̃.</i>
3. <i>mārdā-ē̃, mārdā-wē̃, mārdā̃</i>	<i>mārdē-ā̃.</i>

Similarly *marnā-ā̃*, I am dying, *karnā-wā̃*, I am doing. There are probably contracted forms in the plural, as in the singular, but I have not come across them. It will be observed that both the North-Eastern (*mārnā*) and the North-Western (*mārdā*) forms of the present participle are employed.

The Perfect contracts its forms as in the present. Thus we have not only *miliā-wē̃*, it is being got; *phiriā-wā̃*, I have walked (sentence 224); but also *hōiā̃*, for *hōiā-ā̃*, I have become.

For irregular past participles we may note :—

- piā̃*, not *pēā̃*, fallen.
- giā̃*, not *gēā̃*, gone.
- littā̃*, not *lēā̃*, taken.
- dittā̃*, given.
- kītā̃*, done.

[ No. 46.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKŌ.

DISTRICT PESHAWAR.

## SPECIMEN I.

Hikk-ādmidē dō puttar āē. Unā-vichō nikrēnē  
*Of-one-man two sous were. Them-from-among by-the-younger*  
 piūnū kahiā, 'bāwē, jācdād-vichō jehrā hissa manū  
*to-the-father it-was-said, 'father, the-property-from-in what share to-me*  
 pahūchdā-ē manū dē-dē.' Tē usnē unādē vichkār sūrā māl  
*arriving-is to-me give.' And by-him of-them among all the-property*  
 wand-dittā. Thōrē-hi dinādē pichchē chhōtē-naddhēnē sab-kujjh  
*was-divided-out. A-few-veryly of-days after by-the-younger-boy everything*  
 jamā kar-kē hikk-dūr-mulkdā safar ikhtiyār kitā, tē utthē  
*collected made-having of-a-far-country journey recourse was-made, and there*  
 sārī duniyā badmāshī-vich uḍā-dittius. Tē jad oh  
*all wealth debauchery-in was-caused-to-fly-away-by-him. And when he*  
 sab-kujjh kharch kar-chukkiā, us-mulk-vich waddā kāl piā,  
*everything expended had-done-completely, that-country-in a-great famine fell,*  
 tē oh mōtāj hoṇē laggā. Oh jā-kē us-mulkdē  
*and he poor to-become began. He gone-having of-that-country*  
 hikk-mu'tabirdē nāl hō-giā, jisnē usnū apniā-paṭṭiā-tē sūr  
*of-a-well-to-do-man with became, by-whom as-for-him his-own-fields-to swine*  
 charāṇē bhēj-dittā. Tē oh unā-chilkiādē nāl pēt bharnēnū  
*to-feed it-was-sent. And he of-those-husks with the-belly for-filling*  
 rāzī āyā, jehrē sūr khāndē-āē, par oh bhi usnū kōi  
*willing was, which the-swine eating-were, but that even to-him anyone*  
 nahī dēndā-āyā. Jad usnū hōsh āē, tā kahṇē laggā ke,  
*not giving-was. When to-him senses came, then to-say he-began that,*  
 'mērē-piūdē kai nōkar bhi hōrānū rōṭi dē sakdē-āī, tē  
*'of-my-father how-many servants also to-others loaves give can, and*  
 mā bhukkhē piā marnā-ā. Mā uṭh-kē apnē-piū-kōl  
*I in-hunger fallen dying-am. I arisen-having my-own-father-near*  
 jāśā, tē usnū kahsā, "bāwā, manē Khudādā gunāh kitā-ē tē  
*will-go, and to-him I-will-say, "father, by-me God-of sin done-is and*



tērē-sāmpnē; mñ hōr tērē-puttar-kahāṇēdē laikh nayyā; manñ  
*in-thy-presence; I any-more of-thy-son-to-be-called fit am-not; me*  
hikk naukrā-hār rakh-lē." ' Tē oh uṭhiā, tē piūdē kōl  
*one servants-like keep." ' And he arose, and of-the-father near*  
āyā. Magar oh ajlē bahut dūr-i āyā ke piūnē usnñ  
*came. But he still very distant-even was that by-the-father to-him*  
vėkh-littā. Usnñ tars āyā, daurīā, tē usdē galē-nāl  
*it-was-described. To-him compassion came, he-ran, and of-him the-neck-with*  
lagg-giā, tē usnñ chumius. Puttarnē usnñ  
*became-applied, and to-him it-was-kissed-by-him. By-the-son to-him*  
kahiā ke, 'bāwā, manē Khudādā gunāh kitā-ē, atē tērē-  
*it-was-said that, 'father, by-me God-of sin done-is, and in-thy-*  
sāmpnē; pas mñ hōr tērē-puttar-kahāṇēdē laikh nayyā.  
*presence; moreover I any-more of-thy-son-to-be-called fit am-not.'*  
Magar piūnē nōkrānñ kahiā ke, 'hikk sab-sē hachchhā  
*But by-the-father to-the-servants it-was-said that, 'a all-than good*  
jāma liyā-kē usnñ pawāō; hikk mundrī hatth-vich, tē  
*garment brought-having to-him clothe; a ring the-hand-on, and*  
juttiā pāṛ-vich pawāō; tē āō, khāē tē khushī maṇāē;  
*shoes the-feet-on put-on; and come, let-us-eat and rejoicing let-us-celebrate;*  
kyū-ke mērā naḍḍhā mōiā hōiā, phir jī piā-ē; gumīā-āyā, tē  
*because my boy dead became, again living fallen-is; lost-was, and*  
labbh-piā-ē. Tē ō khushī karnē laggē.  
*got-fallen-is.' And they rejoicing to-make began.*

Us-vėlē usdā waddā puttur apñī-paṭṭī-vich āyā. Jad ke  
*At-that-time of-him the-elder son his-own-field-in was. When that*  
oh apñē-ghardē nērē pahūchiā, tad usnē gāṇē-nachchnēdā āwāz  
*he of-his-own-house near arrived, then by-him of-singing-dancing sound*  
sunīā. Usnē nōkrādē vichō hikkññ balāiā, tē  
*was-heard. By-him of-the-servants from-among one-to it-was-called, and*  
puchhius ke, 'eh kē muāmla ē?' Usnē usnñ kahiā  
*it-was-asked-by-him that, 'this what business is?' By-him to-him it-was-said*  
ke, 'tērā bhirā āyā-ē. Tērē-piūnē mihmānī kīti-ē, kiū-ke  
*that, 'thy brother come-is. By-thy-father a-feast made-is, because*  
usnñ oh sahih-salāmat miliā-wē. Oh ghussa-vich ā-giā, tē andar  
*to-him he safe-and-sound got-is.' He anger-in came, and inside*  
nahī jāndā-āyā. Watt piū usdā bāhir āyā, tē usdiā  
*not going-was. Then the-father of-him outside came, and of-him*  
minnatā karnē laggā. Usnē jawāb-vich piūnñ kahiā  
*remonstrances to-make began. By-him answer-in to-the-father it-was-said*

ke, 'vēkh, itnē-sālā-sē mǎṣ tērī khidmat kārnā-wā, tē  
*that, 'see, so-many-years-from I thy service doing-am, and*  
 tērē-kahṇē-sē bāhir kadī nahī hōiā; tē tad bhī tanē hikk  
*thy-saying-from outside ever not I-became; and then even by-thee a*  
 bakrōṭa-jīā manū nahī dittā, ke mǎṣ yārādē nāl khushī  
*kid-even to-me not was-given, that I of-friends with rejoicing*  
 maṇāwā. Jū-hī tērā eh puttur āyā, jisnē tērā māl-matā  
*may-make. When-even thy this son came, by-ichom thy property*  
 kanjriā-tē udāiā-ē, tanē usdī khātir mihmānī kīti-ē.' Usnē  
*harlots-on wasted-is, by-thee of-him for a-feast made-is.' By-him*  
 usnū kahiā ke, 'puttar, tū mērē nāl ē. Jō-kujjh mērē-  
*to-him it-was-said that, 'son, thou of-me with art. Whatever of-me-*  
 kōl ē sab-hī tērā ē. Eh munāsib āyā ke assī khush tē  
*near is all-even thine is. This proper was that we happy and*  
 khurram hōē, kiū-ke eh tērā bhirā mōiā hōiā, huṇ jī-piā;  
*joyful may-be, because this thy brother dead became, now living-fell;*  
 gumīā hōiā, paidā hō-giā-ē.'  
*lost became, found become-is.'*

[ No. 47.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

PESHĀWARĪ DIALECT.

DISTRICT PESHAWAR.

## SPECIMEN II.

## غزل پشاور

- خالق اکبر دی بندگی کرلے کچھ وقت سحر \*
- اکثر مرنائی بندیا غفلت وچ نہ سو قرار \*
- ایسی غفلت ے بہلائیں بہلیں کیوں نادان توں \*
- خوشیاں کر دم نوں نبائی وچ فانی دوران توں \*
- بہت کہاسیں ارمان توں جد پچھہ سیا پروردگار \*
- خالق اکبر دی بندگی کرلے کچھ وقت سحر \*
- خالق اکبر دیے آگے بن عملاں دیسیں ے جواب \*
- مشکل چھٹسیں اسجگہ جگ فانی کرلے ثواب \*
- دل نوں ورم ایے لگی ای حق میری ندی عذاب \*
- عرضاں کرنا وچ جناب تو بخش والا ہیں ستار \*
- بخشش منگنا تیری خالق غم محشر دی ے چھوڑی گال \*
- عفو کر قدرت دیے مالک مشکل دس دی بہت معاف \*

- \* سب کچھ ہی وچ تیری تعلق ہو رکسی دی ے مجال \*
- \* خاطر حضرت دی ذوالجلال میری پیڑی نوں جہب کردی پار \*
- \* خاطر حضرت دی خدا غم نہ مینوں نوں دکھا \*
- \* دین نبی دا ہے سوایا شافع روز جزا \*
- \* نام اقدس توں گہول گہمایا یا محمد مصطفیٰ \*
- \* میرزے کرلے خوش طبع خوش غزل مکہ سے پکار \*

[No. 47.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAŢJĀBĪ.

PESHĀWABĪ DIALECT.

DISTRICT PESHĀWAR.

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

## GHĪAZAL-Ė-PESHĀWAR.

## ODE-OF-PESHĀWAR.

1. Khāliq-Ė-Akbardī bandagī kar-lā kuchh waqt-Ė-sahār.  
*Of-Creator-the-Great worship perform some (at-)the-time-of-dawn.*  
 Akṣar marnā-ī, bandi-ā, ghaflat-vich na sō qarār.  
*At-last one-must-die-verity, man-O, negligence-in not sleep permanently.*
2. Āsī-ghaflatnē bhulā-Ė; bhullē kyū nādān tū?  
*By-such-negligence misled-thou-art; should-be-misled why fool thou?*  
 Khwushīā kar damnū nibāiyē vich-fānī-dērān, tū.  
*Happinesses having-done life (acc.) pass in-transitory-age, thou.*
3. Bahut khāsē armān tū, jad puchhsīā Parwardagār.  
*Much thou-wilt-eat regret thou, when will-question-thee Providence.*  
 Khāliq-Ė-Akbardī bandagī kar-lā kuchh waqt-Ė-sahār.  
*Of-Creator-the-Great worship perform some (at-)the-time-of-dawn.*
4. Khāliq-Ė-Akbardē aggē bin-‘amlā dēsē kō jawāb?  
*Of-Creator-the-Great before without(-good)-works thou-wilt-give what answer?*  
 Mushkil chhutē us-jagah, jag fānī,  
*With-difficulty thou-wilt-escape (in-)that-place, the-world transitory,*  
 kar-lā ṣawāb.  
*perform virtuous-acts.*
5. Dilnū warm-ī lagī-ē, Haqq mērē, na dē  
*To-the-heart inflammations-verity attached-is, Truth my, not give*  
 ‘azāb.  
*punishment.*
- ‘Arzā karnā vich-Janāb, Tū Bakhshāwālā hē, Sattār.  
*Petitions I-make in-the-Presence, Thou the-Forgiver art, O-Veiler.*
6. Bakhshish mangnā Tērī, Khāliq, gham mahshardēnē chhōrē-gāl.  
*Forgiveness I-ask Thy, Creator, the-woe by-of-doomsday I-am-eaten-away.*

'Afū kar, Qudratdē Mālik, mushkil dissdē bahut  
*Pardon make, of-Omnipotence Lord, difficulty appears very*  
 mōhāl.

*insurmountable.*

7. Sab-kuchh hē 'vich-Tērē-ta'alluq, hōr-kisēdī kē majāl?  
*Everything is in-Thy-control, of-other-anyone what authority?*  
 Khāṭir-Ḥazratdī, Zu'l-jalāl, mērī bēṛinū jhabh  
*For-the-sake-of-the-Prophet, Possessor-of-Splendour, my boat (acc.) quickly*  
 kar-dē pār.  
*cause-to pass-over.*

8. Khāṭir-Ḥazratdī, Khudā, gham na mānū Tū dikhā.  
*For-the-sake-of-the-Prophet, God, woe not to-me Thou show.*  
 Din Nabidā hē siwāyā, shāfē'-ē-rōz-ē-jazā.  
*Faith of-the-Prophet is superior-to-all, a-mediator-of-the-day-of-requital.*

9. Nām-ē-aqdas, tū ghōl-ghumāy-ā, Yā Muḥammad Mustafā.  
*Name-the-Holy, thou the-escape (?), O Muḥammad Mustafa.*  
 Mirzē, kar-lā khwush-ṭab', khwush ghazal mukh-sō  
*O-Mirza, make(-thyself) of-joyful-disposition, joyful ode mouth-from*  
 pukār.  
*cry-out.*

### FREE TRANSLATION OF THE FOREGOING.

1. Offer prayer at least at dawn to the Great Creator. In the end<sup>1</sup> must thou die, O man, remain thou not asleep in negligence.
2. By such negligence art thou led astray; why, Fool, art thou so misled? In this transitory life passing thy time in vain delights.
3. Many vain regrets wilt thou experience, when Providence will question thee. Offer prayer at least at dawn to the Great Creator.
4. If thou have no store of good works, what answer wilt thou give to the Great Creator? Hardly wilt thou escape without them. Perform thou works of merit, for the world is transitory.
5. My heart is suffering from a burning sorrow; O Thou who art my Truth, punish thou me not. Petitions make I in Thy Presence; O Thou that voilest iniquity, be thou my Forgiver.
6. Thy forgiveness do I implore, O Creator; I am eaten up<sup>2</sup> by the woe of Doomsday. Pardon me, O Thou Lord of Omnipotence; for desperate seem to me my difficulties.

<sup>1</sup> So translated in the copy of the text received from Peshawar. *Akgar* seems to be written by mistake for *ākhar*.

<sup>2</sup> So *chhōṛā gāl* is translated by the local scribe, but I am unable to explain the form, if it is correct.

7. All things are subject to Thee. What power hath any man beside Thee? O Thou Abode of Splendour, for the sake of Thy Prophet quickly carry Thou my boat across the Ocean of Existence.
8. For the sake of Thy Prophet, O God, let me not see woe. The Faith taught by the Prophet hath none other to compare with it. He is a mediator in the Day of Requital.
9. O Thou Holy Name! Thou art my escape,<sup>1</sup> O Muḥammad Mustafa. O Mirzā (the poet's name), make thyself joyful, and cry out from thy mouth a joyful ode.

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<sup>1</sup> The meaning of *ghḍl-ghumāi* is doubtful. In Hindi it means 'evasion,' 'subterfuge.' The local scribe translates the passage :— 'I consecrate my life for Thy Holy Name,'—but I cannot make this to agree with the text.

## HINDKĪ OF HAZARA.

The Lahndā of the District of Hazara is locally known as Hindkī. It is the language of the great majority of the people, but is not the only language of the district (the number of speakers being estimated at 308,867). Except in the extreme south-east there are also speakers of Paṣtō in most parts of the district, and in the extreme north Gujūrī is spoken by the Gujurs and Ajars who wander with their flocks over the hill-country.<sup>1</sup> In the Tināwal hills in the west of the district, there is a separate form of Lahndā called Tināulī, while in a small tract on the eastern side we have another called Dhūṇḍī or Kairālī.

The Hindkī of Hazara and also Tināulī both employ the North-Western suffix *dā* for the genitive, while Dhūṇḍī employs the North-Eastern *nā*. Immediately after Hindkī we shall describe Tināulī, but Dhūṇḍī has been already described in connexion with the other North-Eastern dialects of Lahndā which form the genitive in *nā* on pp. 495ff. *ante*. According to the Hazara Gazetteer, 1907 (p. 41), the pronunciation of this Hindkī has not the marked nasal twang that it has down country, and the use of pronominal suffixes added to verbs is not quite so common, being generally confined to the third person singular and plural. In this latter point it agrees not only with other North-Western dialects, but also with the North-Eastern forms of Lahndā.

In two other respects this Hindkī shows points of agreement with the North-Western dialects of Lahndā, and these may thus be considered to be typical of both the Northern types of the language. Both occur in the declension of nouns, and consist in the use of the postposition *ā* for the dative, and in the addition of *ē* to form the oblique singular of masculine nouns ending in a consonant. The specimens show one or two other minor peculiarities. Thus, the letter *s* (representing an original *sh*) is used instead of the standard *h* in the word *varsā* (Sanskrit *varshakaḥ*), but Southern *warhā*, a year. Also we have the termination of the past participle *iā*, instead of *eā*, as in *ākhiā*, standard *ākheā*, said. So also *piō* (obl. *piū*), not *peō* (*peū*), a father.

The Vocabulary occasionally follows Hindōstānī or Pañjābī. Thus we have *dēkhun*, not *vēkhun*, to see; *daṛun*, not *bhajjun*, to run; *gachhun*, to go; *gāsā* or *jāsā*, not *vāsā*, I will go. The word for 'to say' is *ākhu*, not *kahu* or *kahā*, as in Peshawarī. All these words may be taken as typical of both types of Northern Lahndā.

The declension of nouns follows Pañjābī and the Hindkō of Peshawar in using the postposition *nē* for the case of the agent. This postposition is also used in the North-Western Lahndā of the Murree Hills and of the Chibhal country. As in Awāṇkārī (p. 449), the postposition of the dative is *ā*. It is in frequent use. With it we may compare the suffix *ā* of the genitive in the neighbouring Kōhistānī of the Indus Kohistan and the dative postposition *āh* of the Western Salt Range (*vide* p. 437 *ante*). Examples are *piū-ā*, (said) to the father; *mulkē-ā*, (went) to a country; *naukarē-ā*, (called) to a servant; *charāṇē-ā*, sent him for grazing (swine).

It will be observed that most of these nouns add an *ē* to the base to form the oblique form. Thus, from *mulk*, we have *mulkē*; from *naukar*, we have *naukarē*. *Charāṇē* (from the Pañjābī *charāṇā*) is, however, not an example of this. This is also a

<sup>1</sup> For an account of Gujūrī, see pp. 930ff. of Vol. IX, Part IV of this Survey.



peculiarity of North-Eastern Lahndā. Other examples of this oblique form in Hindkī are *mālēdā*, of the property; *dūrēdā*, of distance; *gaḷē-nāl*, with the neck; *gharēdē nērē*, near the house. But the *ē* is not uniformly added. As well as *mulkē-ā*, we have *mulk-vich*, in the country; *us dēsā*, of that land; *manāwāṇdā*, of celebrating; *jōwāb-vich*, in answer.

Very similarly the word *hikk*, one, sometimes becomes *hikkī* in the oblique form. Thus, *hikkī bāshindēdē*, of a dweller, but *hikk ādmīdē*, of one man.

For the pronouns, the following forms occur in the specimens:—

*mā*, I; *mhā*, to me; *mērā*, my; *assī*, we.

*tū*, thou; *tuddh-nē* or *tū-nē*, by thee; *tērā*, thy.

*ē*, this; *isā*, to this one.

*ō*, he, that; *usā*, to him; *ō*, they. For the Agent singular *us* is used, without *nē*.

For the verb substantive, the following forms occur:—

*hā*, I am; *hā*, thou art; *hā*, *hē*, or *ē*, he is.

A list of words, received from Hazara but not printed, gives for the present:—

	Sing.	Plur.
1.	<i>ā</i>	<i>ā</i> .
2.	<i>ā</i>	<i>ō</i> .
3.	<i>ā</i>	<i>ā</i> .

For the past, the specimens give:—

*āhā* (fem. *āhī*), he (she) was; *āhun* and *āhē*, they were.

The list of words gives:—

	Sing.	Plur.
1.	<i>ayā</i>	<i>ayā</i> .
2.	<i>ā</i>	<i>ayō</i> .
3.	<i>ayā</i>	<i>ā</i> .

This resembles the Peshāwarī *āyā*.

In the conjugation of the active verb the standard is closely followed. The infinitive ends in *uṇ*, with an oblique form in *au*. Thus, *hōwau laggā*, he began to be; *manāwau laggē*, they began to celebrate; *manāwāṇdā hukm*, an order of celebrating (*i.e.* to celebrate).

The Pañjābī infinitive in *uā* with an oblique form in *uē* occurs once, in *charāuē-ā*, for feeding.

The Present participle ends in *dā*, not in *nā*, as in the North-Eastern dialects.

In the present there is an instance of apparent false concord in *rōṭī mildē-āhē*, loaves (fem. singular) were being got (masculine plural). If *rōṭī* is not a mistake of the scribe for *rōṭē* (masculine plural), or if *mildē-āhē* is not a mistake for *mildī-āhī*, I am unable to explain this.

The future is as in the standard, except that transitive verbs do not insert *ē* (so also in Peshawar). Thus, *jāsā*, I will go; *ākhsā*, I will say.

We have both *rihā* and *rihā* meaning 'I remained.'

An instance of a passive occurs in *ākhwāwā*, I may be called.

As a specimen of Hazara Hindkī, I give a version of the Parable of the Prodigal Son.

[ No. 48.]

## INDO-ARYAN. FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAŅJĀBĪ.

## HINDKĪ OF HAZARA.

Hikk-ādmidē dō puttar āhun. Unhāñ-vichñ nikkē-nē  
*Of-one-man two sons were. Them-from-among the-younger-by*  
 piū-ñ ākhiā ki, 'ā piō, mālēdā jehṛā hissa mñā  
*the-father-to it-was-said that, 'O father, of-the-property what share to-me*  
 pahūchdā-hā, mñā dē.' Us-nē apṇā māl unlāññ wāṇḍ-dittā.  
*arriving-is, to-me give.' Him-by his-own property to-them was-decided-out.*  
 Atē thōṛē-dināñ-pichelhñ nikkā puttar apṇā habbhā-kujjh wāṭlā  
*And a-few-days-from-after the-younger son his-own everything collected*  
 kar-kē dūrēdē mulkē-ñ ṭur-piā, atē utthē apṇā māl  
*made-having of-distance country-to departed, and there his-own property*  
 badchahñi-vich gumā-chhōṛius. Atē jad habbhā-kujjh kharch  
*bad-conduct-in was-wasted-by-him. And when everything expended*  
 'kar-chukiā, tñ us-mulk-vich dāḍhā kāl piā, atē ō  
*was-made-completely, then that-country-in severe famine fell, and he*  
 muhtāj hōwāṇ laggā. Phir us-dēsdē hikkī-bāshindēdē ghar  
*poor to-become began. Then of-that-land of-one-dweller (in)house*  
 jā-piā. Us-nē usñ apṇāñ-dōgiāñ-vich sūar charāñē-ñ  
*he-betook-himself. Him-by as-for-him his-own-fields-in swine feeding-for*  
 bhējiā; atē usñ ārzū āhī ki, jehṛāñ-phaliā sūar khāndē-āhē,  
*it-was-sent; and to-him longing was that, what-husks the-swine eating-were,*  
 unhā-nāl apṇā ṭēḍ bharē, par kōi usñ nahī dēndā-iḥā.  
*them-with his-own belly he-may-fill, but anyone to-him not giving-was.*  
 Phir us-nē hōshāñ-vich ā-kē ākhiā ki, 'mērē-piūdē  
*Then him-by senses-in come-having it-was-said that, 'of-my-father*  
 kitṭeñ-hī-mazdūrāññ rōṭi bahñ mildē-āhē, atē mñ itthē bhukkhā  
*to-how-many-very-servants loaves many being-got-were, and I here hungry*  
 mar-rihñ. Mñ uṭh-kē apṇē-piūdē-kōl jāśā, atē usñ ākhsñ  
*dying-am. I arisen-having of-my-own-father-near will-go, and to-him I-will-say*  
 ki, "ā piō, mñ āsmāndā atē tērē-nāzrāñ-vich gunāhgār hōiā; huṇ  
*that, "O father, I of-heaven and thy-sights-in sinner became; now*  
 is-lāiq nahī rihā ki phir tērā puttar ākhwāwñ. Mñā  
*this-worthy not I-remained that again thy son I-may-be-called. Me*

apneñ-mazdūrñ-jibñ kar-lē.” Phir uṭh-kē apne-piū-wall  
*thine-own-servants-like make-for-thyself.” Then arisen-having his-own-father-near*  
 tur-piñ. Ō icharā dūr-hī āhā, ki usñ dēkh-kē usdē-piū-ñ  
*he-departed. He yet distant-even was, that him seen-having his-father-to*  
 tars āyā, atē daur-kē usñ galē-nāl lā-liā,  
*compassion came, and run-having as-for-him the-neck-with it-was-applied,*  
 atē chumiā. Puttar-nē usñ ākhiā ki, ‘ā piō, mā  
*and it-was-kissed. The-son-by to-him it-was-said that, ‘O father, I*  
 āsmāndā atē tērē-nazrā-vich gunāhgār hōiā, hōr is-lāiq nahī  
*of-heaven and thy-sights-in sinner became, and this-worthy not*  
 rihā ki phir tērā puttur ākhwāwā.’ Piū-nē  
*I-remained that again thy son I-may-be-called.’ The-father-by*  
 apneñ-naukarñ ākhiā ki, ‘changē-tō-changā jāmā jaldī-nāl  
*his-own-servants(-to) it-was-said that, ‘good-than-good garment speed-with*  
 khaḍ-kē isñ pāwāō; atē usdē-hāth-vich ohhāp, atē  
*brought-out-having to-this-one clothe; and his-hand-on a-ring, and*  
 pārñ-vich juttī pāwāō, atē khāpā pakāō, tāki assī khā-kē khushī  
*feet-on shoes put-on, and food cook-ye, so-that we eaten-having rejoicing*  
 manāwā, kiñki mērā ē puttur murda āhā, huṇ jinda hōiā;  
*may-celebrate, because my this son dead was, now living became;*  
 gum-gayā āhā, huṇ labhhiā hū.’ Phir ō khushī manāwan laggē.  
*lost-gone was, now got is.’ Then they rejoicing to-celebrate began.*  
 Par usdā waddā puttur dōgī-vich āhā. Jad ō ā-kē  
*But his the-elder son the-field-in was. When he come-having*  
 gharālē nērē pahūchiā, tñ gāñē-bajāñē-atē-nachchnēdī awāj sunī,  
*of-the-house near arrived, then of-singing-music-and-dancing sound was-heard,*  
 atē hikk-naukarē-ñ sadd-kē puchchhan laggā, ‘ē kē piā-hōndā-hē?’  
*and a-servant-to called-having to-ask he-began, ‘this what happening-is?’*  
 Us usñ ākhiā ki, ‘tērā bhirā ā-rihā-ē, atē tērē-piū-nē  
*By-him to-him it-was-said that, ‘thy brother come-is, and thy-father-by*  
 khushī manāwandā hukm dittā-ē, is-wāstē ki usñ bhalā-changā  
*rejoicing of-celebrating order given-is, this-for that as-for-him safe-sound*  
 pāius.’ Ō gussē hōiā, atē andar āpā na chābiā.  
*he-is-got-by-him.’ He in-anger became, and within to-come not wished.*  
 Par usdā piō bāhar jā-kē usñ manāwan laggā.  
*But his father outside come-having to-him to-remonstrate began.*  
 Us-nē apne-piū-ñ jōwāb-vich ākhiā ki, ‘dēkh, itnē-warseñdā  
*Him-by his-own-father-to answer-in it-was-said that, ‘see, of-so-many-years*  
 mā tērī khidmat kar-rihā-hñ, atē kadī tērā hukm nahī mōriā,  
*I thy service doing-remained-am, and ever thy order not was-transgressed,*

par tuddh-nē mǎnũ kadi bakrōṭā na ditta ki mǎ  
*but thee-by to-me ever a-kid not was-given that I*  
 apnē-samgeā-yārādē nāl khushī maṇāndā ; par jad  
*of-my-own-companions-friends with rejoicing might-have-celebrated ; but when*  
 tērā ē puttur āyā, jis-nē tērā māl kasbiā-vich udā-ohhōrius,  
*thy this son came, whom-by thy property harlots-on was-wasted-by-him,*  
 tǎ tũ-nē usdē wāstē waddā khāṇā pakwāiā.' Us  
*then thee-by of-him for a-great dinner was-caused-to-be-cooked.' By-him*  
 usā ākhiā ki, 'puttar, tũ tǎ hamōsha mērē kōl hǎ,  
*to-him it-was-said that, 'son, thou verily always of-me near art,*  
 atē jō-kujjh mērā hǎ; ō tērā-hī hǎ. Par khushī maṇāwun  
*and whatever mine is, that thine-verily is. But rejoicing to-celebrate*  
 atē shādmā hōwun munāsib āhā, kiŭki tērā ē bhirā murda āhā,  
*and happy to-become proper was, because thy this brother dead was,*  
 hun jinda hō-gayā ; gum-gayā āhā, hun labbh-gayā hǎ.'  
*now living became ; lost-gone was, now got-gone is.'*

## TINĀULI.

The Tināulis or Tanāolis are a tribe, regarding whose origin little is known. They were pushed out of their trans-Indus country round Mahāban by the Yusufzais and established themselves, probably in the 17th or at the beginning of the 18th century, in the tract on the west of Hazara now known as the Tanāwal Hills. We read that in 1853 they united with the Hindōstānī fanatics of Sitāna in attacking the English, and this perhaps points to a longer intercourse with these people, and accounts for the presence of occasional Hindōstānī forms in their language.

This language, named Tināuli (the number of speakers of which has been estimated at 51,425), is a form of Lahndā akin to the Hindkī of Hazara. Like this Hindkī, it follows North-Western and North-Eastern Lahndā in adding *ē* or *ā* to form the oblique case singular of masculine nouns ending in consonants, while it shows connection with Hindōstānī in the use of *kō* as the postposition of the dative.

As specimens of Tināuli, we have a version of the Parable of the Prodigal Son and the usual List of Words and Sentences printed on pp. 576ff. There is also a short account of the dialect in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, which I have freely utilized in the following pages.

The vocabulary of Tināuli closely follows that of the Standard Lahndā of Shahpur. We may note three words meaning 'to go.' These are *juḷḷā*, *gachhḷā*, and *jāḷā*. The first of these properly means 'to start,' 'set out,' and also occurs in North-Eastern Lahndā. The second also occurs in North-Eastern Lahndā, but properly belongs to the Dardic languages further north, and occurs in Kāshmīrī under the form *gatsḥun*. The last is Pañjābī or Hindōstānī. *Āṛṇā*, to bring, seems to be peculiar to the dialect. 'To see' is the Hindōstānī *dēkhḷā*, not *vēkhḷā*.

In pronunciation we may note a tendency to drop aspiration, as shown by *ajhehā* or *ajeḥā*, such. An *l* has become *r* in *khērṇā*, to sport.

The oblique form of masculine nouns ending in consonants is generally formed by adding *ā* or *ē*. Thus, *mālādā*, of the property; *durādē mulk* (not *mulkā* or *mulkē*), to a distant country; *us mulkā-bichch*, in that country; *hatthā-bichch*, on the hand; *hikkī naukārā-k*, (having called) a servant; *hikkī jaṇēdē*, of a certain man (there were two sons); *asmānēdā*, of heaven; *gaḷē-nāl*, on the neck.

We meet a similar oblique form of a feminine noun in *hōshē-bichch*, in sense; but some other feminines take *ū*, as in *bhāṇū*, from *bhāṇ*, a sister, and *dhiū*, from *dhi*, a daughter.

The use of *ā* instead of *ē* to form the masculine oblique singular does not occur in Hazara Hindkī, but is found in the North-Eastern Punchhī, to the west of Hazara Hindkī, and separated from it by Chibhālī, see p. 508. But *ā* is added to make the oblique form of masculine nouns in *ī*, such as *ādmī*, in several other North-Eastern dialects, including Chibhālī, and the Pōthwārī of the Murree Hills (p. 496).

The case of the Agent is formed as in Standard Lahndā, and does not take *nē* as in Hindkī. In other words it is the same as the oblique form. Thus, *nikrē*, the younger (said); *puttrā* or *puttrē*, from *puttur*; *piū*, from *peō*, a father. Note that, as occurs in Hindī dialects, this case is sometimes used to indicate the subject of an intransitive verb. Thus, *nikrē puttrā durādē mulk tur-giā*, by the younger son it was departed to a far country.

Infinitives in *ṇā* or *nā* sometimes do not change in the oblique form. Thus, while we have *hōṇē laggā*, he began to be in want, we also have *charālnā chhōṛiā*, he was sent to feed (swine), and *gaṇā-tē-nachchṇādā s'ōr*, the noise of singing and dancing. Infinitives in *uṇ* have the oblique form in *aṇ*, as in *ākhaṇ laggā*, he began to say.

The word *hikk*, one, as usual, has its oblique form *hikk* or *hikkī*.

We may note the following postpositions:—

*kō* or *k*, postposition of the Dative-Accusative.

*thī*, from.

*bichch*, in.

*bichchō* or *chō*, from in.

For the pronouns, we have:—

*mē*, I, by me; *māh-k* or *māh-kō*, to me; *māṇṇā*, my; *asī*, we; *asā*, by us; *asdā*, our.

*tū*, thou, by thee; *tuddh*, by thee; *tāh-k* or *tāh-kō*, to thee; *tōṇṇā*, thy; *tusī*, you; *tusā*, by you; *tusdā*, your.

*ēh*, this, these; obl. sing. *is*; obl. plur. *inhā*.

*ōh*, he, that, they, those; obl. sing. *us*; obl. plur. *unhā*.

*jō*, who; obl. sing. *jis*; obl. plur. *jinhā*.

*kōṇ*, who? gen. sing. *kāṇṇā* (sentence 239).

*kē*, what?

*kōī*, anyone, someone.

*kichh*, *kuchh*, or *kujjh*, anything, something.

We have seen that in Hazara Hindkī, the use of pronominal suffixes is comparatively rare. There is not a single example of these suffixes in the Tināulī specimens.

The Verb Substantive is thus conjugated:—

#### Present.

	Sing.	Plur.
1.	<i>hā</i> , <i>ā</i>	<i>hā</i> , <i>ā</i> .
2.	<i>hāi</i> , <i>hēi</i> , <i>āi</i> , <i>ēi</i>	<i>hō</i> , <i>ō</i> .
3.	<i>ā</i> , <i>ē</i>	<i>hāi</i> , <i>hēi</i> , <i>āi</i> , <i>ēi</i> .

#### Past.

	Sing.	Plur.
1.	<i>asā</i> , <i>āsā</i>	<i>asēā</i> , <i>asā</i> , <i>āsā</i> .
2.	<i>asāi</i> , <i>āsāi</i>	<i>asēō</i> , <i>āsēō</i> .
3.	<i>asā</i> , <i>āsā</i> (fem. -ī)	<i>asē</i> , <i>āsē</i> (fem. -īā).

So far as the active verb is concerned, the infinitive usually ends, as in Pañjabī, in *ṇā* or *nā*. Thus, *hōṇā*, to become; *mārnā*, to beat. The oblique form, as already stated, sometimes ends in *ā*, instead of *ē*. We have also the true Lahndā infinitive in *uṇ*, with its oblique form in *aṇ*, as in *ākhaṇ laggā*, he began to say.

The Present Participle is usually formed by adding *dā*, as in the Standard, as in *kardā*, doing; *khērdā*, sporting; *āndā*, coming; *khāndā*, eating; *dēndā*, giving; *hōndā*, becoming. Sometimes, however, we have the North-Eastern termination *nā*, as in *mārnā*, striking; *chārnā*, grazing (sentence 229).

The Past Participle has its termination *iā*, as in *ākhiā*, said.  
For the old present we have :—

I may strike, etc.

Sing.	Plur.
1. <i>mārā</i>	<i>mārā</i> .
2. <i>mārē</i>	<i>mārō</i> .
3. <i>mārē</i>	<i>māran</i> .

The Definite present and the Imperfect are formed as in the Standard, and call for no remarks. We may note the contracted form *kardā*, I am doing.

For the Future we have :—

I shall strike, etc.

Sing.	Plur.
1. <i>mārsā</i>	<i>mārsā</i> .
2. <i>mārsā</i> , <i>mārsē</i>	<i>mārsau</i> .
3. <i>mārsī</i>	<i>mārsun</i> , <i>mārsan</i> .

So, *juḷsā*, I will go; *ākhsā*, I will say. Note that transitive verbs do not insert *ē*.

The Past tenses are formed as in the Standard. In the perfect tense, intransitive verbs sometimes take contracted forms. Thus :—

I have gone, etc.

Sing.	Plur.
1. <i>giā</i> (for <i>giā-ā</i> )	<i>gēā</i> .
2. <i>giā</i>	<i>gēō</i> .
3. <i>giā</i>	<i>gā</i> .

Irregular past participles are *kītā*, done; *dittā*, given; *gā* or *giā*, gone.

Causal verbs sometimes insert an *l*, as in *charālnā*, for *charāṇa*, to graze (cattle); *luālnā*, for *luāṇā*, to cause to be applied.

[ No. 49.]

## INDO-ARYAN FAMILY.

## NORTH-WESTERN GROUP.

## LAHNDĀ OR WESTERN PAÑJĀBĪ.

TINĀULĪ DIALECT.

DISTRICT HAZARA.

Hikki-jaṇēdē dō puttar āsē. Unhā-bichchō nikrē  
*Of-one-person two sons were. Them-from-among by-the-younger*  
 piū-kō ākhiā ke, 'ā piū, mālādā bakhrā jō  
*the-father-to it-was-said that, 'O father, of-the-property share which*  
 māh-kō āndā-hā, ōh māh-kō dē.' Tā us māl  
*me-to coming-is, that me-to give.' Then by-him the-property*  
 baṇḍ-dittā. Aur thōrē-dhiārē-pichchhō nikrē-puttrā sabh-kuchh  
*was-divided-out. And a-few-days-from-after by-the-younger-son everything*  
 akatthā kar-kē dūrādē mulk tur-giā, atē us-jāi  
*together made-having of-distance country it-was-departed, and (in)that-place*  
 sārā māl mandā-kammā-bichch gamāyā. Jadō sārā māl  
*all property evil-deeds-in was-wasted. When all the-property*  
 gamā-rahiā, tē us-mulkā-bichch kāl pā-giā. Ōh jānā  
*was-wasted, then that-country-in a-famine fell. That person*  
 bhukkhā hōṇē laggā. Phir hikk-khānwādēdē ghar giā.  
*hungry to-be began. Then of-one-nobleman (to)the-house he-went.*  
 Us-khānwādē āṇi-zimī-bichch sūr charālnā chhōriā, atē usdā  
*By-that-nobleman his-own-field-in swine for-feeding he-was-sent, and his*  
 dil ākhē ki ōh pattar, jinhā-kō sūr khāndā-hā,  
*heart says that those leaves, which (acc.) the-pig eating-is,*  
 ōh khā-kē rajjē; jō kōi sus-kō nā  
*that eaten-having he-may-be-satiated; because anyone him-to not*  
 dēndā-āsā. Tā hōshē-bichch ā-kē ākhaṇ laggā, 'māhrē-piūdē  
*giving-was. Then sense-in come-having to-say he-began, 'of-my-father*  
 kitnē mēhniṭ-hārā-kōl much hē, atē mē bhukkhā mardā-hā.  
*how-many hired-servants-near much is, and I hungry dying-am.*  
 Mē āṇē-piū-kōl julsā. Tā us-kō ākhsā jē, "ā  
*I my-own-father-near will-go. Then him-to I-will-say that, "O*  
 piū, asmānēdā tē tōhrā gunāh kitā-hā; nāh mē ajhehā hā  
*father, of-heaven and of-thee sin done-is; not I such am*



jē tōhrā puttur baṇṇā. Māl-kō āppē-hikkī-mehnit-hārē jihā  
*that thy son I-may-be-made. Me (acc.) thine-own-one-hired-servant like*  
 baṇṇā." " Tā utṭh-kē āppē-piū-kōl jūiā. Ajjē dūr  
*make." " Then arisen-having his-own-father-near he-set-out. Still distant*  
 asā jē us-kō dēkh-kē usdē-piū-kō tars āiā.  
*he-was that him (acc.) seen-having his-father-to compassion came.*  
 Dūr gachh-kē us-kō galē-nāl lāyā, atē much  
*Distance gone-having him-to the-neck-with it-was-applied, and much*  
 chummiā. Putrē us-kō ākhiā ke, 'piū, asmānēdā tē  
*he-was-kissed. By-the-son him-to it-was-said that, 'father, of-heaven and*  
 tōhrā gunāh kītā-hā, nā mē ajchā hā jē tōhrā puttur  
*of-thee sin done-is, not I such am that thy son*  
 baṇṇā.' Piū naukarā ākhiā jē, 'much chaṅgē  
*I-may-be-made.' By-the-father (to)the-servants it-was-said that, 'very good*  
 chbikrē ārō, atē us-kō luālō; usdē-hatthā-bichch mundrī, atē  
*garments bring-ye, and him-to put-ye-on; his-hand-on a-ring, and*  
 pūrā nukkā luālō; atē asī khāwā tē khushi karā,  
*(on) feet shoes put-ye-on; and we may-eat and rejoicing may-make,*  
 jē māhrā eh puttur mar-giā-āsā, huṇ jī-giā-hā; nikkal-giā-āsā,  
*because my this son dead-gone-was, now alive-gone-is; lost-gone-was,*  
 huṇ āiā-hā.  
*now come-is.'*

Hōr usdā baddā puttur dōgi-bichch asā. Jis-vēlē ghar  
*And his great son the-field-in was. At-what-time the-house*  
 āiā gāṇā-tē-nachchnādā shōr suniā. Tē hikkī-naukarā-kō  
*he-came of-singing-and-dancing sound was-heard. And one-servant-to*  
 tāk-kē ākhiā jē, 'kē hai?' Us ākhiā, 'tōhrā  
*called-having it-was-said that, 'what is?' By-him it-was-said, 'thy*  
 bhirā āiā-hā, tōhrē-piū baddī rōṭī kitī-hā.' Us mandā  
*brother come-is, by-thy-father a-great bread made-is.' (To) him bad*  
 jātā, tē khaffā hō-kē andar nā giā. Pō  
*it-comes, and angry become-having within not he-went. The-father*  
 sun-kē bāhir āiā, us-kō bōliā. Us piū-kō  
*heard-having outside came, him-to it-was-spoken. By-him the-father-to*  
 juwāb dittā jē, 'mandā hō-giā-hā. Tōhrī khidmat kardā;  
*answer was-given that, 'bad become-it-is. Thy service I-am-doing;*  
 kadē tōhrē-thī mūh nālī mōriā; tuddh kadē hikk  
*ever thy(-command)-from face not was-turned-aside; by-thee ever one*  
 jādīrā bhī nālī dittā, jē mē saṅgiā-nāl kherdā.  
*kid even not was-given, that I companions-with might-have-sported.*

Jad tōhrā ēh puttur āiā, jis tōhrā māl badchaliāñ-bichch  
*When thy this son came, by-whom thy property bad-conduct-in*  
 gamāiā, atē tuddh usdī badḍī rōṭī kīṭī.' Us juwāb  
*was-wasted, and by-thee of-him great bread was-made.' By-him answer*  
 dittā ke, 'ū puttrā, tū, muddā hē-giā, jē māhrē-kōl  
*was-given that, 'O son, thou, a-long-time passed, that of-me-near*  
 hā. Jō-kujjh māhrā hā, oh tōhrā hā; par khush hōṇā tē  
*thou-art. Whatever mine is, that thine is; but happy to-become and*  
 khushī karṇī chaṅgī gall hā, jē tōhrā bhirā mar-giā-āsā,  
*rejoicing to-be-made good thing is, because thy brother dead-gone-was,*  
 huṇ jī-giā-hā; gum-giā-āsā, huṇ labbh-giā-hā.'  
*now alive-gone-is; lost-gone-was, now got-gone-is.'*

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# STANDARD LIST OF WORDS AND SENTENCES IN NORTH-WESTERN LAHNDĀ.

English.	Dhannī of Jhelam.	Hindkō of Peshāwar.	Tināuli.
1. One . . .	Hikk ( <i>obl. sg. hikkī</i> ) . . .	Ikk, hikk . . .	Hikk.
2. Two . . .	Dō . . .	Dō . . .	Dō.
3. Three . . .	Trāē, tarai . . .	Trē . . .	Trā.
4. Four . . .	Chār . . .	Chār . . .	Chār.
5. Five . . .	Panj . . .	Pañj . . .	Panj.
6. Six . . .	Chhē . . .	Chhē . . .	Chhē.
7. Seven . . .	Satt . . .	Satt . . .	Satt.
8. Eight . . .	Atth . . .	Atth . . .	Atth.
9. Nine . . .	Nañ . . .	Nau . . .	Nā.
10. Ten . . .	Dāh . . .	Das . . .	Dāh.
11. Twenty . . .	Wih . . .	Vi . . .	Bih.
12. Fifty . . .	Pañjāh . . .	Pañjā . . .	Dāh tō chālī.
13. Hundred . . .	Sau ( <i>plural sai=hundreds</i> ) . . .	Sau . . .	Sō.
14. I . . .	Mē . . .	Mē . . .	Mē.
15. Of me . . .	Mēdā, mādā, mēhdā, mähdā . . .	Mērā . . .	Māhrā.
16. Mine . . .	Mēdā, mādā, mēhdā, mähdā . . .	Mērā . . .	Māhrā.
17. We . . .	Asī, assī . . .	Assī . . .	Asī.
18. Of us . . .	Asādā . . .	Asādā . . .	Asdā.
19. Our . . .	Asādā . . .	Asādā . . .	Asdā.
20. Thou . . .	Tū . . .	Tū, tū . . .	Tū.
21. Of thee . . .	Tūdā, tādā, tēhdā, tähdā . . .	Tērā . . .	Tōhrā.
22. Thine . . .	Tūdā, tādā, tēhdā, tähdā . . .	Tērā . . .	Tōhrā.
23. You . . .	Tusī, tussī . . .	Tusi . . .	Tusi.
24. Of you . . .	Tusādā . . .	Tusādā . . .	Tusdā.
25. Your . . .	Tusādā . . .	Tusādā . . .	Tusdā.

English.	Dhauli of Jhelam.	Hindkō of Peshāwar.	Tināuli.
26. He . . . .	Oh, uh . . . .	Woh, oh, ō . . . .	Ōh.
27. Of him . . . .	Usdā . . . .	Usdā . . . .	Usdā.
28. His . . . .	Usdā . . . .	Usdā . . . .	Usdā.
29. They . . . .	Oh, uh . . . .	Woh, oh, ō . . . .	Ōh.
30. Of them . . . .	Unhāḍā . . . .	Unhāḍā, unāḍā . . . .	Unhāḍā.
31. Their . . . .	Unhāḍā . . . .	Unhāḍā, unāḍā . . . .	Unhāḍā.
32. Hand . . . .	Hatth . . . .	Hatth . . . .	Hatth.
33. Foot . . . .	Pār . . . .	Pār . . . .	Pār.
34. Nose . . . .	Nakk . . . .	Nakk . . . .	Nakk.
35. Eye . . . .	Akkh . . . .	Akkh . . . .	Akkh.
36. Mouth . . . .	Mūh . . . .	Mūh . . . .	Mūh.
37. Tooth . . . .	Dād . . . .	Dand . . . .	Dand.
38. Ear . . . .	Kann . . . .	Kann . . . .	Kann.
39. Hair . . . .	Wāl . . . .	Wāl . . . .	Bāl.
40. Head . . . .	Sir . . . .	Sir . . . .	Sir.
41. Tongue . . . .	Jibbh . . . .	Zabān . . . .	Jibh.
42. Belly . . . .	Dhidḍh . . . .	Pēt . . . .	Dhidḍh.
43. Back . . . .	Kāḍ . . . .	Kamar . . . .	Lakk ( <i>lower back</i> ), kaṇḍh ( <i>upper back</i> ).
44. Iron . . . .	Lohā . . . .	Lōwā . . . .	Lohā.
45. Gold . . . .	Sōnā . . . .	Sōnā . . . .	Sōnā.
46. Silver . . . .	Chāḍī . . . .	Chāḍī . . . .	Ruppā.
47. Father . . . .	Piō . . . .	Piñ . . . .	Pō, pō ( <i>addressed as addhā</i> ).
48. Mother . . . .	Mā . . . .	Mā . . . .	Ammā.
49. Brother . . . .	Bhirā . . . .	Brā, bhirā . . . .	Bhirā, lālā.
50. Sister . . . .	Bhān . . . .	Bhān, bhēn . . . .	Bhān, bhēn, bēhā.
51. Man . . . .	Janā . . . .	Ādmī . . . .	Janā.
52. Woman . . . .	Zanānī . . . .	Rann . . . .	Bēhā.

English.	Dhannī of Jhelam.	Hindkō of Peshāwar.	Tināuli.
53. Wife . . . .	Tarimut, sāwāñī . . . .	Trimat, zanāni . . . .	Wauhṭī.
54. Child . . . .	Jātuk . . . .	Naḍḍhā . . . .	Naṇḍā (boy), kuṛhī (girl).
55. Son . . . .	Puttur, puttr . . . .	Puttur . . . .	Zāh.
56. Daughter . . . .	Dhī . . . .	Dhī . . . .	Dhī, kākī.
57. Slave . . . .	Gulām . . . .	Ghulām . . . .	Sir.
58. Cultivator . . . .	Halwāhiā . . . .	Zamindār . . . .	Ḍōgi.
59. Shepherd . . . .	Ajrī . . . .	Ajrōī . . . .	Ajrī.
60. God . . . .	Khudā . . . .	Khudā . . . .	Rabb, Khudā, Allāh.
61. Devil . . . .	Shatān . . . .	Shātān . . . .	Shūtān, Azazīl.
62. Sun . . . .	Dihṣ . . . .	Sūrat . . . .	Dīh.
63. Moon . . . .	Chann . . . .	Chann . . . .	Chann.
64. Star . . . .	Tārā . . . .	Tārā . . . .	Tārā.
65. Fire . . . .	Agg . . . .	Agg . . . .	Agg.
66. Water . . . .	Pāñī . . . .	Pāñī . . . .	Pāñī.
67. House . . . .	Ghar . . . .	Ghar . . . .	Ghar.
68. Horre . . . .	Ghōṛā . . . .	Ghōṛā . . . .	Ghōṛā.
69. Cow . . . .	Gā . . . .	Gā . . . .	Gā.
70. Dog . . . .	Kuttā . . . .	Kuttā . . . .	Kuttā.
71. Cat . . . .	Billī . . . .	Billī . . . .	Billā.
72. Cock . . . .	Kukkur . . . .	Kōkur . . . .	Kukkur.
73. Duck . . . .	Battuk . . . .	Baṭakh . . . .	Badak.
74. Ass . . . .	Khotā . . . .	Khōtā . . . .	Khōtā.
75. Camel . . . .	Uṭṭh . . . .	Ūṭh . . . .	Uṭh.
76. Bird . . . .	Pākhērū . . . .	Pakhērū . . . .	Chirī.
77. Go . . . .	Vañj, ṭur . . . .	Jā . . . .	Jul, gachh.
78. Eat . . . .	Khā . . . .	Khā . . . .	Khā.
79. Sit . . . .	Bah . . . .	Bāṭh . . . .	Bāṭh.

English.	Dhauni of Jhelam.	Hindkō of Peshāwar.	Tināuli.
80. Come . . .	Ā . . . . .	Ā . . . . .	Ā.
81. Beat . . .	Mār . . . . .	Mār . . . . .	Mār.
82. Stand . . .	Khalō . . . . .	Khalō . . . . .	Khal.
83. Die . . . .	Mar . . . . .	Mar . . . . .	Mar.
84. Give . . .	Dih, deh . . . . .	Dē . . . . .	Dē.
85. Run . . . .	Bhajj . . . . .	Daup . . . . .	Nas.
86. Up . . . . .	Uttā . . . . .	Uttē . . . . .	Ut.
87. Near . . . .	Nērū . . . . .	Nōrē . . . . .	Nōrē.
88. Down . . . .	Talū . . . . .	Talō . . . . .	Talā.
89. Far . . . . .	Dār . . . . .	Dūr . . . . .	Dār.
90. Before . . . .	Aggū . . . . .	Aggē . . . . .	Aggā.
91. Behind . . . .	Pichehkhā . . . . .	Pichehkhē . . . . .	Pichehkhā.
92. Who . . . . .	Kehrā . . . . .	Kaup . . . . .	Kōp.
93. What . . . . .	Kō . . . . .	Kō . . . . .	Kē.
94. Why . . . . .	Kiyō . . . . .	Kiū . . . . .	Kī.
95. And . . . . .	Tā . . . . .	Hōr . . . . .	Tē.
96. But . . . . .	Par . . . . .	Lēkin . . . . .	Tē.
97. If . . . . .	Jē . . . . .	Agar . . . . .	Jē.
98. Yes . . . . .	Hā . . . . .	Hā . . . . .	Hā.
99. No . . . . .	Nahī, nāh . . . . .	Nahī . . . . .	Nīh.
100. Alas . . . . .	Hāō . . . . .	Afsōs . . . . .	Ōnō, taṇṇa.
101. A father . . . .	Piō . . . . .	Piū . . . . .	Addhā.
102. Of a father . . . .	Piōdā . . . . .	Piūdā . . . . .	Addhādā.
103. To a father . . . .	Piōnū, piōdār . . . . .	Piūnū . . . . .	Addhā-kō.
104. From a father . . . .	Piō-kōlō, -dāō, -dārō . . . . .	Piū-sō . . . . .	Addhā-thī, kōlō.
105. Two fathers . . . .	Dō piō . . . . .	Dō piū . . . . .	Dō addhō.
106. Fathers . . . . .	Piō . . . . .	Piū . . . . .	Addhō.

English.	Dhanni of Jhelam.	Hindkō of Peshāwar.	Tināuli.
107. Of fathers . . .	Piōāḍā . . .	Piūāḍā . . .	Addhēāḍā.
108. To fathers . . .	Piōānū, etc. . .	Piūānū . . .	Addhēā-kō.
109. From fathers . . .	Piōā-kōlō, etc. . .	Piūā-sē . . .	Addhēā-thī, -kōlō.
110. A daughter . . .	Dhī . . .	Dhī . . .	Dhī.
111. Of a daughter . . .	Dhīndā . . .	Dhīdā . . .	Dhīndā.
112. To a daughter . . .	Dhīnū, etc. . .	Dhīnū . . .	Dhīn-kō.
113. From a daughter . . .	Dhīū-kōlō, etc. . .	Dhī-sē . . .	Dhīū-thī, -kōlō.
114. Two daughters . . .	Dō dhīā . . .	Dō dhīā . . .	Dō dhīā.
115. Daughters . . .	Dhīā . . .	Dhīā . . .	Dhīā.
116. Of daughters . . .	Dhīādā . . .	Dhīādā . . .	Dhīādā.
117. To daughters . . .	Dhīānū, etc. . .	Dhīānū . . .	Dhīā-kō.
118. From daughters . . .	Dhīā-kōlō, etc. . .	Dhīā-sē . . .	Dhīā-thī, -kōlō.
119. A good man . . .	Hikk chāḡā jāpā . . .	Achchhā ādmī . . .	Chāḡā jāpā.
120. Of a good man . . .	Hikkī chāḡō jāpādā . . .	Achchhē ādmīdā . . .	Chāḡō jāpādā.
121. To a good man . . .	Hikkī chāḡō jāpānū, etc. . .	Achchhē ādmīnū . . .	Chāḡō jāpā-kō.
122. From a good man . . .	Hikkī chāḡō jāpā-kōlō, etc. . .	Achchhē ādmī-sē . . .	Chāḡō jāpā-thī, -kōlō.
123. Two good men . . .	Dō chāḡō jāpō . . .	Dō achchhē ādmī . . .	Dō chāḡō jāpō.
124. Good men . . .	Chāḡō jāpō . . .	Achchhē ādmī . . .	Chāḡō jāpō.
125. Of good men . . .	Chāḡiā jāpīādā . . .	Achchhē ādmīādā . . .	Chāḡēā jāpēādā.
126. To good men . . .	Chāḡiā jāpīānū, etc. . .	Achchhē ādmīānū . . .	Chāḡēā jāpēā-kō.
127. From good men . . .	Chāḡiā jāpīā-kōlō, etc. . .	Achchhē ādmīā-sē . . .	Chāḡēā jāpēā-thī, -kōlō.
128. A good woman . . .	Hikk chāḡī tarimut . . .	Achchhī rann . . .	Chāḡī bēbē.
129. A bad boy . . .	Hikk bhārā jātuk . . .	Kharāb naḡḡhā . . .	Mandā naḡḡā.
130. Good women . . .	Chāḡiā tarimti . . .	Achchhī rannā . . .	Chāḡiā bēbēā.
131. A bad girl . . .	Hikk bhārī jātkarī . . .	Kharāb larḡī . . .	Mandī karī.
132. Good . . .	Chāḡā . . .	Achchhā, achchhā . . .	Chāḡā.
133. Better . . .	Chāḡērā . . .	(Us-sē) achchā . . .	(Us-nālō) chāḡā.

English.	Dhanni of Jhelam.	Hindkó of Peshāwar.	Tināulī.
134. Best . . .	Bahñ-i chāḡā . . .	Sab-sē achchhā . . .	Sārēā-nāḡō chaḡā.
135. High . . .	Uchchā . . .	Uchchā . . .	Uchchā.
136. Higher . . .	Uchchērā . . .	(Us-sē) uchchā . . .	(Us-nāḡō) uchchā.
137. Highest . . .	Bahñ-i uchchā . . .	Sab-sē uchchā . . .	Sārēā-nāḡō uchchā.
138. A horse . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā.
139. A mare . . .	Ghōṛī . . .	Ghōṛī . . .	Ghōṛī.
140. Horses . . .	Ghōṛō . . .	Ghōṛō . . .	Ghōṛō.
141. Mares . . .	Ghōṛīñ . . .	Ghōṛīñ . . .	Ghōṛīñ.
142. A bull . . .	Dāḡd . . .	Dāḡd . . .	Dāḡd.
143. A cow . . .	Gā . . .	Gā . . .	Gā.
144. Bulls . . .	Dāḡd . . .	Dāḡd . . .	Dāḡd.
145. Cows . . .	Gāñ, gāyā . . .	Gāyā . . .	Gāñ.
146. A dog . . .	Kuttā . . .	Kuttā . . .	Kuttā.
147. A bitch . . .	Kuttō . . .	Kutti . . .	Kutti.
148. Dogs . . .	Kuttō . . .	Kuttō . . .	Kuttō.
149. Bitches . . .	Kuttiā . . .	Kuttiā . . .	Kuttiā.
150. A he goat . . .	Bakrā . . .	Bakrā . . .	Bakrā.
151. A female goat . . .	Bakri . . .	Bakri . . .	Bakri.
152. Goats . . .	Bakrō . . .	Bakrō . . .	Bakrō.
153. A male deer . . .	Harāñ . . .	Harñ . . .	Harñ.
154. A female deer . . .	Harāñī . . .	Harñī . . .	Harñī.
155. Deer . . .	Harāñ . . .	Harñ . . .	Harñ.
156. I am . . .	Mā ā, āh . . .	Mā hñ, ā, wā . . .	Mē hñ, ā.
157. Thou art . . .	Tū āh . . .	Tū hē, ē, ā, wē . . .	Tū hñ, hē, ā, ē.
158. He is . . .	Oh āh, ā . . .	Woh hē, ē, ā, wā . . .	Oh hñ, hē, ā, ē.
159. We are . . .	Asī āh, āhā . . .	Asaj hñ, ā, wā . . .	Asī hñ, ā.
160. You are . . .	Tusi ō, ahan, ahiō . . .	Tusai hō, ō . . .	Tusi hō, ō.



English.	Dhanni of Jhelam.	Hindkō of Peshāwar.	Tināuli.
161. They are . . .	Oh ahn, an . . .	O hā, ā, an . . .	Ōh hā, hā, ā, ā.
162. I was . . .	Mā āhs . . .	Mā ayā . . .	Mā asā, āsā.
163. Thou wast . . .	Tū āhē . . .	Tū āyā . . .	Tū asā, āsā.
164. He was . . .	Oh āh . . .	Woh āyā . . .	Ōh asā, āsā.
165. We were . . .	Asī āhsā . . .	Assī āō . . .	Asī asōā, asā, āsā.
166. You were . . .	Tusī āhō . . .	Tussī āō . . .	Tusī asōō, āsōō.
167. They were . . .	Oh āhē . . .	Ō āō . . .	Ōh asē, āsē.
168. Be . . .	Hō . . .	Hō . . .	Hō.
169. To be . . .	Hōpā . . .	Hōpā . . .	Hōpā.
170. Being . . .	Hōdā . . .	Hōtā . . .	Hōndā.
171. Having been . . .	Hō-kā . . .	Hō-kar . . .	Hō-kē.
172. I may be . . .	Mā hōā . . .	Mā hū . . .	Mā hōā.
173. I shall be . . .	Mā hōsā . . .	Mā hōsā . . .	Mā hōsā.
174. I should be . . .	.....	.....	.....
175. Beat . . .	Mār . . .	Mār . . .	Mār.
176. To beat . . .	Mārā . . .	Mārā . . .	Mārā.
177. Beating . . .	Mārēdā . . .	Mārā, mārā . . .	Mārā.
178. Having beaten . . .	Mār-kā . . .	Mār-kē, mār-kar . . .	Mār-kē.
179. I beat . . .	Mā mārēnā . . .	Mā mārā-ā, mārā-wā . . .	Mā mārā, mārā-ā.
180. Thou beatest . . .	Tū mārēnā . . .	Tū mārā-ā, mārā-wā . . .	Tū mārā, mārā-ā.
181. He beats . . .	Oh mārēdā . . .	Woh mārā-wē, -ō, mārā . . .	Ōh mārā, mārā-ā.
182. We beat . . .	Asī mārēniā . . .	Assī mārā-ā, mārā-wā . . .	Asī mārā, mārā-ā.
183. You beat . . .	Tusī mārēdiō . . .	Tussī mārā-ō . . .	Tusī mārā, mārā-ō.
184. They beat . . .	Oh mārēdēu . . .	Ō mārā-ā . . .	Ōh mārā, mārā-ā.
185. I beat ( <i>Past Tense</i> ) . . .	Mā māreā . . .	Manē māriā . . .	Mā māriā.
186. Thou beatest ( <i>Past Tense</i> ). . .	Tuddh māreā . . .	Tanē māriā . . .	Tū māriā.
187. He beat ( <i>Past Tense</i> ) . . .	Us māreā . . .	Us-nē māriā . . .	Us māriā.

English.	Dhanni of Jhelam.	Hindkō of Peshāwar.	Tināuli.
188. We beat ( <i>Past Tense</i> ).	Asā mārōā . . .	Assā-nē mārīā . . .	Asā mārīā.
189. You beat ( <i>Past Tense</i> )	Tusā mārēā . . .	Tussā-nō mārīā . . .	Fusā mārīā.
190. They beat ( <i>Past Tense</i> )	Uhnā mārēā . . .	Unā-nē mārīā . . .	Unhā mārīā.
191. I am beating . . .	Mā marēnā . . .	Mā mārū-wā . . .	Mē mārū-ā.
192. I was beating . . .	Mā marēdā-āhs . . .	Mā mārū-āya . . .	Mē mārū-asā.
193. I had beaten . . .	Mā mārēā-āh . . .	Mā-nē mārīā-āya . . .	Mē mārīā-usā.
194. I may beat . . .	Mā mārā . . .	Mā mārā . . .	Mē mārā.
195. I shall beat . . .	Mā marēsā . . .	Mā mārās . . .	Mē mārās.
196. Thou wilt beat . . .	Tū marēsā . . .	Tū mārās . . .	Tū mārās, mārās.
197. He will beat . . .	Oh marēsī . . .	Woh mārīsī . . .	Oh mārīsī.
198. We shall beat . . .	Asī marēsāh . . .	Assī mārīsā, mārās . . .	Asī mārās.
199. You will beat . . .	Tusī marēsō . . .	Tussī mārās . . .	Tusī mārāsau.
200. They will beat . . .	Oh marēsān . . .	Ō mārāsān . . .	Oh mārāsān, mārāsān.
201. I should beat . . .	.....	.....	... ..
202. I am beaten . . .	Mā mārēā wānā . . .	Manā mūr parē . . .	Mē mārīā gachhnā-ā.
203. I was beaten . . .	Mā mārēā giā . . .	Mā mārā giā . . .	Mē mārīā gachhnā-asā.
204. I shall be beaten . . .	Mā mārēā wāsā . . .	Mā mārā jāsā . . .	Mē mārīā gāsā.
205. I go . . .	Mā wānā . . .	Mā jānā-wā . . .	Mē gachhnā-ā.
206. Thou goest . . .	Tū wānā . . .	Tū jānā-wā . . .	Tū gachhnā-ā.
207. He goes . . .	Oh wādā . . .	Woh jānā-wō . . .	Oh gachhnā-ā.
208. We go . . .	Asī wār-ā . . .	Assī jānō-wā . . .	Asī gachhnō-ā.
209. You go . . .	Tusī wādō . . .	Tussī jānō . . .	Tusī gachhnō-ā.
210. They go . . .	Oh wādān . . .	Ō jānō . . .	Oh gachhnō-ā.
211. I went . . .	Mā giā . . .	Mā giā . . .	Mē gā, giā.
212. Thou wentest . . .	Tū giā . . .	Tū giā . . .	Tū gā, giā.
213. He went . . .	Oh giā . . .	Woh giā . . .	Oh gā, giā.
214. We went . . .	Asī gā . . .	Assī gā . . .	Asī gā, gā.

English.	Dhanni of Jhelam.	Hindkō of Peshāwar.	Tināuli.
215. You went . . .	Tusi gae . . .	Tussl gayē . . .	Tusi gae, geō.
216. They went . . .	Oh gae . . .	Ō gayē . . .	Ōh gae, gai.
217. Go . . .	Wāj, jā . . .	Jā . . .	Gachh.
218. Going . . .	Wāndā . . .	Jāudā . . .	Gachhnā.
219. Gone . . .	Giā . . .	Giā . . .	Gā.
220. What is your name f .	Tāḍā kō nā ā ? .	Tērā kō nā wē ? .	Tohrā kō nā ē ?
221. How old is this horse ?	Is ghōrēdi kō umur ā ? .	Eh ghōrā kitnī umar ē ? .	Eh ghōrā kitnā baḍā ē ?
222. How far is it from here to Kashmir ?	Kashmir ithō kitnī dūr ā ?	Kashmir itthō kitnī dūr ē ?	Itthō Kashmir kitnā dūr hōsi ?
223. How many sons are there in your father's house ?	Tāḍē piḍā ghar kitnē puttār an ?	Tērē piḍē ghar kitnē puttār an ?	Tohrē pēḍē ghar kitnē puttār ā ?
224. I have walked a long way to-day.	Ajj mā bahū turoā . . .	Ajj mā bahut phiriā-wā . . .	Mē ajj much tūriā.
225. The son of my uncle is married to his sister.	Māḍē chāchēdā puttār usdi bhānū nāl viāheā giā.	Mērē chāchēdā puttār nē usdi-bhēn-nāl shādi kitī.	Māhrē patriēdā puttār usdi bhānū-nāl bihāyā hōiā.
226. In the house is the saddle of the white horse.	Ghar-vieh chittē-ghōrēdi kāthī ā.	Chittē ghōrēdi zin ghar-vieh ā.	Chittē ghōrēdi kāthī ghar-bieh ā.
227. Put the saddle upon his back.	Kāthī usdi kāḍī-tā ghatt .	Zin usdi kamar-tē pā .	Us-uttā kāthī pā.
228. I have beaten his son with many stripes.	Mā usdē puttār nāl kōrpī-nāl māreā.	Manē usdē puttār nāl bahut kōpē mārē.	Mē usdē puttār-kō much kōpē-nāl māriā-ā.
229. He is grazing cattle on the top of the hill.	Oh māḷā pahārēdi sirā uttā chugḍā piā.	Woh pahārēdi chōṭī-tō dān-gar piā-charāndā-wā.	Ōh dhakēdē sirā-uttā ḍāgar chārnā-ā.
230. He is sitting on a horse under that tree.	Oh hus darakhtī talā ghōrē uttā bāthā ā.	Woh us darakht-talē ghōrē uttē bāthā-wā.	Ōh us bātē talē ghōrē uttē bāthā ā.
231. His brother is taller than his sister.	Usdā bhirā usdi bhāpū nāl ūchōrā ā.	Usdā bhirā apai bhēn-sō lammā wā.	Usdā bhirā usdi bhāpū-kōlō ūchēā ā.
232. The price of that is two rupees and a half.	Usdā mull dhāt rūpaiē ā .	Usdi qimat dhāt rūpai an .	Usdā mul dhāt rūpi ā.
233. My father lives in that small house.	Māḍā piō hus nikkē kōthē-viehch rēhdā-ā.	Mērā piū us chhōṭē ghar-vieh rehndā.	Māhrā pēō us nikkē ghar-biehch hōndā-ē.
234. Give this rupee to him.	Moh rūpaiā usā dē . . .	Eh rūpai usnā dē . . .	Eh rūpi us-kō dē.
235. Take those rupees from him.	Oh rūpaiē us-kōlō chā-ghinn	Us-tō woh rūpai lē . . .	Ōh rūpi us-kōlō chā-ghinn.
236. Beat him well and bind him with ropes.	Usnā wall kar-kū mār, tā rasiā nāl bannh-us.	Usnā achēhā mārō hōr rasiā-nāl ban.	Us-kō hachēhā kuṭ-kē rasiā-nāl ban-chhōrō.
237. Draw water from the well.	Khūhā-viehchō pāpī kaḍḍh.	Khū-chō pāpī kaḍ . . .	Khū-chō pāpī kaḍḍhō.
238. Walk before me . . .	Māḍā aggā aggā tūr . . .	Mērē aggā tūr . . .	Māhrē aggā tūr.
239. Whose boy comes behind you ?	Tāḍā pichehā kāhdā jātuk laggā āudā-ā ?	Kisdā naddhā tērē-pichehē āudā ?	Kāhrā naddā tōhrē-pichehē āudā ē ?
240. From whom did you buy that ?	Taddh ih shai kā-kōlō mull ghiddhī-ā ?	Tanē oh kis-tō kharidiā-āyā ?	Kāhrē-kōlō tusā oh mul ghiddā ?
241. From a shopkeeper of the village.	Girāwāde hikki haṭṭī-ālā-kōlō.	Girāde hikk dukan-dār-tō .	Girāde haṭṭiwālō-kōlō.







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